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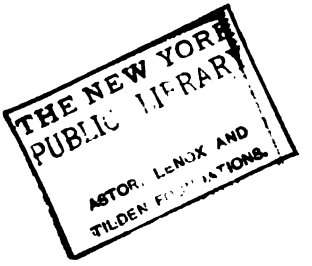
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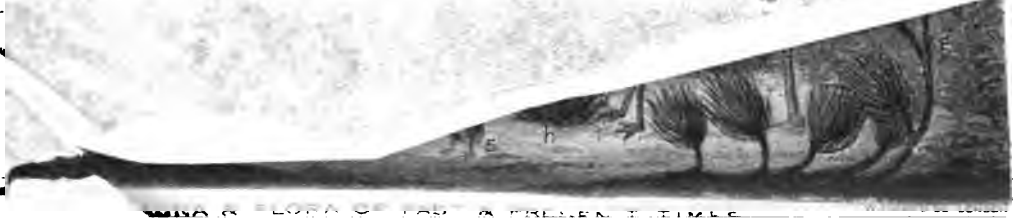
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TE IKA A MAUI;

OR,

NEW ZEALAND AND ITS INHABITANTS.

ILLUSTRATING THE

ORIGIN, MANNERS, CUSTOMS, MYTHOLOGY, RELIGION, RITES, SONGS, PROVERBS, FABLES, AND LANGUAGE OF THE MAORI AND POLYNESIAN RACES IN GENERAL;

TOGETHER WITH THE

GEOLOGY, NATURAL HISTORY, PRODUCTIONS, AND CLIMATE OF THE COUNTRY.

Second Edition.

With numerous Illustrations.

BY THE

REV. RICHARD TAYLOR, M.A., F.G.S.,

A Missionary in New Zealand for more than Thirty Years.

LONDON:

WILLIAM MACINTOSH, 24, PATERNOSTER ROW;

AND

H. IRESON JONES, WANGANUI, NEW ZEALAND.

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PREFACE

TO THE FIRST EDITION.

In presenting Te Ika a Maui to the Public, it will be necessary to commence with saying, that this was formerly the only name which the Natives had for the North Island, and that it is nearly identical with that which Cook first received; being literally The Fish of Maui, the Maori Creator, who first drew up this second Britain "from out the azure *main*."

The name of New Zealand has succeeded it; and it seems a pity that so noble an appendage of the British Crown, which has been gained, not so much by the power of our arms, as by the voluntary consent of its inhabitants, through the influence of the Gospel, should still retain so unmeaning a name, which was not even given by its first discoverer. The good taste of the present age has re-named the neighbouring Continent and its attendant Isle. Van Diemen's Land and New Holland will soon be obsolete, being supplanted by the more euphonious names of Australia and Tasmania. Why should not

New Zealand, also, be re-named ?—why not call it Austral-Britain, Australbion, or something similar ? The present name is about as appropriate as those given to the provinces into which the first Governor divided the country—Ulster, Munster, Leinster, and Connaught; they have been blotted out, and so should this.

With regard to the Work itself, the Author's aim has been to rescue from that oblivion into which they are fast hastening, the Manners, Customs, Traditions, and Religion of a primitive race: already the remembrance of them is rapidly being forgotten; the rising generation are almost as unacquainted with them as our Settlers in general. Traditions of the Creation are now first presented to the Public. The late Governor Sir G. GREY published a valuable collection of general Traditions, but I am not aware that any one has previously collected those here given, and few, indeed, could have done so, unless intimately conversant with the language and people. The natural features of the Islands are also described, and the Author, having been a resident before they became an English Colony, was enabled to watch the various changes they have successively passed through. Their present position and eligibility as a home for intending

Emigrants, are also described; but, in pointing out their advantages, he has not wilfully concealed any of the drawbacks. The Colony is now rapidly increasing in population and stability; it possesses a constitution, and though, perhaps, sufficient time has not yet elapsed to make its benefits manifest, doubtless in a few years the economical management of the public revenue, and the disinterestedness of its officers, will win for them the esteem and admiration of their fellow colonists, and succeeding ages will regard them as the patriot fathers of their country.

The Author would here acknowledge the obligation he is under in the Natural History department to Mr. Cunningham, Dr. Hooker, Dr. Gray, and his co-adjutors in the British Museum The illustrations, are chiefly from sketches taken by himself on the spot, and have at any rate the merit of being faithful drawings of the various objects they represent. With the hope that TE IKA A MAUI will not prove altogether uninteresting, the Author commits it to the Public.

a mass of notes made by the Author during a residence of more than thirty years in those parts, and he trusts it will prove a means of directing the public mind to the importance of Britain's Australasian Provinces, and aid in cementing more closely the union between the parent and her offspring, so that the day may be far distant when the several parts of the present Grand Empire shall be severed asunder, but each section continue to view the others as portions of the same, and mutually necessary to the stability and welfare of the whole.

CASTLE COTTAGE, PORCHESTER,
January 1*st*, 1870.

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TE IKA A MAUI;

OR,

NEW ZEALAND AND ITS INHABITANTS.

MAORIES PREPARING A CANOE FOR SEA.

CHAPTER I.

INTRODUCTION.

CIVILIZED man is too apt to look down upon the more unenlightened portion of his race as belonging to an inferior order of beings; ignorance or interest has given rise to many calumnies against the aboriginal inhabitants of remote lands, especially if differing from us in color.

To entertain better and more correct feelings towards those commonly regarded as savages, a fuller acquaintance with them is necessary, and according to the degree

attained, will their claims to brotherhood be allowed, and the conviction be forced upon the mind, that, from whatever causes they have fallen into their present degraded state, it is not their natural one, but the effect of various untoward circumstances, which have combined, gradually to sink them from a higher to a lower position, and that when those causes are removed, they will again rise to their former standing, and rank with the more favored sections of the human family.

As the knowledge of these aboriginal races increases, and our acquaintance with their language, manners, and customs becomes more perfect, they will be found to possess mind as well as ourselves, and that they only want similar advantages to obtain an equal enlargement of it. Our ideas are so different from those of primitive and isolated races, that they seem at first inferior to us, but when we can enter into their feelings, and understand the causes which have operated in producing that difference of thought, the result will appear quite natural.

Philosophically viewing the subject, even the Australian, who has been classed the lowest, and viewed as more closely allied to the brute than to the human species, will be found to possess mind, ingenuity, contrivance, and perfection too, in his way, far beyond what might be expected; and were one of our laborers, or even a more enlightened member of society, to be placed in a similar position, it would be a long time before he could attain an equal degree of knowledge, in any of those arts, which are needful for the support of life.

This is no fanciful assertion. How many instances are there of shipwrecked mariners having been cast away on uninhabited islands, who, deprived of everything, have not shown any of their ingenuity in procuring food and raiment; or, when thrown amongst savages, have sunk even below their level. Excepting perhaps the backwoodsman of America, few would feel themselves equal to supply their necessities, when their usual means of support were suddenly cut off. Travellers in the wilds of Australia or New Zealand, where all the comforts of civilized life are wanting, well know how readily they fall

into the habits of the native; the customs of domestic life cannot then be observed; the squalid filth of those who have made long journeys, is often far beyond that of the natives; and in obtaining food, how far is the boasted member of civilized life behind the despised savage; the native of New Holland not only knows where to look for it, but how to obtain it; he can fabricate from the raw materials of the wilderness the proper snare or net; he can make his spear and use it with unfailing success; barren and unproductive as his country appears in furnishing food, it has a sufficiency for those who know how to find and take it.

If, under such circumstances, the Australian has been enabled to find support where the European could not—and the preservation of life is the first principle implanted in the human breast—it may safely be concluded that he is not deficient in mind, but how much more is this the case with the New Zealander. Some years ago, a Settler's Journey along the west coast of the Middle Island was published in the *Government Gazette:* this settler, accompanied by several natives, was absent nearly two years; during that long period all his own stock of supplies failed, and for months he was entirely dependent on the natives for his support: had they not known where and how to procure food in that desolate and uninhabited part, the entire party must have perished.*

But to return to the subject of civilization. With us, society is divided to an indefinite extent; one is brought up in one useful art, and another in another; with few exceptions there are none who can turn their hands to any other than their own peculiar calling, and a great many to none at all. The New Zealander, on the contrary, is acquainted with every department of knowledge, common to his race: he can build his house, can make his canoe, his nets, hooks, and lines; he can manufacture snares to suit every bird, and form his traps; he can fabricate his garments, and every tool and implement required, whether for agri-

* See *Brenner's Journal of Expedition along the West Coast of the Middle Island of New Zealand.*

culture or war; he can make ornaments of ivory or of the hardest stone, and these too with the most simple and apparently unsuitable instruments, sawing his ivory without loss, with a muscle-shell, and his hard green jade stone one piece with another, with only the addition of a little sand and water; and all these works, it must be remembered, he could accomplish without the aid of iron, which was unknown before Cook's time. It is not a single individual, or a few only, who are adepts in these various arts, but all. The implements they make, they also know how to use; they can hunt, fish, and fight. In the battle-field they are warriors; in the council orators; their skill in military tactics has elicited the wonder of our military men, and the present sad war has proved them to be enemies not to be despised. It would be no easy matter to find Europeans who, in so many respects, could equal the contemned savage of New Zealand.

Such general knowledge made the native at home wherever he might be. The author has often had opportunities of admiring this power of adaptation to present circumstances; when encamped with his little party in pouring rain, he has been surprised at the short time it took, to erect a comfortable water-tight shed, to produce fire by friction, to find fuel and ignite it, to seek food and sit down comfortably to enjoy it, and this before many would have made up their minds what to do. An instance of this occurred some years ago, when the late Allan Cunningham, the well-known botanist of Australia and New Zealand, was accompanied by one of our missionaries on a journey through a New Zealand forest; whilst busily employed in examining its varied productions, they allowed their natives to push on to a spot where they usually encamped, and, carried away by their love of nature, did not perceive the lapse of time, until they were suddenly overtaken by the shades of night; to make their uncomfortable position worse, it set in rainy; to overtake their companions was impracticable, for such is the gloom of a New Zealand forest, and the over-grown ill-defined tracks through it, that it is quite impossible to

find the way in the dark; but, instead of trying to erect a shed, or light a fire in the native style, what did they do? Just what most Europeans would in similar circumstances—nothing at all; they felt themselves perfectly helpless—they stood under a tree the whole of the night, without fire, food, or shelter. The effects of that night proved fatal to poor Cunningham; he caught a violent cold, which settled on his lungs, and in a few months he was in his grave.

The native is not deficient in those arts which are essential to his comfort. His house is constructed with great skill and even elegance,* his garments with much beauty, and ornamented with a border of elaborately wrought embroidery; his little farm is tilled with the greatest care, not a weed to be seen; in fact, he has carried those arts with which he is acquainted to as much perfection, as they are apparently capable of. This is not the character of the savage: if, then, in these respects we cannot view the Maori race as such, it must be in their social state; when their fierce and unsubdued passions have full play in their cruel and bloody wars, and their former cannibal feasts,—these mark the savage. The truth cannot be concealed, neither is it desirable to do so; but is not human nature in its unrenewed state, much the same every where? Are there no European savages as well?

When the way in which the New Zealanders lived is considered, the crimes they committed cannot be wondered at. Shut out from the rest of the world, without any to set them a pattern of what was right, or to reprove what was wrong; is it surprising, that morally they should have degenerated, even from the standard of their forefathers? They were not always addicted to war, neither were they always cannibals; the remembrance of the origin of those horrid customs, is still preserved amongst them. If the

* The natives rendered valuable assistance in this sort of work (building houses for the Port Nicholson settlers), at which they were very expert. It must be confessed that the huts built by them were much superior to those of our handiwork; many of them, indeed, deserved to be called houses, and were, when I quitted Port Nicholson, still used by emigrants of all classes.—4th page of *Hon. H. W. Petre's New Zealand:* Smith, Elder, & Co., London, 1841.

progressive development theory were true, aboriginal races should have progressively advanced; every successive generation should have added some improvement to the one which preceded it; but experience proves the contrary. A remarkable instance of this may be adduced in the fact, that the New Zealanders have retrograded, even since the days of Captain Cook; they then possessed large double canoes, decked, with houses on them, similar to those of Tahaiti and Hawaii, in which, traditionally, their ancestors arrived; it is now more than half a century since the last was seen. Tradition also states, that they had finer garments in former days, and of different kinds; that, like their reputed ancestors, they made cloth from the bark of trees; the name is preserved, but the manufacture has ceased. There are remains also in their language, which would lead us to suppose, that like the inhabitants of Tonga, they once possessed a kingly form of government, and though they have now no term to express that high office, still they have words, which are evidently derived from the very one denoting a king in Tonga.* Their traditions, which are preserved, also establish the same fact, and perhaps one of the strongest proofs is their language; its fullness, richness, and close affinity not only in words but grammar to the Sanscrit, carries the mind back to a time when literature could not have been unknown.

To what then can their subsequent deterioration be referred? They state they came from a distant land; that the cradle of their race was an island of narrow limits; insufficient to maintain its population, one portion thrust out the other, a fleet of canoes left to seek another abode; they found several, from which, being either too contracted, or inhabited by people averse to their stay, they again embarked, and finally a few, reduced to the greatest straits, reached New Zealand. These repeated emigrations must have diminished their original stock of knowledge; like a vessel in a storm which is compelled to be lightened,

* The word *How* in Tonga signifies king; in Maori, *Waka-hau* is to command; the *Kaiwhakahau* is the man who stands in the centre of a war canoe to direct the movements of the crew. It also signifies the one who commands in war.

the richest wares are thrown overboard, one bale follows another, the least required for the preservation of life go first, and those only which are essentially necessary are preserved. Again, one tribe is driven away by another more powerful; weakened in numbers, and disheartened by constant defeats, it continually retires from its foes, until, at last, without means of preserving its first state, it sinks lower and lower in the scale of existence: this will account for the degraded state of the original inhabitants of the Chatham Isles; driven from the mainland, they fled to islands possessing few natural productions; can it therefore, be wondered that they should be less advanced than the natives who conquered them; hence their inferiority in their garments, houses, and canoes. They present an instance to what a sad state man may fall, when cut off from the rest of his race, and mind is deprived of the benefit of fellow mind; how unable is it to bear up against such accumulated evils; how forcibly does such a state remind us of the prodigal, who, from being clothed in fine apparel, with a ring on his finger and shoes on his feet, and from being fed with the choicest viands, when he left his father's house, fell step by step, morally and physically, until he would fain have filled his belly with the husks which the swine did eat. May not that beautiful parable have its literal fulfilment in the history of the Maori. In it we may perhaps behold a race who, having abandoned the service of the true God, and cast aside his word, fell step by step in the scale of civilization; deprived of a fixed home, became nomade wanderers over the steppes of Asia, and gradually retreating until in the lapse of ages they reached the sea, and thence, still preserving their wandering character, from island to island driven by winds and currents, and various causes, they finally reached New Zealand, and there fallen to their lowest state of degradation, given up to the fiercest passions, consumed, and being consumed, they are at last enabled to reflect, repent, amend, and resolve to arise and go to their Father.

Even after the New Zealand race had sufficiently increased to colonize the two islands, there was no bond of union

amongst them; split into innumerable families and tribes, each under his own peculiar head and independent of the rest, it is not to be wondered, that constant feuds should have occurred, and the fiercer passions should have been called into action. Their history in this respect is only a counterpart of that of the Heptarchy, when one petty prince was ever warring with another; or with that state which existed to a later period, amongst the Irish and the Highlanders of Scotland, almost up to the present generation. If even the traditions which remain of the feuds and atrocities of those hostile clans, were to be compared with the New Zealander's, it is doubtful which would be thought the most savage.

The Tapu was a remarkable institution; it did not orinate with the Maori—he brought it with him; it was of widespread observance, extending from Tonga to Tahaiti, and thence to the Sandwich Isles. Severe and bloody as were its demands, it was still, as Polynesian society was constituted, politic and wise; in fact it was the only bond of union which existed, and kept them from committing greater excesses. It must be remembered they were heathen—they knew not God, and great as their sins were, they were not against light and knowledge, but committed with darkened understandings. Compare their warfare, as heathen, with that of civilized Christians; the sack of a town—whether by French or English—and then what shall we say of savage warfare. Compare the war which the misguided patriots of New Zealand carried on with the British Governor in 1845-7 with that of the French in Algeria during the same period. The sack of Kororareka, with the destruction of an Arab tribe. The conduct of Hone Heke, the New Zealand chief, with that of the French commander. The same number of the *Times* recorded both. Of the natives it said, "they have hitherto enjoyed their triumph without cruelty;" in fact, the Governor himself lauded the chivalric conduct of Heke. But when the Oulad Riahs, a wild mountain tribe, vainly endeavoured to preserve their independence against French aggression, and fled with their wives and children to their

caves, and were completely at the mercy of their enemies, who had only to blockade the entrance to make them submit to their terms, the French officer commanded his men to stop it up with combustible materials, and then set fire to them, and to keep those fires burning the whole of the night. We can scarcely imagine anything more horrible. The graphic pen of a witness has recorded, "In the morning all was still; the soldiers entered the caves, and found piles of men, women, and children at the breast, with convulsed features, shewing the horrid agonies they had endured, and in that state no feeling of remorse or pity was felt, but the soldiers had nerve enough to plunder the corpses of their jewels!" At one fell blow from 800 to 1,000 human beings thus fearfully perished!! And this too in the nineteenth century, and, as the eye witness of this horrid holocaust states, the "perpetrators belonged to a nation boasting itself pre-eminently as the most polite and civilized in the world;" and, he might have added, professedly Christian. After Kororareka fell into Heke's hands, he allowed the inhabitants to re-enter their houses, and carry off their chief valuables, spared the churches and the houses of the ministers; and when the battle was terminated, he was not guilty of a single act of cruelty, but showed great feeling and forbearance; though from mistaken views he took up arms, he did not forget, that he was a responsible being. Nor has even the late war been without many noble traits, which do honour to our adversaries, but to which it is foreign to the present subject further to allude.

The New Zealanders were cannibals, and great ones too. Christian light and knowledge gradually opened their eyes to see how horrid and unnatural the custom was, and in 1844 the last known act of cannibalism took place. If we seek to ascertain the origin of this custom, we shall doubtless find it in want, which has caused even our own countrymen, when reduced to starvation, to have recourse to the same dreadful expedient for preserving life.* New Zealand had no land animals, and their constant wars often destroyed the only

* See *Cruise of the Blonde*, by Lieut. Dampier.

crops on which they had to depend for winter subsistance, the consequence was frequent famines; to such straits have they been reduced that there are traditions of men killing and eating even their own wives and children; can we then wonder that they should eat the bodies of those slain in fight. Still there were many even in the worst times, who entertained almost as strong a loathing for such food as we do; yet when most debased in their social relations, there was much to admire: the love of their offspring and relations, who were more closely bound together, by the mutual tie of self-preservation; their good feeling and kindliness one towards another; the careful avoiding all cause of quarrels, and powerful emotions of joy, on meeting with absent friends, all tell in their favour, and prove them not to have been wanting in natural affection. In war they were savages; in peace they were not deficient in many of the kindlier feelings belonging to our nature. In war, their distorted features made them resemble fiends; in peace, in the bosom of their families, they became more like what they should be and have been, under the gentle influence of the Gospel. Naturally a noble race, bodily and mentally superior to most of the Polynesians, their fine intelligent countenances present the exterior of a fair-built house, which only requires to be suitably furnished, and it may be hoped that they have already passed the worst part of that transition state, which it took centuries to bring our own country through, before it attained its present highly advanced position in the scale of nations.

Though fifteen years of war have elapsed since the above was written, the author does not retract anything here advanced, the back-sliding of some is not that of the whole; and if even all the atrocities reported to have been committed were true—which is to be doubted—the stigma can no more justly be applied to the entire race, than the enormities which individuals are constantly guilty of at home, can brand the nation with their crimes, and prove that its religion as well as morality, is only skin deep, as has been stated of the Maori race.

However gloomy one side of the picture may be represented, surely there is some bright colouring remaining in the other, when the fact is patent to all who are acquainted with New Zealand affairs, that had it not been for our native allies, the present state of the colony would have been far worse than it is. Some little consideration too, must be given to many of those, who, though in arms against us, have acted with a degree of moderation which does them honour. It is to be hoped that it will be met by a corresponding degree on our side, which will lead to a permanent good understanding and union between the two races.

HE KO KUTI, AN ANCIENT WEAPON OF WAR.

THE TOMB OF HEUHEU, CHIEF OF TAUPO.

CHAPTER II.

THE TWO RACES WHICH PEOPLED POLYNESIA.

It is now just a century since that celebrated navigator, Captain Cook, revealed to the nations of one hemisphere those who were occupying the larger part of the other. The discovery of an island world, inhabited by races so long separated from the rest of the human family as to be entirely unknown, is not without advantage to civilized man, presenting a counterpart of the state his remote ancestors were in, and enabling him to regain a page of his own early history.

The knowledge of their language and literature, if such it can be called, their religious rites and ceremonies, as well as social state, will also tend to throw some light upon the path by which they reached their present abodes, and thus point to the quarter from whence they originally proceeded.

The general idea entertained of the Maori race is, that it first colonized New Zealand, and that the date of its arrival there was quite recent; this seems to be borne out by their own traditions, whilst, however, further research lengthens

the period which elapsed since their arrival, it tends also to establish the fact that it was not the brown, but the black, who first peopled those islands, as well as the entire southern hemisphere.

The Melanesian preceded the Polynesian, and remnants of that more ancient race are to be found widely dispersed throughout Australia, Polynesia, and the Indian Isles; more nearly allied to the African than the Asiatic in color and feature, inferior to the Maori in stature and intellect, and occupying a lower grade in the scale of civilization.

The remains of this race are to be seen in every part of New Zealand, especially among the Nga-ti-ka-hunu, to which the derisive name of *Pokerekahu*—Black Kumara—is applied.*

The Maori traditions preserve both the names of the canoes which brought them to New Zealand, as well as of the chiefs who commanded them; several of these records make mention of their having found this black race in occupation of the country on their arrival.†

* The author was once travelling in the interior with a negro in his party. On entering a village, one of those dark chocolate coloured natives came to welcome him; on his perceiving the negro, he ran and threw his arms round his neck, embracing him, and saying, that "now at last he had found his brother," a claim of relationship that the negro did not seem at all disposed to allow.

† The following is the pedigree of Rawinia Rere, wife of Hoani Wiremu Hipango, from Turi, the first man who settled on the west coast when he arrived from Hawaiki in the Aotea :—

1. Turi and Rongorongo.
2. Turanga i mua.
3. Tamatea.
4. Ko Hikuao.
5. Ko Haereao.
6. Ko te Ihi.
7. Ko te Mana.
8. Ko te Tapu.
9. Ko te Marutuna.
10. Ko te Maruwehi.
11. Ko te Maruaitu.
12. Ko te Maruariki.
13. Ko te Hikorangi.
14. Ratua o te Rangi.
15. Rangi-tau mai waho.
16. Rangi paki iwi.
17. Rangi hikaka.
18. Maruaia.
19. Ko Rake Kohera.
20. Ko te Koratu.
21. Ko te Aomakiri.
22. Ko Tautope.
23. Ko Taipu.
24. Ko Kaia.
25. 1. Ko Rangi. 2. Hoani Rawen-ata-matao. 3. Ko Keo. 4. Ko te Herepu.
    1. Weta Kuini Kahu-Waere-rewa.
26. 2. Rawinia Rere mar : to Hoani W. Hipango.
27. 1. Hori K. Hipango. 2. Wata I. Hipango.

The tradition of Manaia, chief of the Tokomaru, one of the original canoes, expressly states, that when he reached the Waitara River, he found the country there occupied by a strange race, who, unskilled in war, were easily overcome; many being killed, some escaped, the rest reduced to slavery, and finally became incorporated with the tribe of their conquerors.*

The same is recorded in the tradition of Turi, the first of the Polynesian race who settled on the west coast of the North Island; he planted the kumara and karaka, which he had brought with him from Hawaiki. At Patea he had his first mara, or farm, there built his house, and formed his little settlement; he had his spring, of which is preserved the proverb, *Ka rite te wai nei ki wai Kimihia*—the water is good, like that of Kimihia, in Hawaiki. The names of all these are still preserved, and the spot is still venerated by his descendants. Turi likewise found inhabitants at Patea on his arrival, whom he slew, and took possession of their abodes.†

Some portion of that aboriginal race may have long survived in the northern island, and maintained their independence amongst the mountain ranges, where they are remembered

* "A ka tae ki Rohutu, ki te kongutu awa o Waitara, ka noho ratou i reira, —na, he tangata ano i reira, Ko nga tangata whenua ake ano o tenei motu, otira ka patua, ratou e Manaia ma, ka mate, ka riro te kainga i a Manaia ratou ko ana tama, me tona iwi, ko ana tangata i patua ai e Manaia ma, kia riro ai te kainga i a ratou.

"When he arrived at Rohutu, at the mouth of the River Waitara, he stopped there, and behold there were people, even the ancient inhabitants of the island; but Manaia and his followers slew them, they were killed, and Manaia possessed their abode, he, his sons, and people, of those men that Manaia and his followers slew, that the place might be theirs."—*The tradition of Manaia coming from Hawaiki to New Zealand.* *Sir* G. GREY.

† When Turi landed first at Patea, the tradition states that he killed the ancient inhabitants of that part. "Ka eke mai ka noho i Patea, ka patu i o reira tangata."—"He went on shore and dwelt at Patea, and slew the inhabitants thereof." There is a curious old proverb which seems to bear on this subject—"He pokeke Uenguku i tu ai, he tapu tamaka i tauai, ko wero anake e kore e tika, erangi Ko wero, Ko pango, Ka tika."—The rainbow, beautiful as it is, depends upon the dark cloud to make it conspicuous, so the glory of the red chief would not be seen were it not for his black followers.

as the *Maero* and *Mohoao*, or wild man of the woods; they are said even yet to exist on the Tararua mountains; if a curl of smoke should be seen upon them, it is commonly attributed to the Maero. This, however, is to be regarded as an evidence of their past, rather than present existence.

The Nga-ti-rua-nui, many years ago, stated that some of their tribe were once in the forests which cover the sides of Mount Taranaki, now called Egmont, spearing birds, and ascending higher than usual they came to a large tree, at the base of which were signs of man having been there; wondering from whence they could come, they looked up, and perceived a platform amongst the branches, climbing up to it, they found a house, in which were several men, women, and children, who, as a matter of course, were soon killed and cooked.

It is singular that the Australians likewise imagine there are men still wilder and more degraded than themselves living in their forests, of whom they have the greatest fear.*

Portions of the Melanesian race have recently been found in some of the islands, living in tree-houses. Bishop Patteson states, that in one of the islands which he visited, he found a tribe living in lofty trees, the ascent to which appeared very difficult, and expressed his surprise at the facility with which the natives went along trunks of trees in inclined positions as ways of communication.†

* "The natives of Sumatra suppose man to have originated with the Orang Outang, such as the fabulous Orang Gugu and Orang Cubu; these are dreaded as most savage and violent creatures; it seems possible that the Maori and Australians derived their ideas of wild men thence, and that this is a proof of common ancestry."—*Latham's Natural History of the Varieties of Man*, 175.

Some of the natives in South Eastern Africa believe that the souls of their ancestors return in the form of monkeys. The Australians think they become white men. The connection of men with monkeys is also entertained in Western India, where they advance a step still further, and give the order in which different nations have been changed from one into the other.

† The following interesting account is extracted from a journal of 'The Southern Cross' schooner, 1866:—"The Bishop (Patteson) slept on shore last night at one place, which he describes as a most extraordinary habitation. A site for the village has been chosen on a hill surmounted by steep, almost perpendicular coral rocks; the forest has been cleared for some space all round, so as to prevent any enemy from approaching unperceived; there is a wall of

It is highly probable that the ancient black race not only dwelt in tree-houses, but likewise in lake-houses, for safety. When the author first visited the Horo Whenua Lake, he was much struck with the picturesque appearance of a number of food stores constructed on poles in the water, the remnants, perhaps, of more extensive buildings, which in ancient times were used as places of refuge and permanent habitations by the Moa Upoko, to prevent surprise; but when that tribe was entirely destroyed by Te Rauparaha, those lake-houses disappeared as well as their owners, and now the food stores have likewise passed away. Lake-houses are still to be seen in Borneo and Papua.

Though numerous traces of this race are to be seen amongst the Maori, they are not to be found now in a

stones of considerable height on that side of the village where the rock is less precipitous, with one narrow entrance, approached only by a smooth slippery trunk of a tree, laid at a somewhat steep inclination over a hollow below; but the tree-houses, with which we made acquaintance of old at this island, are at this place on a scale almost incredible. Tall trees rising out of the steep, slippery sides of the hill, are chosen for these great bamboo nests, of which there are six at this one village. From the wall of the fort, for so the village may be fairly called, or from the base, ladders are carried up to these tree-houses. It is surprising to see men, women, and children, passing up and down these ladders. The Bishop confessed that he was afraid to make the attempt in the dark of the evening. It was his intention to sleep in one of these curious houses, but he says that he had no idea of their real character at this particular place. A day or two afterwards, however, he went up into the highest tree-house, and, with Mr. Atkin, made careful measurements. The house in which the people wished him to sleep, is built on the top of a tree, which rises up from the hollow before mentioned, near the fort. The top of the stone wall is on a level with the trunk, at a height of thirty-four feet from the ground. The ladder reaching from the fort to the tree-house had forty-two rowels, at an average distance of eighteen inches from one to the other. The whole height of the house from the ground is ninety-four feet; its length is eighteen feet; breadth ten feet; height eight feet;—all being inside measurement. Some of the trees were at a much greater distance from the fort, and the ladders at a proportionately greater angle. One woman, carrying a load, walked up one of these ladders without touching anything with her hand, with no balancing pole, after the fashion of our civilized performers; and without exciting the least remark or notice from the people standing about. On the naked branches of these trees one man was walking about, hanging out his net, without grasping anything with his hand, when one slip would have sent him down on to stones and stumps of trees ninety or one hundred feet below. Accustomed from childhood to these feats, they were wholly unconscious of any

FOOD STORES IN HOROWHENUA LAKE.

separate state in the Northern Island, it is in the middle one, Te wai pounamu, that the remains of this ancient people are yet to be discovered amidst the natural fastnesses of the southern Alps, where they are known as the Nga-ti-ma-moe. In former years, such was the dread which this degraded race had of the fierce Maori, that immediately they saw any of them they fled; occasionally, however, they were surprised, and either eaten, or kept as slaves. The Nga-ti-ma-moe do not appear to have cultivated the ground, but to have derived their substance from snaring birds, and fishing, as well as from such indigenous fruits and roots as the country produced. Since the introduction of Christianity, probably much of their fear of the Maori has disappeared, and the two races have become more or less intermingled, especially as the number of the latter on the western coast has become greatly diminished, and cannot be much in excess of the

danger, or indifferent to it. No accident occurred whilst they were making their houses, though to us it seemed an almost impossible undertaking to accomplish without the help of wings.

All this has been rendered necessary by their continued quarrels. They never heard of any other mode of living. Insecurity of life and property causes no questioning and little uneasiness; it is simply the necessary condition of human life. They fear no attack when once safely lodged in their houses in the clouds. They say that no one would dare to attempt to burn or cut down the tree, for they keep a large stock of stones and spears aloft, and say that they could crush any men who attempted to come near the tree. There is a stage outside the house, and a trap-door in the bamboo flooring, from which they drop heavy stones, and no doubt the fighting men run about on the branches, and throw their spears as fearlessly and securely as if they had a footing on firm ground." —*Journal of the Mission Voyage to the Melanesian Islands in 'Southern Cross,'* 1866, page 10.

The Author has observed the same amongst the Maori, who, from not wearing shoes, seem to have as much use of the toes as of the fingers and thumbs. On a rainy day, having to pass over a deep chasm by a single slippery trunk, he was going to make the attempt by getting astride of it, but a native offered to carry him over on his back; the offer was accepted, he walked over it just as firmly as on the ordinary road. Not wearing shoes enables the person to use the toes much the same as the fingers; in passing over Taupo Lake, when the water was like a mirror, one of the natives saw a pipe at the bottom at a great depth, he immediately jumped over, dived down, and brought up the bowl of a pipe between his toes. This use of the toes must not be supposed to indicate any simian approximation; the author has found it far safer to descend precipices without shoes than with them. The Hill Araans in Travancore likewise live in trees; their villages are described as being highly picturesque.

Nga-ti-ma-moe, their fear now being in some measure transferred to the Europeans straggling about the mountains in search of gold; some parties of whom have occasionally surprised them, and plundered their abodes.

The Ware Kauri, or Chatham Isles, were up to a very late date entirely inhabited by a portion of this dark race, until the Maori found his way there by the aid of whalers and subjected them to his rule, destroying many of them, some, however, still survive; they are greatly reduced in number, and probably do not amount to a hundred; they are called *Moriori*, but are more generally known as the *Kiri waka papa*, or bare sides, also by the term of *Paraki wara*, a corruption of the English word, black fellow. Formerly they went naked, and their houses, if such they could be called, were only made by a few poles reared together over a circular pit, two or three feet deep, covered in with sods, thus forming a cone-shaped hut, with a very small hole on the north side, just large enough for a man to creep in, which was closed by a bundle of sedge or other substance, probably, this was the simplest form of human habitation we are acquainted with, unless it be the Gunyeh,* which is merely a screen formed of a few sheets of bark, to afford shelter from cold winds or rain; in those miserable holes they sat huddled together, with their children between their knees, for warmth.

It is, however, remarkable that such a degraded race could make canoes in a most ingenious way from the Rimu, a sea-weed with large flat leaves, which were converted into tubes, by making a small orifice through the outer skin of one side, and then inflating the intervening space, and stopping up the opening; they thus became large air

* The Australians have the same word for a cave, which is used for a house; in fact, caves are occasionally occupied as houses throughout New Zealand, and would be more generally so, were it not for fear of the frequent earthquakes. The Maori traditions of their greatest enemies or Taniwa, represent them as living in holes underground, in fact make them to have been troglodytes, and this seems to have been a characteristic feature of the black race, and like them, the Maori thought their gods appeared as spiders, flies, moths and beetles.

A NATIVE CROSSING A RIVER ON A MOKI, OR BULRUSH RAFT.

tubes, and when dry retained their shape, becoming hard and buoyant; a light frame in the form of a canoe, with a double keel, was made of flax stalks; the air tubes were lashed to the sides of the frame, and the interstices filled up with moss, so that the whole was rendered tolerably water tight, and so buoyant as to be unable to sink; in fact it was a life boat.

These tubes were also used as jars or receptacles for water, oil, potted birds, &c., for winter use; in fact, they supplied the place of pottery, and were to the poor Moriori, what the bamboo is to many of the inhabitants of the tropics.*

That there has been a portion of the human family in New Zealand in remote times, appears to be highly probable, from the fact of bones having been discovered in the turbaries of the Molineaux River, along with those of the dog and moa; and that deposit has every appearance of being anterior to the arrival of the Polynesian race in these islands, consequently the natural conclusion will be, that such remains belong to the black or most ancient inhabitants of the land.

The black race differs from the lighter, not only by its inferiority in the ordinary arts of life, but likewise in religion; theirs was of quite a different character to that of the Polynesian, and had a greater affinity to the African than to the

* Similar circumstances seem to have called forth like expedients amongst the uncultivated sections of the human race. Hill in his travels in Peru, states, "that the Peruvian canoes consist of inflated cellular masses formed of seal skins, distended by twigs, two of them are lashed together, and the paddlers sit on a frame between them." The Africans of Abbeokuta take the calabash; the Hindus use large jars, so also the Chinese; on the Euphrates and Tigris, inflated skins answer the same purpose; in fact, what was most easily obtained was rendered available for their necessities.

Of this character was the coracle of the ancient Britons, which, from its simple construction and lightness, being merely a wicker basket covered with a cow's skin, has proved so serviceable that it still continues to be used.

The Maori Moki is, perhaps, the simplest of all these enumerated, being merely a bundle of raupo or bulrush leaves bound together with flax, in the form of a canoe; it is so buoyant that a person sitting astride it, can easily paddle himself across the broadest river; the writer has been obliged to have recourse to it, and found it answered admirably.—(See ISA. xviii. 2.) The Catamaran is formed by merely lashing half-a-dozen poles to a couple of cross bars.

Asiatic. They had the Fetish tree, and their sacred rocks to which offerings were made.* Remnants of snake worship are also to be traced, although there are no such reptiles in New Zealand, yet they have innumerable traditions of immense Saurians or Ngarara, and Taniwa, fabulous fresh water and marine monsters. They also paid a sort of worship to an enormous kind of eel, the Ruahine, to such offerings were made, by which, in process of time, they were rendered quite tame.† This reverence however did not save those divinities from the oven in times of scarcity.

All the religious ceremonies of the Australian natives were celebrated by night in the forest, a kind of acknowledgment of the powers of darkness. The writer is not aware that this

* Sacred trees as well as stones are common on the east coast of New Zealand. In the Bay of Plenty, they are generally to be discerned by being painted red or bound round with garments, or having rags, &c., suspended from their branches; these are a kind of memorial monument to a Chief, and every friend who passes by suspends a rag or garment; often times they are so adorned with ornaments as to present a singular appearance.

On sacred stones or rocks it was customary to offer the liver or entrails of enemies slain in battle.

In India, sacred trees are common, as well as posts and stones. The Deodar, Given to God, the tree of Siva or Deva is planted near their temples, as also the Banyan, and the Buddists have the Pippul or Bo tree. The Brahmins have the Kalpa tree in Paradise. This seems to be a custom as old as Adam, and to have prevailed in every age and clime.—(GEN. iii. 24. II. KINGS xxiii. 7. HOSEA iv. 13.) Herodotus and Elean relate that Xerxes in his important expedition against Greece tarried a whole day in the desert of Lydia, to pay homage to a large plane tree, on the branches of which he hung rich garments, bracelets, and other precious ornaments, and the next day proceeding on his march he left a soldier to guard the honored tree.—*Ouseley's Travels in the East.*

† "Bishop Crowther has recently sent to England an account of a visit to Bonny, near one of the mouths of the Niger. He commenced the mission in January, 1866, at the request of the king and chiefs. The fruits already appear in the partial abandonment of idolatry. The Bishop says that as the entire destruction of iguanas (reptiles which have been worshipped) the previous year had not been attended with any revengeful visitation from the gods, the people were prepared for further reformation. Accordingly, when asked for a part of a sacred grove in order to open up a road between the town and Mission Station, the chiefs at once granted it. This so-called sacred grove was found full of snakes, bees, and human bones, the evidence of deeds of darkness. Many of these bones were the bones of twin children who, according to the custom of the country, are always thrown, immediately upon their birth, into some sacred grove."—*Visit of the Bishop of the Niger to Bonny.*

was the case with those of New Zealand, but in one grand respect did the Melanesian differ from the Polynesian, whilst the latter possesses many traditions referring to some of the grand events recorded in Scripture—the Fall, the Flood, the Dispersion, and the Temple—the Melanesians appear to be totally ignorant of them all, hence it is to be inferred that they were inhabitants of the southern hemisphere long anterior to the Polynesian, who, however long it may have been since they quitted their primal abode, did not do so until a period posterior to all those events, and that they must have sprung from a race intimately acquainted with Scripture history, which was unknown to the other.

The remarks here made of the Melanesian race apply to them generally wherever they are found in the Southern hemisphere, and perhaps there is nothing more extraordinary than their wide dispersion therein, at some very remote period of man's history. In India they ruled long before the arrival of the Hindu, and are still to be found amongst the hills and jungle, preserving their peculiar language and religion;* however remote the origin of the Chinese may be, they acknowledge the existence of a far more ancient race living amongst them, who are regarded as the true Aborigines of the land, and styled the children of the soil, as old as its flowers and grass.†

In the Island of Formosa there is an aboriginal race. Mr. White, Commissioner of customs at Takow, Formosa, sends

* In Ceylon there is a race called the Weddahs, which is quite distinct from the Cingalese, and considered as the remnant of the original inhabitants of the island.

† "It appears singular that ancient as the Chinese are acknowledged to be as a people, there are still the remains of a far more ancient race living amongst them, and who are regarded by the Chinese themselves as the true aboriginal inhabitants who call them Miau-Tze, or children of the soil, as well as the flowers and grass which peculiarly belong to it. They are divided into eighty-two tribes, subsist on wild fruits, fish, and the flesh of wild animals. They usually go about bare footed, are very scantily clad, lead a life full of privation and hardship, and invoke evil spirits as in days long gone by, so up to the present time. The Miau-Tze are restless and troublesome neighbours to the Chinese."—*Voyage of the Novara*, vol. 2, p. 460.

Mr. Medhurst also speaks of the same Meaoutze in the province of Kwangse: "The country about Lo-nguong is remarkable for the existence of a great number

in his Report of 1867 some account of the savages of that island. This aboriginal race is now of two classes, the subdued and the unsubdued, the latter having intermarried with the Chinese and adopted their habits and customs, but preserving their own language, are made the medium of communication with the unsubdued inhabitants of the hill country, about forty-five miles north-east of Takow. Once every eight days these savages and the Chinese, accompanied by some of the half-castes as interpreters, resort to a stated place on the border, where the Chinese barter iron and salt against dye, rice, superior to any other grown on the island, hemp, tobacco, and sweet potatoes. No Chinese ever ventures alone into the interior, and no savage crosses the border; in both cases death would follow detection. Foreigners, however, are received in the interior with friendliness and hospitality. The unsubdued savages are described as well-knit, agile men, with dark complexions, delicate features, and black hair and eyes, the latter, unlike those of the Chinese, being large and round. Every household is well supplied with bows, arrows, and muskets, and the face of the country is so bold and precipitous that they need no walls or fortifications as a defence against invasion.

Borneo is also peopled by two races, and even those are stated to have been preceded by a more ancient black one.

With New Guinea and the numerous adjacent isles so little intercourse has taken place, that nothing certain can be said of its inhabitants, except that they appear to be of the Melanesian race; but in New Caledonia, and many of the islands to the east and north, the same race abounds.

of the ancient aborigines of the country, whom the Chinese call the barbarians of the inner hills; their women retain their ancient head-dress, a curious relic of antiquity; and whilst in their intercourse with the Chinese they speak their language amongst themselves, they have their own which no Chinese man can understand. There are only three surnames amongst them, at least as they are known here. They never intermarry with the Chinese, and keep their own customs. The Chinese say they have no religion, and live like beasts, and are entirely devoted to the hills and tilling the barren parts of the country. Their having no religion must be a mistake, as they have idols which they worship, as I was informed by one of themselves. They are a much more hardy race than the Chinese amongst whom they dwell."—*Rev. J. R. Wolfe.*

This ancient section of the human family appears to have originally proceeded from the west, and gradually worked its way thence through continental Asia, as well as the islands to the south of it; its starting point could only have been Africa. It is also observable that there are some traces of its African origin remaining, independent of religion; the remarkable similarity, or rather identity, of many of the Maori words with those of Ancient Egypt, prove either unity of race or of place whence those words were derived.*

* Egyptian gods with Maori names, copied from those written on their images in the British Museum. Deciphered hieroglyphics :—

	MAORI SIGNIFICATION.
Ma, God of Truth	White, clear, bright.
Ra, Hora } The Sun	Idem. Ora, life.
Pai	Good.
Kai (Keres, Ceres)	Food, abundance, plenty.
Mau, or Maui	The New Zealand great god (meu, or meui) with a solar disk on his head.
Hapai	To lift up (a suitable name for a powerful god).
Hape	Crooked (ditto for an evil god).
Heka	Decayed, mould.
Au	A rapid.
Hepi	Concealed.
Hapi, god of the Nile	To open.
Names of men and women :—	
Kaha, a judge	Strong.
Rui, represented holding an ear of corn in her hand	To sow, scatter as seed.
Hui, a judge	To assemble men together.
Mahu	To heal.
Haru	To blacken.
A tu	To stand apart.
Hara	Sin.
Pai ri	Good hand.
Hanata	Scorched.
Mene	To assemble.
Ki	To fill.
Taia	To be able.
Ata	The morning.
Te mua	The elder, the first.
Mau	To wait, patience.
Apu	To sit or squat.

A larger list of Maori words might have been given; these are sufficient to show a remarkable connection of Maori with the ancient language of Egypt. Further, the ancient Egyptian adze, preserved in the British Museum, is identical with the Toki of New Zealand, not only in form, but also in the manner of tying on the stone to the handle, and likewise with the cinet with which it is bound. Another singular implement of husbandry, the Tima, still used as a hoe in New Zealand, is identical in form with that of ancient Egypt. The boomerang of Australia is also of Egyptian origin. The word Thibet, ark or coffer, is similar to that of Kumete, a large wooden bowl. Amenti, a cave in Hades, according to Egyptian mythology, is the same with Ameto in the Maori mythology. Painting the body red seems to have been a general practice amongst the ancient Egyptians, as well as the Maori.

It is also remarkable what light the derivation of a single word will sometimes throw on past history. The following was communicated to me by Cracroft Wilson, late Judge of Moradabad, one who is well known in India, not only for his knowledge of Oriental tongues, but especially for his courage displayed in the Indian Mutiny:—

"The word *m-ss-r** means Egypt, the very same word is used to designate a certain class of Brachmins in India. Considering that the word is spelt with the Arabic letter *swad*, not the ordinary letter to express our *s*, which is named *seen*, it is impossible to avoid coming to the conclusion that the class of Brachmins so designated came to India from Egypt, and were at once individualised as 'so-and-so' the Egyptian. Moreover, there were two systems of medicine prevalent formerly in India: the one the Arabic—the other the Egyptian *missuranee*, and the physicians who practised the Egyptian were Brachmins and Hindoos, the Arabic one being practised by Mohamudans. One class of Brachmin is called *Cashmeeree;* no one doubts that his ancestors came from Cashmere to India; another class of Brachmin is called *Doobay*, which

* Pronounced missur.

is short for *Doveda*, which means learned in two of the vedas; another class is called *Tribardee*, which means learned in three of the vedas. There is no doubt about the origin of the distinctive title in the case of three different classes of Brachmins, why should we doubt about the origin of the title of a fourth class, *viz.*, the *Missur* class? The Egyptians worshipped the cow, so do the Hindoos." The order, number, and character of castes, were also the same.

One thing very observable is, that whilst in all the wanderings of this dark-skinned race, no traces of architectural skill have been found in any of the stages of their migration east; yet, when it arrives at the spot where it first meets with the brown, then those remains seem to multiply and to be of such a character as to indicate a knowledge of architecture far surpassing that now possessed by any of the natives of the Pacific Ocean.

Before considering the Polynesian tribes, some of the names by which aboriginal races are known may be mentioned as bearing testimony to the first and most ancient having been black.

The word *Maori*, or *Mauri*, by which the natives of New Zealand are known, seems to be derived from the black blood of the heart, and to have been given by the Polynesians to the ancient inhabitants of the islands on their arrival amongst them as a term of reproach for a despised race, equivalent to that of nigger with us. But when the black was absorbed in the brown, in process of time it became the general name for native, and was applied to the entire population, as well as to other things; thus, fresh water is *wai maori*, and anything belonging to the country is *he mea maori*, a native thing. Perhaps the word mauri, or moor, has had a similar origin; hence the English word blackamoor. So likewise may the term *Hind* have been given to India and its sable inhabitants by its early Aryan conquerors, and thus passed on to them in process of time, though also signifying black. So with the words *Zend*, *Zind*, and *Scinde*. Thus the very names by which those races are still known, testify,

that whatever changes in race have since taken place, the aboriginal one was black.

In tracing the brown or Polynesian race to the part from whence it originally came, their own traditions demand the first attention; they all declare they originally came from the Society, or Sandwich Isles, known to them by the same name they still bear amongst their inhabitants, which is Hawaiki, or Hawaii, the Sandwich natives having since their departure either lost the *k*, or the Maori gained it. In their traditions it is stated that they touched at several islands, where they remained for a time, and left the name of the country they came from, now changed into Savaii, the *h* being turned into *s*, and the *k* dropped, which perhaps may be regarded as a proof that the *k* has only been acquired since the Maori reached his present abode. Tahaiti is also supposed to have been another of their temporary resting places; it may have derived its name from being viewed by them as inferior to the islands they had left, and therefore termed it *taha iti*, only its small side. That the Maori have been at all these islands, is clearly proved by identity of language, mythology, traditions, and customs; the first canoes they came in are described as resembling those found in the parts they came from.

Another proof is, that although the vegetation of New Zealand greatly differs from that of tropical Polynesia, still, wherever the Maori fancied they perceived a resemblance to any of the trees they were formerly accustomed to, they bestowed their names upon them. A singular instance of this appears in the name of the Arica Sapida, the beautiful-ringed palm of New Zealand; they gave it the name of the Cocoa Nut Palm, *Ni*, but to show it was fruitless they added *kau*, thus it is called *Nikau*, or the fruitless palm bearing leaves only.

They have likewise traditions of their forefathers, having brought with them the Arum, *Taro*, the Calabash, *Hue*, and the sweet potatoe, *Kumara*; now these are all tropical plants of Polynesia, and require extreme care to make them produce fruit in the climate of New Zealand. It is also interesting to

observe their ingenious contrivances to render these plants, on which they so greatly depend for their support, productive. In early spring the seeds of the Calabash are wrapped up in wet rags and suspended near the fire, to make them shoot. The spots selected for cultivation are not only those which have the richest soil and the best aspect, but to compensate as much as possible for the difference of latitude, they choose the steep sides of hills, so as to render the sun's rays almost vertical.

The Battle Abbey roll does not preserve the names of the adventurers who accompanied William the Conqueror, more perfectly than the Maori traditions do those of the adventurous chiefs who first came in their canoes to New Zealand; and it is not only up to them the head chiefs trace their pedigrees, but even to several generations before they left Hawaiki, which would be difficult for many of our Norman families to do in their native country before they landed in Britain; and perhaps the period of the arrival of one closely corresponded with that of the other.

There is therefore no difficulty in tracing the Maori as far as Hawaiki, but it may be possible to find some of the footmarks of his earlier migrations. The prevalence of the easterly trade winds would greatly aid in peopling the isles from the East. Williams, in his missionary narrative, states that he drifted twelve hundred miles in his boat from Rarotonga to Tongatapu through the influence of those trades, and on another occasion from Tahiti to Aitutaki.

There are remains of his religion to be found in the *wahi tapu*, sacred grove, the *marae*, sacred enclosure, and the *tuahu*, or altar, which are in New Zealand; and the more advanced marae of Polynesia, which assume pyramidical forms and dimensions, until in Mexico and Peru, and even as far as California and Columbia, the erections become so colossal as to bear a striking resemblance to those of Egypt, the elaborately-sculptured temples, pillars, figures, and altars of which, are little behind those of the old world.

Still it is to be acknowledged that there are remains to be seen throughout Polynesia, which may belong to even an

older and more advanced race. The grand platforms, or terraces of stone of great dimensions may belong to the Polynesian, of which there are similar ones found in Nukuhiva, rising step by step for a considerable distance up the hill side; terraces which cannot be less than one hundred yards in length and twenty in breadth, whose magnitude is still less striking than the immense size of the blocks composing them; some of which are of an oblong shape, and from ten to fifteen feet in length and five or six feet thick, their sides are quite smooth, but though square and of pretty regular formation, they bear no marks of the chisel upon them.

In the Polynesian marae, or hei au,* there is a striking similarity to the temples of Mexico; there is the same wall of stone enclosing the whole of the consecrated ground, and the same massive pyramidical structure, with the sacred grove on the summit of the high place; and now that this massive form of building has ceased, it seems as though the remembrance of it is preserved by the natives of the Fiji islands in the extraordinary pyramidical-shaped buildings they erect, although made of the most perishable materials.

But there are architectural remains of a more ancient character, and evincing greater advancement than even those alluded to. St. Julian states, on most of the groups there are evidences of a race much superior in civilization to those now inhabiting them. Some of the ruins of the old temples are sufficient to show that their extent must have been immense.

Even as far west as New Caledonia, which is nearly in the meridian of New Zealand, there are evidences of ancient advancement which are very striking—paved roads and fortifications, and even the remains of an aquaduct eight miles in length.† When the natives were spoken to about those ruins, they replied, "We are not like our ancestors; we

* The *hei au*, or temple, is literally "for the wind." Tu, the great Polynesian god, is the god of the wind. In all the sacrifices offered, it was only the spirit of the sacrifice which the god was supposed to consume; it was a *wangai hau*, or feeding of the wind or god.

† *Cruise of the Fawn*, p. 219, an extremely interesting little work.

cannot build large houses as they did: they were numerous and wise, we are neither one nor the other." Still, they use tools of green jade, and make coarse pottery, varnishing it with the gum of the damara, and painting it with red ochre.

Dr. Hotchstetter, the geologist of the Novara, writing of the monumental ruins in the interior of Puynipet Island, says: "We were informed that they consisted of nothing more than a large number of colossal rough hewn blocks of basalt in the heart of the forest, near Metelenia harbour, and that the character of the ruins evidences a high state of civilization in those who erected them. Some of the blocks are eight or ten feet long hexagonal, and must evidently have been brought from other parts, since with the exception of these, there are no other stones of a similar description found in any part of the island; streets are laid out at various points, and the settlement seems to have consisted of a range of strongly fortified dwellings."

These columns and blocks however possess a special interest not merely in the history of civilization but of geology, as a part is at present under water, and can only be reached in canoes. Similar ruins are described by Captain Cheyne, as having been also found in the forests of Nalan, Strong's Island, one of the Caroline Archipelago, latitude 5° 21′ 30″ N., and 163° 0′ 42″ E. lon.*

But the most singular remains are those of Ascension or Ponapi, an island of the same group, and not far from the former, being in latitude 7° N. and lon. E. 157° 50′. The the Rev. C. W. Clark wrote an account of them in the Honolulu paper, he visited them in 1852. "There are two quadrangular walls, one within the other, 236 feet by 162, the walls are from six to ten feet thick, and in some places they are twenty-five feet high. In front of the inner enclosure, facing the entrance to the outer, is a raised platform, ten or twelve feet wide; the inner walls are about fourteen feet high and six feet thick, the top rows are of basaltic prisms, of which the wall is built, projecting over about two feet, the inner enclosure is 95 feet by 75.

* *Voyage of the Novara*, vol. 2, p. 584, 585.

In the centre, a little raised above the surrounding ground, is a large vault, the ancient entrance to it was thoroughly closed by basaltic prisms, but I entered by a crevice in the top. The vault inside is fifteen feet by ten, and seven by eight in depth; the top of the vault is covered with immense basaltic columns, extending the whole length, and measuring seventeen feet in length. On the top there is a large bread fruit tree growing, whose roots extended down through the vault into the ground below. There are several other similar vaults in different parts of the ruins."

The ruins of a large town under water are seen in the shallows, large buildings, regular streets, and a square in the centre, with apparently a large temple; changes of level taking place in this part of the ocean are great and frequent.

At Easter Island there are broken down terraces, large stone statues, monuments probably of ancient deified kings, and mounds, which resemble in their triangular shape the Teocallis of Mexico. One of the statues measured by Mr. Foster was twenty-seven feet high and nine feet in diameter.*

In the Marquesas and Sandwich Islands are still more extensive remains of mounds, roads, and buildings, similar to those in South America.

Around the burial ground at Moa I observed large slabs of a coarse red porphyry, which is brought from an island in the Lagoon; this is the rock of which large blocks were conveyed in former times to Tongataboo in their great war canoes, when its chiefs held that and the intermediate isles of Mua-foo and Keppels; this accounts for the existence of ruins of buildings and circles of stones, composed of materials obtained from distant localities, as those at Kunaie, or Strong's Isle, at Paasden, Easter and other isles.†

* It is to be feared that these most interesting monuments of byegone days have been either partially or entirely destroyed by the Peruvian slave hunters, who, to the shame of their country, a few years ago visited those lone islands of the Pacific, and carried off their inhabitants to work as slaves in the mines.—*Cruise of the Fawn.*

† *Cruise of the Fawn.*

In New Zealand Sir G. Grey, the governor, made the discovery of a curious relic of antiquity on the small island of Mokoia, in the middle of Rotorua Lake. This was formerly an extremely sacred spot, where their most venerated objects were preserved. During his visit there in 1866 he found two old priests still keeping guard over them. Knowing the interest the Governor took in everything relating to the past history of their race, and probably to ingratiate themselves with him, they took him to the island, and to his surprise showed him the site of an ancient temple, clearly marked by flax plants, an oblong square in shape, with a curious recess in the end, the furthest removed from the entrance. Into this adytum the old priests went, and there removing a few inches of the soil disclosed a well executed idol of stone, as large as life; it was represented in a sitting posture, with the elbows resting on the knees, the legs crossed, and the face looking upwards. This idol the Governor stated was a *fac simile* of one presented to him on a former occasion by the natives of the same part, only of much smaller size, yet apparently of a similar kind of stone, a species of porphyry, both probably brought by their ancestors when they first came to the island. Their traditions state, that when they left Hawaiki they took their gods with them, of those the most celebrated were five brought by Kiuwai and Hangaroa, two of which called *Ihungaru* and *Itupaoa* were in existence unto a very late date. The Ihungaru was a lock of human hair, twisted with a rope of *aute*, made from the paper mulberry bark, and kept in a house built of wood brought from Hawaiki and thatched with the mange-mange.* This fell into the hands of Hongi and the Ngapuhi tribe when they stormed the Mokoia Pa in 1823, where it was preserved; thence it was carried to an eminence on the main land overlooking the lake, where the victors chopped it to pieces with their tomahawks, that it might no longer be a palladium to their enemies. Of the Itupaoa no description was preserved; it was kept with the former at Mokoia, but was secreted by the

* A beautiful climbing fern.

priests, as was supposed some where on the Horapore range.* It is therefore highly probable that the statue which was disinterred by the priests for the Governor to see, was this identical one of the Itupaoa, which, doubtless, from its size and weight, could not be easily carried to any distance, especially when the surrounding country was already in the enemy's hands, therefore its custodians would naturally bury it on the spot, and there it remained for forty-three years, until the Governor's visit, which was the signal for its *hahunga* or disinterment.

The poor old priests not content with showing the Governor the statue, likewise took him to the spot where Tuorangi, the great Rotorua giant was interred; there also removing a little soil, they disclosed a stone coffer or cist, eight and a half feet long, formed by flagstones, with a cover of the same, which had sloping sides like the roof of a house, with the ridge on the top curiously sculptured. Until a few years ago, there were sculptured stones remaining which marked the boundaries of the *Mara* or Kumara ground of Turi at Patea, and these being regarded as idols by a Wesleyan catechist stationed there, were therefore broken in pieces.

This discovery must be regarded as a highly interesting one, and the fact of such antique remains still existing of a period when the Maori race must have been in a far more advanced state than they are now, as relates to the arts of civilized life, is a proof of a retrograde state from a higher one.

New Zealand is to be regarded as the utmost limit to which the Polynesian race reached. Whether the remains referred to belong to it entirely or not, there are sufficient which certainly tend to prove the intimate connection between it, and the inhabitants of the western coasts of America. The resemblance of the Marae in their pyramidical form and massive structure to the Teocalli is too striking to be doubted; nor is that confined to the worshipping on "high places." Grove worship is co-extensive with the

* *White's Lecture's on Maori Customs.*

other; it is found in New Zealand, and there it ends. It belongs peculiarly to the Polynesian, and marks his presence, as the Fetish tree does that of the African; both are found and both finish in New Zealand, which appears to be the grand terminus to the south of those two great sections of the human family, there they meet, and there they seem to end their wide extended migrations, each proceeding from the opposite quarter of the globe to the other.

However widely the migrations of the black and brown races have extended throughout the southern hemisphere, the Pacific has been peopled by other races as well.

Sufficient attention has not been given to the amount of influence exercised by the Japanese in former days; they have played the same part in those southern seas that the sea kings did in the north, and what the Malay and Chinaman are still doing in the Indian Archipelago, where they are as much dreaded as the north-men ever were in past times. This is noticed by a recent writer and voyager: "A great infusion of Chinese and Japanese blood, the old Japanese vi-kings spread terror along the coasts of China for thousands of miles. I saw several men who, if met with elsewhere, would have been taken for Chinese, having the same oblique eyes, and wearing their hair in two little twisted tails behind their ears."* A resemblance is likewise to be traced between the Japanese and Maori in their feasts; it is the custom of both to give portions to their guests, and for them to carry away what they receive. In former times prostitution was not viewed as any discredit to the unmarried female, on the contrary, it was considered a part of the host's duty in bestowing his hospitality to offer his guests temporary partners, who were called *Waiaipo*. Girls were at perfect liberty to act as they pleased until married, when they became Tapu to their husbands. The oblique eye, the prominent cheek bone, the absence of the bridge in the nose, the hair tied up into a top-knot, as a *tihi* or *tiki*, was also the Japanese custom. The sacred character of chiefs, the ariki, having a kind of divinity ascribed to them, resembles that of

* *Cruise of the Fawn*, p. 143.

the Japanese Micado, are also so many proofs of foreign admixture. This seems to be established beyond a doubt, by the discovery of an ancient bronze bell, which, doubtless, once belonged to a large junk, that at some remote period had been cast away on the New Zealand shores; the crew, probably amounting to more than a hundred, might have escaped to the land, and would, doubtless, be fraternised with by the tribe belonging to that district, which would feel its importance increased by such an addition from a superior race, just as it did with the European on his first arrival. This bell was discovered at Wangarei by Mr. Colenso, the Church Missionary printer; he found the natives cooking potatoes in it, and using it as a *kohua,* iron pot, stopping up a hole in it with a potatoe; he offered them a new pot for it, much larger and better adapted for the purpose, which they thankfully accepted. He enquired whence it was obtained; they said that a heavy gale blew down a large tree, and under its roots, to their surprise, they found the bell. There is an inscription running round it, which the writer believes was sent to Mr. Crawford, who pronounced it to be Tamil, which would not militate against the supposition here made, as China received the Buddist faith from Ceylon, and, doubtless with it their sacred bells, which would be prized as a protection for their junks in their long voyages. At any rate, the bell is a clear proof that either the Chinese or Japanese, or both, have visited the shores of New Zealand, and have left far more permanent remains of the fact than even the bell, in the oblique eye and Tartar expression, which is so perceptible in almost every part of the northern island. There are also many minor points of resemblance between the Maori and the Chinese. Both speak of Father heaven and Mother earth, which seems connected with the Indian myth of the mundane egg. The way a Chinese takes leave of his friend is identical with that of the Maori. The Celestial says to him, *main main keân,* go slowly; to which the person leaving replies, *cheàng sani,* please sit; the Maori says to his departing friend, *hacre ra,* or *haere marire,* go truly or go slowly, and he an-

swers, *e noho,* sit down.* Every little resemblance is interesting, as furnishing a link of the chain which will enable the ethnologist to trace the origin of the Maori. The Chinese have also a custom of taking out all the bones from the fowls they cook, which is done most adroitly, the birds still preserving even their form: perhaps the Celestials surpass all other nations in the art of cookery, and if any portion of their race had their lot cast amongst the Maori, what more probable than their leaving some traces of their culinary teaching; the Maori cook, though not quite so refined in this noble art, has still learnt to remove most skilfully all the bones from pigeons, ducks, and other birds. The Chinese have their food cut up in little bits, and eat with a couple of ivory sticks; this appears to be the first advance from the primitive practice of eating with the fingers, as is still the custom amongst the orientals and the largest portion of the human race; according to the old saying, "fingers were made before forks," which the Maori acted upon in general, but when he was tapu, he was either fed by another or, like a Chinese, picked his food out of his *kete,* or *poti,* little food basket, with a sharpened fern stick.

China seems then once to have had a connection with New Zealand, and not only with it, but its junks have radiated in every direction, to the east as well as to the south; and the nearer we approach the empire of that singular people, the more striking will the resemblance be found in manners, customs, religion, and language. The Maori house is built as though its architect came from the land of the bamboo; it is made of lattice work, beautifully wrought in different coloured patterns, which is called *arapaki.* This seems decidedly to have had a Chinese origin, so likewise the elaborately embroidered borders of their mats, the *taniko,* seems far beyond the civilization of the people; the disposition of colours, beauty of design, so far in advance of the garments manufactured in other parts of the Pacific, seem clearly to point to China for its first fabrication.

* The Chinese catty is much the same as the Maori kete—a basket.

The Maori has traditions which can scarcely be referred to any other part than China. One of these evidently relates to the horse, that some of their forefathers came from a country where they had large animals, on which they rode. When Governor King first presented them with some large Irish pigs they fancied that they must have been the animals alluded to, being the largest they had ever seen, and actually killed one or two out of the three given, in their efforts to realize the tradition; but when they afterwards saw the horse, and Mr. Marsden riding upon it, great was their admiration, they exclaimed, "Ah, now we see what our forefathers said was true." Another tradition evidently referred to the use of iron in the land they came from. It was that their ancestors had *Toki's* axes, which were not tied on to the handle as their stone ones were, but had the handle thrust through an eye in the axe, and so fastened; this they could not believe, until Captain Cook came, and when he gave them some small iron hatchets their astonishment knew no bounds.

China may likewise be regarded as the country where ancestral worship has its chief seat. This also presents a strong point of resemblance between the Maori and Chinese; they worshipped their ancestors, and regarded them as gods; in fact, it is difficult to say which of their gods were not ancestors, even their very houses were in some respects ancestral temples; their fronts are ornamented with carved representations of ancestors, one stands on the top of the gable end, by which they enter, as if to guard the approach; the post which supports the *wakamahau*, verandah of the chief's house, is carved at its base, another ancestor keeps watch over the door. The ground plate which supports the house is carved to represent the prostrate bodies of slaves who had been sacrificed; on them the figures of ancestors stood, and entering the house, beneath the highly ornamented *maihi*, the carved facing board of the house, the first object inside is the grand post which supports the building, carved at the base to represent the chief ancestor of the family or tribe, at his feet is the fire-place, made by four flagstones,

forming as it were a family altar, which always burnt in honour of their great ancestor, around whom his descendants assembled and rested under his protection. The chief could not eat, or drink, or smoke in his house, because it was sacred, and to mark its being so it was painted red; when he took his meals he sat outside in the verandah, and his children, wives, and followers went into the open marae. The house too was generally called after the great ancestor of the chief, as *Te tihi o Manono*, the top-knot of Manono. These are a few of the connecting links between the Maori and the Chinese.

It is evident that the Chinese have early visited the shores of America, and doubtless, imparted much of the civilization which its inhabitants had attained when found by the European. How greatly will our knowledge of the southern hemisphere be increased when our acquaintance with Chinese literature becomes increased. It is now pretty clear that some Chinese junk drifted to the coast of Mexico, and that America was known to that singular people many centuries before its discovery by Columbus. In the year 499 a Bonze wrote an account of a country in the far east, which he called Fou-Sang, and the description closely agrees with what we know of Mexico in its most flourishing and civilized period. The only thing contrary to our knowledge is, that the Bonze speaks of horses, and it has always been assumed there were no horses in any part of the American continent until they were carried there by the Spaniards. The Bonze mentions a sort of deer which the natives of the country employed as beasts of burthen; this was clearly the alpaca.* The mention of the alpaca seems rather to refer to Peru, and the period the Bonze wrote would nearly agree with that of Manco Capac: but however that may be, it appears, independent of other reasons, highly probable that America received its civilization from China, if not its original inhabitants; at any rate, there is a singular proof not only that the Chinese or eastern Asiatics have been in America,

* *Recherches sur le Navigations des Chinois de Cote de l'Amerique, par M. de Guignes.*

but that they have likewise brought away some of the products and customs of that continent.

The Chinese state that tobacco, and the use of it, came from the Mantchoos; that they were much surprised when they first saw their conquerors inhale fire through long tubes and eating smoke. This plant in the Mantchoo language is called *Tambakou*, but the Chinese designate it by the word meaning smoke; they say they cultivate in their fields the smoke leaf, and name the pipe the smoke funnel. Tobacco is now universally used amongst them.*

It is not improbable that the Chinese obtained their maize in the same way, and had it centuries before America was discovered by the Europeans.†

The Japanese in former times were celebrated for their long voyages and plundering expeditions: that they visited New Zealand is highly probable; their junks may have been cast away on its shores, and if so, as marauders and considerable in number, would be able to maintain their independence and form alliances. The remarkable similarity of dressing the hair by tying it up into a top-knot, favours this supposition.

In 1845 three Japanese were carried to Ningpo, in China, by the American frigate, St. Louis; they had been blown or drifted right across the Atlantic in a little junk from the coast of Japan all the way to Mexico, where they had resided two years. Dr. Pickering shows how naturally and almost inevitably a bark carried away from Japan in a storm would drift to the coast of Mexico or California. The same gentleman states that a Japanese vessel some few years ago was fallen in with by a whaler in the North Pacific, another was wrecked on the Sandwich Isles, and a

* *Huc's Chinese Empire*, p. 130.

† Fifteen miles north of Lambajique lies the Indian village of Iting (repose), with 5,000 inhabitants, whose language is totally different from the Quichua dialect, usually spoken in the provinces. One Peruvian, on his return from his travels, even went so far as to say that the idiom of the Iting Indians strongly resembled that of the Chinese.—*Voyage of the Novara*, vol. iii. p. 419.

third drifted to the American coast, near the mouth of the Columbia river, in the Oregon territory.

Many similar instances are recorded; these, however, are sufficient to prove how widely dispersed the Japanese have been amongst the islands of the Pacific, and how much they may have contributed to their existing inhabitants. Nor can the fact of their having reached America as well as the Chinese be overlooked.

The Sacred Emperor of Japan, in the extreme reverence paid to him, resembled the sacred king of Tonga, as well as the Tartar god-priest Dalai Lama, and perhaps Manco Capac, the child of the sun, who, with his wife Oello, laid the foundation of the spiritual, as well as temporal polity of Peru, may have had a common origin. They were evidently strangers who came from a far more civilized people than the Peruvians, and as we find that both the Chinese and Japanese reached America long before the European, it is not improbable that they contributed much to American civilization.*

* Stephens states that at Huacho, an Indian village, fourteen leagues from Chancay, he heard a tradition of the first Inca Manco Capac, which every one there seemed to be familiar with. A white man was found on the coast by a certain Cacique, whose name was Cocapac; by signs he asked the white man who he was, and received for answer, an Englishman. He took him to his home and married him to his daughter, by whom he had a son, Ingasman Cocapac, and a daughter, Mama Oelle; they were of a fair complexion, and had light hair, and dressed differently from the Indians. The stranger soon after died. From his account of the manner in which his countrymen lived and were governed, Cocapac determined on exalting his family, and having instructed the boy and girl in what he proposed to do, he took them first to the plain of Cusco, where one of the largest tribes then resided, and informed them that their god, the sun, had sent them two of his children to make them happy, and to govern them. He told them to go to a certain mountain on the following morning at sunrise, and search for them, that the *viracochas*, children of the sun, had hair like the rays of the sun, and that their faces were of the colour of the sun. In the morning the natives went there, and found the young man and woman, but, surprised at their features and colour, declared that the couple were a wizard and a witch They now sent them to Rimac Malca, the plain on which Lima stands, but the old man followed them, and next took them to the neighbonrhood of the Lake of Titicaca, where another powerful tribe resided. Cocapac told them the same story, but requested them to go and search for the *Viracochas* on the edge of the

The account of the architectural remains in Yucatan, given by Stephens, seems to confirm this idea. There can be no doubt, whatever might be the character of the picture tablets of

lake at sun rise; they did so, and found them there, and immediately declared them to be the children of their god, and their supreme governors. Elated with his success Cocapac was determined to be revenged on the Indians of Cusco; for this purpose he privately instructed his grandchildren in what he intended to do, and then informed the tribe that the *Viracochas*, Ingasman Cocapac, had determined to search for the place where he was to reside: he bid them take their arms and follow him, saying, wherever he struck his golden rod or sceptre into the ground, that was the spot where he chose to remain. The young man and woman directed their course to the plains of Cusco, where having arrived the signal was given, and the Indians there surprised by the reappearance of the *Viracochas*, and overawed by the number of their attendants, accepted them as their rulers and as the children of their sun god.—*Stephenson's Travels in South America*, vol. i. p. 394

When Her British Majesty's ship Breton was at Calloa, some of the officers accompanied me one Sunday afternoon to the Alameda at Lima: on our way we were saluted by several Indians from the mountains, calling us their countrymen and their relations, begging at the same time that we would drink some chicha with them.

There is a curious analogy between this tradition and one that I had from the mouth of Don Santos Pires, at Rio de Janeiro, in 1823. He told me that before the discovery of the Brazils, an Englishman had been shipwrecked, and fell into the hands of the Coboculo Indians; he had preserved or obtained from the wreck a musket and some ammunition, with which he had both terrified and pleased the Indians, who called him *Carnaruru*, the man of fire, and elected him their king. He taught them several things of which they were before ignorant (as did Manco Capac and Mama Oelle, the Peruvians); he was alive at the conquest of the country, and was carried to Portugal, when Emanuel granted him a valley near to Bahia, independent of the crown Don Santos is the brother of the Baron de Torre, both lineal descendants of *Carnaruru*, of which he boasted not a little, adding, that to the present time none of the lineal descendants had ever married a Portuguese. The Muysca Indians of the plains of Cundinamarca have a white man with a beard, called Bochicha, Nemquetheba, or Suhé, for under these different names he is spoken of as their legislator. This old man, like Manco Capac, taught them to build huts and live in communities, to till the ground and to harvest the produce; as also to clothe themselves, with other comforts; but his wife, Chia, Yubecayguaya, or Huythaca, for she is also known by three different names, was not like Mama Oelle, who taught the females to spin, to weave, and to dye the clothes. Chia, on the contrary, opposed and thwarted every enterprize for the public good adopted by Bochicha, who, like Manco Capac, was the child of the sun, dried the soil, promoted agriculture, and established wise laws. The Inca did not separate the ecclesiastical authority from the political, as Bochicha did, but established a theocracia. The first opened an outlet to the lake Titicaca, for the benefit of his subjects, at a place now called *Desaguadero*, the outlet;

Mexico,* there are in Yucatan numerous monuments remaining with inscriptions in letters of a modified hieroglyphic character, which are, perhaps, more nearly approaching a fixed alphabet than those of the Chinese, and more closely resembling the Japanese, to which some of the sculptures of the noble palaces of Palenque, seem to bear a striking resemblance, especially in the similarity of costume and the way of dressing the hair.

"The natives," says Herrera, the Spanish historian, "wore their hair long like women, and a little tail hung behind.

while the latter, for the same purpose, opened the lake of Bogotá at Tequendama. The Inca bequeathed his sovereign authority to his son, while Bochicha named two chiefs for the government, and retired to *Tunja*, holy valley, where he lived two thousand years, or, as other traditions state, where his descendants governed the Muysca tribe for two thousand years. The first of these successors was called Huncahua, and the rest Huncas, which was the name of the holy city; but the Spaniards have changed the name to Tunja. The Mexicans have likewise a bearded white man as a legislator, called Quatzalcoath; he was the high priest of Cholula, chief of a religious sect, and a legislator; he preached peace to men, and prohibited all sacrifices to the Deity, excepting the first fruits. We have here the tradition of four white men distinguished by the people of the new world, as having beards, a circumstance as remarkable to them, as it was visible, for they being beardless, would consequently be surprised at seeing men whose faces bore what they would be led to consider a feature so distinguishing. Two of these are said to have been Englishmen. Of the laws established by Camaruru I have no information, but those established by Manca Capac I know have no analogy, nor do they bear any resemblance to those of any of the northern governments, except, setting aside lineal descent, the papal, where the spiritual authority is exercised by the King of Rome. This coincidence of four men, bearing the same mark of a beard, three of whom were priests and legislators, occurred at places the most distant from each other, the one at Rio de Janeiro, in lat. 22. 54. 10. S., Long. 42. 43. 45. W.; one at Cusio in lat. 13. S., long. 81. W.; one at Cundinamarca in lat. 4. 35. N., long. 74. 8.; and the other at Cholula, in lat. 19. 4. N., long. 98. 14. W. The traditions of Manco Capac, Bochicha, and Quatzalcoath agree in predicting the arrival of bearded men at some future period, and the conquest of the different countries by them, which predictions operated strongly in favour of Pizarro, Benalcazar, and Cortes, and produced that submission of the Peruvians, Muyseas, and Mexicans, which finally laid the foundation of the degraded state of their descendants.—*Stephenson's Travels in South America*, vol. i. p. .

* Stephens thinks that the characters of the Mexican Hieroglyphical Paintings preserved in the libraries of Dresden and Vienna, are the same as those found on the monuments and tablets of Copan and Palenque.

They wore a roller eight fingers broad round about them instead of breeches, and going several times round the waist. They flatten their heads and foreheads."

Amongst the natives of Nangkauri and other neighbouring islands the custom prevails of pressing quite flat the heads of the newly-born infants, probably in conformity with Nicobar laws of taste and beauty.*

Speaking of the physical characteristics of the Polynesian, Monsieur a de Quarte Pages states, a flat nose is regarded as a sign of beauty; this was the case with the Maories. They flattened the nose of the infant almost as soon as born; the nurse took a soft piece of cloth, and gradually pressed upon the bridge of the infant's nose with her finger, which was kept upon it for a full hour, until the bridge was broken and gave way, a few drops of blood generally flowed from the nostrils. The flattened nose was considered a great ornament; may not this custom account for what the ethnologist has regarded as a distinctive feature of race. It appears to be a widely extended custom, most probably coextensive with the Polynesian race, and even beyond it, being practised in Samoa, in Malicolo, and other isles, as well as New Zealand.† The flattened heads of the Oregon North American Indians affords a similar proof of change of form artificially produced.

The same custom prevails with the Nicobar Islanders also. Dr. Hochstetter states that he took away the skull of an Indian from the neighbourhood of Arica, which was remarkable for its singular malformation, resulting from compression by circular bandages. This artificial disfigurement of the skull has its origin in the peculiar customs of several Indian races of both North and South America, of mechanically altering the form of the cranium in the new-born infant.‡

Many of the Peruvian customs resembled those of the

* *Voyage of Novara*, vol. ii. p 32.

† The custom of flattening the nose so general in New Zealand, attains also in Samoa: There a *canoe* nose is considered a great blemish.—*Cruise of the Fawn*, p. 190.

‡ *Voyage of the Novara*, vol. iii. p. 347.

Maori. The former could not select his own wife, this was done for him by the government; so also with the Maori, the wife is chosen by the Runanga or council of the place, without the parties having anything to do with it, beyond giving their consent. Amongst the Maori, polygamy was universally practised. The chiefs ranked in a great measure according to the number and dignity of their wives; a great chief had from six to ten, but more generally only two. The treatment of their wives was very different from that of the Moslems; they had quite as much liberty as with us, if not more. A chief by marrying a great number of ladies of rank greatly extended his means of hospitality; each wife residing on her own land, and cultivating it with her slaves, was thus not only able to entertain her husband when he visited the place, but when parties of strangers came to see him, he also had the means of liberally entertaining them; for, according to the Maori proverb, "a man with many wives never wants food, but with only one can never receive his friends according to their rank." They also worked mats and garments, and made green stone ornaments. However many wives a chief might have, they generally lived most amicably together. Amongst the lady wives the first married took precedence, and was styled *Te Wahine Matua,* the mother lady, the others were called *Te Muri Manu,* the birds that followed. In war the chief generally added to the number. These were called slave wives, *nga wahine iti.* But although treated as inferiors, their children ranked the same as the others, and if a slave wife's child happened to be the first-born it enjoyed all the privileges belonging to it as the *Matamua,* or first-born. The Maori had no marriage service or rites.

Another similarity was, the cultivating the land for their chiefs. The Peruvians tilled it for the Incas; this was done with great ceremony, the whole population in a body at early dawn were summoned together, they went through the labours of the day with the same joyous spirit, chanting their popular ballads;* so with the Maori, all used to unite

* *Prescott's Peru.*

in cultivating the land, and it was made a kind of merry making, lightening their toil with song.

When an Inca died a number of his favourite concubines and attendants were immolated on his tomb; four thousand are said to have been put to death for Huayna Capac, the last Inca, before the coming of the Spaniards. So with the Maori: when the Ariki or head chief died, his favourite wives strangled themselves and a number of slaves were put to death, to accompany their lord and wait upon him in the Reinga. When a favourite wife of a chief died some of her female slaves were killed to bear her company. This was an almost universal practice throughout Polynesia.

On the death of an Inca his palaces were abandoned, his treasures, furniture, and apparel were suffered to remain as he left them, and his numerous mansions were closed up for ever. The new sovereign had to provide himself with everything new for his royal estate. The popular belief was, that the soul of the departed would return after a time to reanimate his body on earth, and they wished that he should find everything to which he had been used in life left for him when he came back.*

When a Maori chief died, everything in his house was left just as it was; the door was fastened, and the house painted with red ochre, a sign that it was tapu for ever. Formerly the houses of the dead in some of the Pas were more numerous than those of the living. In some parts of New Zealand the chief was buried in his own house, and his widow spread her mat over the grave, and slept upon it, that the spirit of the deceased might feel it had lost none of its rights by death. To avoid the sacrifice of a good house which was generally used by all the chief's followers, when a chief seemed to be dangerously ill, it was customary to erect a small hut for him in some retired spot, ostensibly that he might not be annoyed with the noise of the Pa, but in reality to save the good house, as then when he died his hut only would be burnt, but when he was buried everything belonging to him was interred likewise.

* *Prescott's Peru*, p. 30.

Hotchstetter states :—"I was fully convinced here that the Indians buried their dead in the houses where they had resided, as I dug up many of them. They appear to have been buried with whatever belonged to them at the time of their death. I have found women with their pots, pans, and jars of earthenware, some of which are very curious. One kind is composed of two hollow spheres, each about three inches in diameter; they are connected by a small tube placed in the centre, and a hollow arched handle to hold it by, having a hole on the upper side; if water be poured into this hole till the jar is about half full, and the jar be then inclined first to one side and then to the other, a whistling noise is produced. Sometimes a figure of a man stands on each jar, and the water is poured down an opening in his head, and by the same means the noise is occasioned. I saw one of these at the Carmelite nunnery at Quito, having two Indians upon it carrying a corpse on their shoulders, laid on a hollow bier resembling a butcher's tray; when the jar was inclined backwards and forwards a plaintive cry was heard, resembling that made by the Indians at a funeral. The jars and other utensils were of good clay, and well baked, which, with the ingenious construction just alluded to, prove that the Indians were acquainted with the art of pottery."

The Costarica Indians of Central America dance as a manifestation of grief on the death of their chiefs. The Maori also had their funereal dance, the maemae, so likewise with the Malay and Hindu. The Maori also, like the Irish, howl over the dead, and then feast; perhaps this is one of the oldest and most general customs of all.

The Mexican spade was called a *ko*, so also the Maori one, in shape it is formed like a paddle with a rest for the toe, about a foot from the ground. The Peruvian likewise had one, which was forced through the ground by six or eight men pulling it by ropes, the ploughman resting all his weight upon it.

The Peruvian word for queen, *coya*, closely resembles the Maori *kuia*, also applied to a lady of rank; amongst some of the North American natives the word for woman

is *quay*, or *quee*; in New Zealand *kui* is old woman, or grandmother.

Amongt the Fiji several points of resemblance with America are to be noticed: their name for God is *Nanitu*, that of the North Americans is *Manitu*. The Fiji, as well as the Tonga natives, have a kind of ceremonial or court language, as in China and Japan. In New Zealand a court tone of voice is assumed by the head chiefs on grand occasions, and certain words are only then used, which are never heard in ordinary conversation. The pottery of the Fiji is almost identical with that of Mexico and Peru; they also make double pots connected by a handle, both, perhaps, having taken the idea from two calabashes, connected by a handle, for the better carrying of a larger quantity of water. The glazing likewise seems to be the same, both being made by the aid of a little salt.

The sacrificing of human beings at the dedication of temples or houses, which was common in Mexico, was also practised in Borneo and other islands, and seems once to have been so by the Maori, as they still have the posts of their houses resting on the carved images of victims.

One of the grand distinguishing features of American architecture are its pyramids, which are found as far north as California, if not still further. At first sight they appear to point to some ancient intercourse with Egypt; but that resemblance only exists in the general form of the structure. The Egyptian Pyramids have interior chambers and passages, those of America are solid, for as yet no chambers have been discovered in them. There is no pyramid in Egypt with a temple on the top like the Peruvian ones, which were used as foundations for their sacred buildings. They are in fact to be regarded as high places, and thus are more nearly allied to those of Asia than of Egypt; but they are evidently the original models of the marae, which pervade the whole of the southern hemisphere; the nearer to America and the closer the resemblance, they diminish with distance, and the last trace of them appears to be found in New Zealand.

The high place and grove worship are clearly to be traced throughout Polynesia. The grove was the most sacred spot known to the Maori; it was rendered especially so by being used as a place of sepulture for their chiefs, and not only were they interred amidst its trees, but even on stages placed amongst their branches and in their hollow trunks. Sometimes they were deposited in canoes, elevated on poles, as if the double memory of the grove and deluge were thus preserved. Even the living in trees, as still practised by many tribes, may perhaps be traced to this form of worship.

One connecting link between the American and the ancient black race is seen in the character of the Mexican idols and altars, on which the serpent is sculptured in a most extraordinary manner. The grand altar, exhumed by Mr. Bullock, of which he made a cast, was almost covered with serpents, writhing about in every possible form, and clearly marked the character of their worship. That even there the African should have early found his way is not improbable. The worship of evil spirits under the form of serpents and reptiles was almost universal throughout the southern hemisphere. In India Krishna is represented standing on a serpent which is biting his heel, and he as bruising the serpent's head. The Mexicans, like the Hindus, kept live serpents as household gods. Amongst the paintings of the Aztecs found in Mexico, two have been preserved by M. Aglio, in which a figure is drawn smiting a great serpent on the head, whilst plate 74 of the Borgian collection, represents a figure victoriously smiting the serpent's head, and at the same time the serpent is biting his heel.* A recent hieroglyphic from Egypt clearly points to the quarter from whence these were derived; it unmistakeably refers to the serpent tempting our first parents.

The belief is evidently as ancient as the time of Job, that the old serpent, the devil, afflicts men with disease. He would thus have visited Job but for the Lord making a hedge about him; immediately however, that for a time was removed, he afflicted him with painful boils, from the sole of the foot to

* Rev. J. Titcombe.

the crown of the head.* The being delivered over to Satan appears to imply, that the hedge which God makes around his people is removed from those who renounce his worship, hence the serpent reigns supreme over the heathen world.

In China the dragon is the sacred emblem of the nation, and seems to have been derived from the Aborigines of that country, and a proof that they were once if not still snake worshippers.

Huge reptiles were supposed by the Maori to exist in deep bends of rivers or under hills; they were called Taniwhas—men who were drowned were said to be pulled under water by them; all land slips and avalanches were thought to be occasioned by them. When Te Heuheu the head chief of Taupo was killed by a landslip, with near sixty of his tribe, he attributed the approaching destruction to his having omitted his usual offering to the Taniwa, and the avalanche overwhelmed him whilst making it.

The human body was thought to be apportioned out to these reptiles; each part of it being under the separate dominion of one of them—the head under one, the heart under another, the breast, the limbs, and stomach under others, in fact every inch had its reptile; thus in whatever part the pain was felt, it was supposed to arise from the reptile presiding over it, and their most potent spells and incantations were uttered to dislodge the evil spirit. Reptile gods were considered the most ancient.

Serpent worship therefore may truly be said to have encircled the southern hemisphere, and presents a strong point of connection between all the various races which are found in it; for although it first originated with the black race, when it succumbed to the more powerful succeeding ones, they gradually adopted and incorporated it in their religious institutions, and may not this worship be traced up to the earliest period when man fell and his degenerate posterity worshipped through fear the being by whom they were overcome.

India presents many points of agreement with Polynesia,

* Job, chap. ii. 6, 7.

both in customs and language, this applies to its Aboriginal races still existing, as also to their Hindu conquerors.

Ludlow in his history of India, notices some of the remarkable points of difference between the Aboriginal tribes and the Hindus, which also apply to the Maori, and prove a close resemblance between them.

1. The Hindus were divided into castes, the Aboriginal races were not; this was the case with the Maori; they had, it is true, three orders—chiefs, tohungas or priests, and slaves; but chiefs were by birth arikis, or high priests, and also tohungas or inferior ones, according to their fancied powers in spiritual matters, and the priests were often chiefs and warriors; even the slaves might be turned into chiefs and priests if perceived to have abilities to fit them for either one or the other.

2. Hindu widows were not allowed to marry: with the aborigines they were the property of the younger brother of the late husband. This was also the custom in New Zealand, unless the widows strangled themselves, which was more frequently the case, like the Hindu widow who immolated herself on the funeral pile of her husband. The Maori head chief frequently claimed a right over widows, disposing of them to the best bidder, but in general they belonged to the brother of the deceased.

3. The Hindu venerated the cow, and abstained from eating flesh. The others feed on everything without distinction; so also the Maori.

4. The Hindu abhors the shedding of blood; the other conceives no religious or domestic ceremony complete without blood and the offering of a live victim. This also was general throughout Polynesia, even houses were dedicated with the sacrifice of human life; their altars were stained with blood, and their recklessness of life was astonishing.

5. The Hindus have a Bhraminical priesthood, the others have their own self-created priests, who are respected according to their skill in magic and sorcery, in divining future events and curing diseases; this was precisely the same with the Polynesian.

6. The Hindus burn their dead, the others bury them with

their arms, sometimes their cattle, a victim having to be sacrificed to atone for the sins of the deceased. This was usually the case with the Polynesian chiefs; they were buried with all their valuable property, their weapons, jewels, garments, and slaves were sacrificed to bear them company and wait upon them.

7. The Aborigines are snake worshippers. The Nagas, the Polynesian, and especially the Melanesian, were the same.

8. The Indian Aborigines pay religious reverence to stones, trees, or stumps, so likewise the Polynesian and Melanesian.

9. The one, although Polytheists are not idolaters, like the Hindus; so also the Maori, although they had a kind of idol which the priest carried, still it was not worshipped, but addressed as a visible representation of their gods, whose enmity they tried to conquer by the utterance of their most powerful spells and incantations.

10. Indian Aborigines are generally devil worshippers, so also the Maori.

In addition to these, there are other resemblances to be noticed. The Mundane egg of the one is to be traced in the mythology of the other. In the Hindu myth, the Mundane egg was placed in the sea, where it burst asunder; so with the Maori, the two parts, earth and heaven, were severed, and from the sea everything proceeded, Maui thence drew up the earth.

No traces of idolatry are to be found in the most ancient of the Indian writings, the Rigveda; none in Maori traditions. The chief God of the Indian Aborigines, Rudra, resembles in name the Maori God Rehua, who dwelt in the highest of their ten heavens.

Major Macpherson states :—

1. Amongst the Khonds, when a village begins to decay, it is not repaired, but a new one built on a different site, and none of the old materials are used. A Khond village lasts on an average fourteen years. This is precisely the same amongst the Maories, they never repair their houses or even their churches, however good the buildings may be, and

their villages seldom have a longer existence than those of the Khonds.

2. Marriages are celebrated with mock battles and the appearance of forcible abduction; this also was the old practice in New Zealand.

3. Children are named on the eighth day after the Bukono has pronounced what ancestor has sent it. The Maori tohunga repeated a long list of ancestral names, and if the child sneezed, cried, or made any movement whilst a name was being pronounced that was the one selected.

4. Each tribe is presided over by a patriarch, who is the representative of a common ancestor; the tribe is divided into several branches, which are ruled by their family head; this also is the same with the Maori; the patriarch is called an ariki, being both priest and chief; the tribes are divided into hapus, and likened to the branches of the calabash, all being under the family head.

5. In war the first man who returned unwounded after having slain his foe, struck off the right arm, and carried it to the priest, who bore it away as an offering to Loha Pennu in his grove; so in New Zealand, the scalp or liver of the first slain was given to the priest, who carried it to his Tuahu in the sacred grove, as an offering to Maru the god of war.

6. Man at first had power to move not only on the earth but through the air and sea. In Maori myth men were formerly endowed with similar powers.

7. Naturally there is no death; this was also the Maori idea. Formerly a kind of inquest was held to ascertain who had caused the death, by enchantment, witchcraft, or sorcery, and the seer being consulted, mentioned some one's name, who was sought for and put to death.

8. Inferior gods, as Nadzu Pennu, who presided over villages, Soro Pennu over hills, Jori Pennu over streams, Idzn Pennu over families or houses, Moonda Pennu over tanks, Jooga Pennu over fountains, Gossa Pennu over forests, and Kootti Pennu over ravines. The Maori also had a great number of inferior gods presiding over forests, lakes, rivers, mountains, and all departments of nature.

9. Dinga Pennu resides upon a great rock or mountain, called Grippa Valli, or leaping rock, in the region beyond the sea from which the sun rises; the leaping rock is perfectly smooth and exceedingly slippery, with a black unfathomless river flowing around it, to it the souls of men speed straight after death, and it derives its name from the desperate leaps which they are compelled to make, to reach and secure a footing upon its surface, which they constantly fail to do; with the Maori, their Reinga is a rock with an extremely narrow ridge leading to it, situated at the northern extremity of New Zealand; this is the road the spirits of the dead have to travel along to reach the infernal regions; from the top of that rock they leap into Po, or Hades, hence it derives its name *Te Reinga*, the leaping place.

10. They have groves, which are kept sacred from the axe, hoary rocks, the tops of hills, fountains, and banks of streams, which are in their eyes the fittest places for worship. The sacred grove was found throughout New Zealand, sacred rocks and trees as well, to which every traveller uttered a prayer, and left behind some memento of his visit.

11. One of the chief offices of a priest is to discover the cause of sickness, which is held to arise from the decree of Dinga, from the especial displeasure of some god, or from the magical arts of an enemy. It was exactly the same with the Maori.

12. The priest becomes full of the god, shakes his head wildly with dishevelled hair, and pours forth a torrent of incoherent words. The Maori priest did the same, foaming at the mouth and distorting his body in a most extraordinary manner; the words he uttered whilst in that state were considered to come from the god.

13. We are told by Mouhot, who passed some time amongst the Stiens, the wild mountaineers of Siam, that they believe in an evil genius, and attribute all diseases to him; if any one be suffering from illness, they say it is the demon tormenting him, and with this idea they make all night and day an insupportable noise round the patient.

Amongst the Maori it was thought the body was held possession of by a legion of demons, and noise also was a remedy with them.

14. Meru, and Kopung Meru, are gods of the Khond tribes; Meru is both the name of a Maori god and of a region in hades. In the Sandwich Islands, Milu or Meru is the king of hades; it also figures in Egyptian mythology.

15. Every village or cluster of hamlets has its grove sacred to the god of war; it was precisely the same with the Maori.

These are remarkable coincidences between races situated so wide apart, and indicate an ancient connection between them; there are others also which might be mentioned—such as human sacrifice, infanticide, &c.

The Khonds of Orissa have a complete religious system, acknowledging a self-existent Being, the source of good, the creator of all things and persons, who is termed the God of light or the sun god. Boora Pennu, or Bella Pennu, his first creation and consort, was the earth goddess; Tari Pennu the source of evil, who, having been jealous of Boora Pennu's intention to create man for happiness, and for the creator's service, endeavoured to frustrate this creation, and failing to do so, spoiled it by the introduction of both physical and moral evil.*

Boora, as pronounced by a Maori, would be Pu-ra, perfect light, *i. e.*, the sun, and Pennu altogether. In Maori mythology, Rangi the heaven was the husband of Papa, the earth, and their offspring were the first-born of the world.

India must be viewed as one of the grand paths traversed by the earliest migrations on their way to the Pacific, and they have left their footprints wherever they have gone. Nor must several resemblances to the Hebrews be allowed to pass unnoticed; mention is only made of the striking personal likeness which the Polynesian bears to the Jew, but there are others which are more worthy of notice.

1. The Hebrews had no names for days, only distinguishing them as the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th. Their days

* Ludlow's *British India*, vol. i. p. 26.

were measured from evening to evening. In the first chapter of Genesis it is said, "the evening and the morning were the first day," thus appearing to count days by the nights. This was the case with the Polynesians, they counted by nights, but instead of having an hebdomadal division they had a monthly one, or, perhaps, might be said to count by four sevens. They had names for the twenty-eight nights of the moon, the night of the full moon being *he Atua*, God. The names of the nights varied even in New Zealand as also amongst the Polynesians, still all counted time in the same way.

2. The Hebrew months also were lunar, like those of the Maori.

3. The moon was more regarded than the sun; it regulated all their festivals and fasts. This, as far as is known, is the same throughout Polynesia.

4. The new moon was celebrated by trumpets and especial sacrifice in the temple. The only approach to a festival amongst the Maori was, when the new moon first appeared. The women assembled and bewailed those who had died since the last one, uttering the following lament: "Alas! alas! thou, O moon, hast returned to life, but our departed beloved ones have not. Thou hast bathed in the living water of Tane, and had thy life renewed, but there has been no fountain of living water to restore life to our departed ones. Alas! alas!"

The dead were lamented by professional mourners; wailing for the dead is also a Maori practice.

Another race remains to be briefly alluded to, more particularly belonging to the north western parts of Polynesia, which includes the natives of the Fiji Islands to the west, and the Samoan group to the east. The range of this race may be said to extend from New Caledonia in the south, to the Solomon Isles in the north, and even still further. Its characteristic marks are the colour of the hair and skin; the former being of a decidedly reddish hue, frizzly and crisp, not woolly. The men wear their hair in a singular way, each separate lock being bound up with a fine string

from its roots nearly to its termination, leaving a small tuft at the top; as it grows longer the bandage is continued still higher up, at last it becomes nearly a foot long; by these means the hair stands up erect, and forms a huge mass, which is impervious to the rays of even a tropical sun, so that no other covering for the head is required. To preserve this elaborately manipulated head-dress uninjured at night, the neck rests on a narrow wooden pillow, formed to suit its shape, which is sometimes made of a joint of bamboo, to which legs are attached, thus converting it into a kind of low stool, some five or six inches high. The hair being of a light reddish colour, and thus standing up, gives the natives a singular appearance.

Hood, the writer of the "*Cruise of the Fawn*," alludes to the way the hair is worn at Uea or Wallis Island :—

"The women with their frizzled heads of hair, all squared at the bottom, put me in mind of the figures depicted upon the Nineveh marbles. In some of the islands to the westward, they have a way of dressing it in a multitude of little ringlets, twisted with fine cocoa-nut twine, and the men have their beards arranged in the same manner, also cut square, giving them almost identically the same appearance with the Assyrian figures."*

The Malay figure is not to be recognized in New Zealand. The finest men have an unmistakeable Jewish caste of features, high foreheads and aquiline noses; the next have a Chinese or Tartar countenance, and the last, that of the Negretto, more slightly formed than the negro, still having his facial line with a chocolate-coloured skin, and frizzled rather than woolly hair.

The colour of the Maori varies; in the north and extreme south they are the darkest, and not so well formed as those inhabiting the centre of the island. Some of the tribes are as fair as the Spanish and Portuguese, and many shades lighter than in other parts of Polynesia.

The American natives are remarkably destitute of hair; they have little or no beard, and only hair on the head; the

* *Cruise of the Fawn*, p. 101.

Maori in this respect resembles the European, and rivals him in the luxuriance of his beard.

Most Aborigines have black hair, and that either straight or frizzly; the American has the former; the natives of the Fiji and other isles the latter. In New Zealand the straight and black predominate, although some have wavy and curly, but almost every kind may be met with, the auburn, flaxen, and rich reddish brown.

The Maori has a name for every kind of hair. The frizzly, called *maweti;* matted *huru,* straight *mahora,* red *kehu,* or *rarauhe,* auburn *makekehu,* slightly curled *piki,* silken *ngaore,* curly *huruwati,* flaxen *rukehu,* black *pango,* grey *hina.* The Korakorako, or Albino, has generally red sandy hair, red complexion and red or blue eyes.

The Malay can scarcely be considered as belonging to the Pacific, their range being chiefly confined to the Indian Archipelago. They are not so well built or so tall in general as the Polynesian, but more wiry in form, and, perhaps, more active in their movements. By many they are supposed to have peopled the south seas; the chief reason for this opinion seems to arise from the resemblance which a few of their words bear to those of the Polynesian tongue, but there are probably quite as many European ones, which are identical with them, as Malayan; and the same reason may be assigned that both have derived them from a common source, and in fact, the same may be said of the western coast of America, both with regard to manners and customs as well as words.

There appears, therefore, to be one grand conclusion arrived at on this deeply interesting subject of inquiry, which is, that the Pacific has been chiefly peopled by two races, the Melanesian and Polynesian, although others have contributed to do so in a smaller degree. That the Melanesian was by far the most ancient of the two; and both entered the Pacific from contrary directions; that whenever they came into contact with each other, the lighter coloured subdued and dominated over the other.

The black arrived from the west; they may be clearly

traced through Australia and New Zealand towards the south, and through India, with its islands, also China, Japan, the Philippines, and all those islands composing the Indian Archipelago, until by New Guinea and New Caledonia they entered the Pacific.

There is much reason to suppose that the original starting point of this race was from Egypt. The Australian native thence drew his boomerang and derived his mystic rites. The other sections of this family long preserved connecting links with their ancient parent land, which were gradually lost as they receded from it, until they reached the shores of New Zealand in the rudely fire-hollowed log, similar to those their Australian congeners still use. They obtained a precarious subsistence from hunting, fishing, and the indigenous products of the soil, without having any idea of agriculture, building wretched huts for shelter, and scarcely having any garment to shield them from the winter's cold.

The Polynesian, on the other hand, appears to have entered the Pacific from the eastern shores of Asia; he has left his footmarks along the entire length of the western coasts of North and South America, as far as the ocean currents allowed, but where they swept from the American shores to the west, there the traces of his abode are lost. The relics of his progress are to be discerned in language, religion, manners, and customs, but especially in the buildings he erected, the ruins of cities, the sculptures, temples, pyramids, raised on the many isles he visited; these not only mark his presence but likewise bear testimony to the civilization he once possessed. These traces gradually become less and less distinct, until in New Zealand the sacred grove became almost the sole landmark he has left, though he brought with him other remains of his former civilization. He came in his gaily-ornamented canoe, tastefully decorated with carving, paint and feathers; he brought with him double canoes, decked over, with houses erected upon them. As an agriculturist, he brought with him the plants which he had previously cultivated; the arum, the sweet potatoe,

and calabash, with the seeds of the karaka. The houses he built marked how far superior he was to the race supplanted; and yet that race, low as it had sunk, once owned a civilization equal to his own.

The Teocalli of America, the Marae of the islands, seem to point to Egypt as the spot from whence they were derived; the fact of so many Polynesian words being identical with Egyptian ones, as translated from ancient hieroglyphics, and that their axes and hoes were the same with those of the Maori, both remarkable for their peculiar form, is most singular.

How strange are such resemblances! Can it be possible that those two migratory races, so dissimilar in form and colour, both started from the same spot, one branching off to India and its isles, thus reaching Australia; the other, after a long interval, by Central Asia, reaching America and Polynesia in one direction, and India in another, there overcoming the other, and that at last both should again meet in the Pacific! In reality, however, it is no more strange that they should do so, than that the Gipsey should find his way from the sultry plains of India to the far-distant isles of Britain; or that our own race should have previously done the same, and that the white too, like the black and brown sections of the human family, should have found their way at three different epochs of time to the same southern shores, and that there the three grand divisions of men should meet together to occupy the same lands and form one people.

Does not this prove that the innate energy of man is equally evinced by each; and that wherever he is found, in whatever circumstances he may be placed, he is virtually the same. The Christian must take a still higher view, and regard all these wanderings of the different sections of the human family, as being ordered in infinite wisdom to accomplish the grand designs of the Almighty.

The division of time into weeks is general wherever Christianity has reached, and even where it has not. In Egypt, Asia in general, India and China, it marks the influence of the Mosaic dispensation. The absence of this amongst

the Polynesians is another proof of their long isolation from the rest of the world. The New Zealanders, in common with the rest of their race, divide time by lunar months and count by nights. This seems to have been the old way even in Britain; we still say sennight, the seventh night, and fortnight the fourteenth night. The Maori measured seasons by the rising of stars. The first moon after the appearing of Puanga is the beginning of the new year; this is in June.*

The testimony of Sir S. Baker, the discoverer of the Nile, in behalf of the negro is: "In infancy and childhood their intelligence was equal, if not superior to that of Europeans, but at twelve or fourteen the intellectual capacity appeared to have lost its powers of further development." This testimony is most important, as it establishes the fact of there being no primary or inherent inferiority of mind in the negro; he begins life equal if not superior to the European, but he falls off as he advances in age. Is not this easily to be accounted for, just at that period when artificial aid is called in to carry on the mind of the European, the negro is left to struggle unaided, with all the antagonism of savage life. The youthful intellect of the African by twelve, grasps all that his parents can have to teach, and is then hurried away into all the realities of his uncivilized state; at that point when civilization steps in, and education supplies the means of further strengthening and drawing out the mind of the European, the African is only being instructed in all the evils of heathen life, which must quench or stop the further growth of mind.

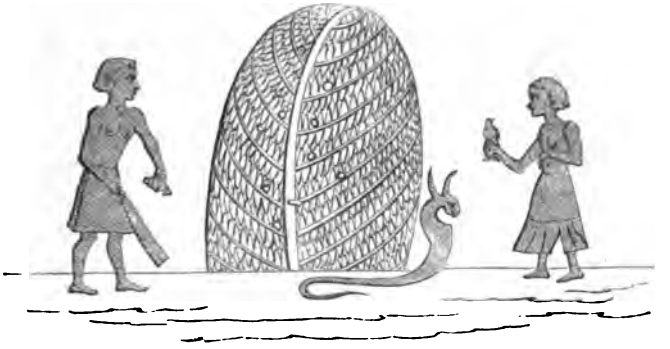
It is true our Maori children also seem to be as precocious as the European, and to make equal advancement in our schools during their early years and then stand still; but this is to be accounted for, by their being too early called away to the duties of life, the same as it is with our own

* That the human mind is equally capable of expansion to whatever section of the "race it belongs," is seen by the progress it made in Mexico. That they should have observed the passing of the sun in the zenith of Mexico shows, that such observations could only have been made originally in countries situated between the tropics. First they decided the year to be 360 days, then 365, and finally 365¼....*The Great Deserts of America.* vol. i. p. 129.

lower classes, those only who remain continue to have their intellect expanded. The children of the poor are as naturally lively, witty and shrewd, as those of the rich, but as they grow up, when the treatment of each changes, then also the mental difference becomes more apparent; still with all these disadvantages the Negro and Maori will bear comparison with many who have not been subjected to them. Sir S. Baker also bears testimony to their skill: "They possessed the art of smelting iron, and although having only a stone for an anvil, another for a hammer, and a cleft stick for a pair of tongs, he had seen, a rude shirt of mail made for the chief by the native blacksmith." Surely, with such imperfect means, it would puzzle many of our artificers to hammer out anything of the kind. So with the Maori, the natural powers of his intellect are seen in the facility with which he effects all he needs.

Let each section of the human family possess similar means of instruction, and the results will be much the same. Even in Australia the native children at the Wellington Valley mission station could read a chapter of the English Testament without foreign accent, and answer as many questions as children in general would do in our Sunday schools; and Samuel Crowther, the once ignorant and degraded African slave, by education, has become the Christian gentleman and scholar, and is now a highly useful and esteemed bishop, labouring in the wilds of Africa, to raise his benighted countrymen by the same means he rose himself.

A WELSH CORACLE.



FROM THE TEMPLE OF PHILÆ.

CHAPTER III.

OUR RACE AND ITS ORIGIN.

THE why and the wherefore form one of the characteristic inquiries of the age we live in. Man is no longer satisfied to take the world as he finds it; he must know how it became what it is—through what changes, alterations, convulsions, it has passed before it acquired its present state. So with organic matter. How did life first arise on the naked and barren surface of the globe?—how did it increase, until the present varied orders of animal and vegetable existence clothed and beautified its surface.

Recent as is the consideration of our own race and its origin, it has almost become the study of the day. It is indeed a subject of the deepest interest to us, and one which must continue to increase in the same degree that the human mind becomes enlarged. The chief sources of information which we have to draw upon in this enquiry are:—First, human speculations; second, geological evidence; third, Scripture records. In reference to the first, it is not necessary to refer to any of the traditions and heathen myths of old, nor yet to those of the present day. The

Hindu and Chinese have each peculiar traditions of their origin, and so likewise have the Maori, which are no more puerile than those of other heathen nations; but none of them offer anything to satisfy the enquiring mind as to the origin of his species.

We turn, then, at once to the speculations of the present age. In "The Vestiges of the Creation," a work embodying the opinions of a large number of our modern philosophers, we find the theory of development advocated; that animal life commenced with the simplest form; that the *protozoa* was a pure gelatinous substance, such as is often seen on our shores. By some means or other—the way is not very clearly explained—this jelly, from being so constantly cast up on dry land, gradually acquired the power of living upon it, and thus by degrees changed its nature; and, advancing to something else in the course of myriads of ages, passed from one form to another, until at last from the monkey emerged the man; and in the gorilla we are taught to behold one of our grand progenitors.

It is said to be a point of difficulty to define the difference between man and the ape. The following remarks made by a celebrated anatomist are intended to decide the question: "The brain of an adult man is similar to that of an ape; and, nevertheless, it is developed in some respects in an entirely different manner. Thus, for instance, the folds in the brain of an ape appear first in the inferior lobes, and lastly in the frontal ones. In man, the inverse of this takes place, the frontal folds are the first to appear. From this result perpetual differences during fœtal life, and man, in this respect, presents an irresolvable exception to the general rule. Thus at no epoch is this human brain, typically so like an ape, actually an ape's brain. One can make of a material man, neither a kingdom, a division, a class, an order, nor a family of an order. He is apart from the beings which most resemble him. He appears, pardon the expression, to the eyes of the naturalist, who would class him with the apes, as an anomaly."

There appears to be another striking peculiarity in the

skull of the ape, which presents a more evident and marked distinction between it and man. The central ridge of the ape is totally wanting in that of man, even of the lowest type; this ridge is very prominent in the skull of the gorilla, and marks its affinity to the dog rather than to man, which is further strengthened by its large canine teeth; this struck the naturalist Pliny, who therefore named the ape, Cynocephalus.

But whatever may be the bodily resemblance between man and other creatures,—and it must be allowed there is some,—for being the last and most perfect of all formed, his animal frame may be said to incorporate parts of every other to give him that distinction. The true difference between man and the beast is to be sought for in the mind rather than in the body.

The animal is said to be endowed with instinct, by which it is led to select its food and avoid danger; but it may be safely granted to possess even more than this, a certain amount of mind, an inferior degree of reason, which leads it to reflect on what more immediately concerns its safety, though it cannot direct thought beyond itself. But how different is it with man; he can raise his mind to far higher objects, and embrace the whole universe in his reflections, thus displaying an intimate connection even with Deity itself.

In the struggle for life, general experience proves that the most perfect forms survive, whilst the malformed perish; there may be, it is true, exceptions, where the imperfection does not injure the natural strength of the individual, but it is not probable even in this case that it will perpetuate its peculiarity; the strongest forms being the most perfect, live to produce similar ones to their own. Darwin, on "Species," accounts for this transmutation of form by what he calls "natural selection," and "struggle for life."

However many and great may be the varieties obtained of the pigeon, the changes which the dog has undergone are far more remarkable; yet it is generally allowed by the zoologist that all have originally sprung from one. Whether

we compare the size, external form, shape of skull, or diverse habits, the dog is a striking proof of what alterations they are capable of undergoing—the large hairy Newfoundland, the delicate Italian greyhound, and hairless dogs of India, the bold bulldog, the timid poodle, the spaniel delighting in water, the pointer which will not enter it. Their habits too, so diverse, the natural instinct of one being to point, of another to carry, one to guard, another to assemble and watch over what has been entrusted to it; and yet, with all these varieties, the *genus canis* is still the same. We cannot mistake it any more than we can the pigeon, with all its artificial changes.

By close observation of the pigeon, and noticing the many and great varieties which have been obtained by selection, Darwin supposes that through similar means, one species has thus in time passed into another, and a more advanced kind has been derived, until at last the perfect form of man appeared; but he candidly owns that whilst it is natural to expect we should meet with cases of this transition, neither experience nor geology lend any support to his theory; we seem to have an actual proof of its failure in the dodo, *didunculus, solitaire,* and other similar members of the same family, which, though apparently of most ancient ancestry, like many remnants of old families, have still made no advance on their forefathers, but become effete and died out.

If the development theory were correct, and various pairs of human beings gradually arose from some primitive simple forms of life, it would be extremely improbable, when they attained their highest and most perfect states, that they would still bear such a close resemblance to each other as the different sections of the human family are found to do. We should rather expect to realize the tales of early travellers and navigators, and find some like the cyclops, others hirsute, some with tails, others with some other equally outré peculiarity, and certainly none so nearly approaching the other, as only to vary a little in the facial angle or in a few shades of color.

Whatever was the primary type which terminated in man,

as much variation would be looked for between the two as is found between the highest and lowest animals of the same family. Or even if, allowing the views of those to be correct who adopt that of a simultaneous creation, with many distinct races of man, we should expect to find great and surprising differences between them.

Therefore these philosophic speculations, ingenious as they undoubtedly are, do not afford any satisfactory information as to the origin of our race; and it is quite as well they do not; few will be found desirous to establish their relationship with the lower forms of life. But even by Darwin's own theory of natural selection and struggle for life, we have a sufficient cause assigned for all the varieties of the human race which now exist, and which his warmest supporters cannot deny.

The evidence obtained from geology on this point of inquiry is satisfactory as far as it goes. The oldest human remains which have been discovered, clearly attest the fact that man was the same then that he is now; his frame has undergone no change; from his first appearance on the earth's surface to the present day, he has continued precisely the same. Two grand truths are obtained from geology:— First, that the epoch of man's creation is comparatively recent, in fact that there has not been any later form of animal life discovered; that he was the last and terminating link in the creation. Next, that he was made a perfect man, not an approximation to one, and as easily to be identified as any of the preserved remains of our race, which are still found in the catacombs of Egypt, are with man in the present day.

But what geology affirms, God's holy word declares, and in plain and simple terms gives an account of our creation, which is both consonant with reason and geology.

The Bible is by far the most ancient record existing, whatever may be affirmed to the contrary by the advocates of Egyptian, Hindu, or Chinese literature. No proof has yet been given that any of their writings can claim an antiquity at all approaching that of Scripture, and in their

puerile myths few vestiges of truth are to be traced, and those evidently drawn from the Bible, but nothing to invalidate the scriptural account of man's creation. That after all the grand convulsions which shattered our globe, and destroyed its earliest inhabitants had ceased, the Creator's fiat again renewed the surface of the earth with fresh forms of vegetation, and peopled it with new races of inhabitants, over which man, made in the Divine image, was called forth to preside. Thus he was the last formed being, infinitely superior to the rest of the creation, endowed with the distinguishing gifts of speech and reason, the Creator breathed into his nostrils the breath of life, and he became a living soul; in token of his higher rank, he was appointed God's vicegerent on earth, the Lord of the Creation, which power he still continues to wield.

We learn, therefore, in opposition to the doctrine of progressive advancement, that man was made perfect; indeed, every species of animal is declared to have been so likewise from its creation, each after its kind, and therefore one could not have passed into another; and experience proves that none have done so, for each order of creatures continues the same it ever was, and still retains all its peculiar and distinctive features.

But this scriptural account does not at all invalidate the fact, that there is a certain amount of resemblance between the human frame and that of many creatures far lower in the scale of the creation; as, for instance, Owen states that in the head of a codfish, ninety-five per cent. of its bones agree with those of the human skull, are found in the same places, and are called by the same names. It only amounts to this, that out of all the previous creations a superior being has been made whose admirably formed frame embraces some part of each, which in combination tends to render it the perfection of all preceding it, and a suitable receptacle for an immortal spirit.

From this statement of the commencement of our race, we next proceed to consider its varieties which now people the world.

There are many in the present day who deny that our race originated with a single pair. The great diversity of color and form found to exist in various parts of the globe, lead some to suppose there were at least three original pairs, others again affirm those to be insufficient.

At one of the meetings of the Ethnological Society, a paper on this subject was read by Mr. Crawfurd, in which the assertion was made, "that there are distinct varieties in the human species, as in those of other animals, and that it is impossible by change of climate, or food, or circumstances, to produce those marked differences which are perceptible amongst mankind; that he considered there are sixty varieties of the human race," and so must have as many original pairs to begin with. One thing at least is very evident in this opinion, that he is no convert to Darwin's theory of natural selection, and the passing of one species into another, as he evidently implies his belief in the human race having been transmitted from its first parents to the present day unaltered.

It is not contrary, however, to scripture, that the present race of man began with four original pairs. When the antediluvian world perished, the inmates of the ark became the parents of the existing families.

But this will not satisfy the President of the Ethnological Society. He affirms, "it is impossible for a negro to become white, or a white man to become black, by change of food or climate; and the few instances of albinos that are known can only be regarded as monstrosities." Supposing, however, such a statement to be true, what does it amount to beyond declaring that one of the primeval pairs must have been white and another black, and that these extremes of color cannot change, which is by no means agreeable with experience, as he himself strangely acknowledges in apparent contradiction of his own assertion, by mentioning some curious cases of monstrosities, such as of a man who had quills like a porcupine, and another who was completely covered with hair, whose children also possessed the same strange peculiarity.

so expose his skin to the tanning influence of the sun, the other would be compelled by the increased cold of the climate to add to his artificial clothing, and carefully envelop his person in the skins and furs of animals. The body therefore would thus, from two causes, decrease of climatic heat and additional clothing, gradually acquire an increased lightness of color, and the same continuing to operate through a lengthened period, this distinction would become more marked and fixed, until at last the present extremes would be attained.

It must likewise be remembered, with the climate we have, not only the extremes of black and white, but of every intermediate shade as well—yellow, red, brown, and olive. Supposing, therefore, that red or brown were the original colors of our race; radiating from them, we should have towards the south copper, chocolate, and finally black; in the contrary direction, olive, yellow, and lastly white. And with these we should have the following agreement of climate:—That of Chaldea being taken as the primary one, since all view it as the cradle of our race, would be warm; further south hot; and, at the equator, burning; to the north of Chaldea temperate; still further north, cold and glacial.

Local circumstances, also, in some instances, materially affect the climate. The sandy deserts of Africa, where there is neither water, grass, nor trees to modify the heat of the sun's rays, materially add to its scorching effect on the human skin.

In opposition to this theory, it is asserted that no race is found which has greatly changed color since the historic period: but it may be answered, what is really learnt from history; is it anything more than a record of wars and murders; of the setting up and pulling down of kingdoms; of their greatness and grandeur? Anything else is merely accidental; literally nothing is known of the social state of ancient races from their histories which have reached us; it is thus taken for granted, as a matter of course, that the black were always black, and the white always white; but surely this remains to be proved.

Of all ancient nations, most is now known of the social state of the Egyptians; this is acquired from their pictured walls, fragments of manufactures, varied implements, preserved in the deep recesses of their catacombs; an insight has thus been gained into the manners and social life of a race which lived nearly four thousand years ago. Compared with these, even the remains of Pompeii and Herculaneum are of minor interest, as they are of far inferior antiquity. The ruins of Nineveh, indeed, are opening up a page of history of almost equal interest.

From the knowledge thus obtained of the domestic state and probable appearance of the ancient Egyptians, the conclusion is that they were not black, but rather red or copper colored. To the ancients very few colors were known, or, more properly speaking, were distinguished by names. It was with them, most likely, as it was with the Maori: every dark color was spoken of as being pango, black; the blue sky was so called; any light color, as yellow, was ma, white; thus the daughters of Jerusalem, though yellow would be considered white or fair; and the daughter of Pharoah called herself black, though evidently, from the description given of her in the Song of Solomon, she could not have been so. "I am black and yet comely." She bids the daughters of Jerusalem not to look upon her with disdain, for the sun in all his glory had looked upon her, and placed his impress on her cheeks; and although in their estimation she might appear black, yet to Solomon she was "the fairest among women," and he had selected her as his wife. The king speaks of her lips as being like "a thread of scarlet"—so delicate and thin, and compares her temples to "a piece of pomegranite;" thus her lips could not have been thick like the negro's, or her cheeks black, for they are likened to the rich color of that fruit: hence it may be gathered that the ancient Egyptian more nearly resembled that of the red race of North America, and this opinion is corroborated by paintings, still to be seen in their temples, tombs, and catacombs. Since that time, however, how much darker have their descendants become.

That climate does affect color, is not a mere surmise, it is a fact of which there is the clearest proof.

Of all races not one has preserved its distinctive nationality more perfectly than the Jew; his strongly marked features of the present day agree with those portrayed by the Egyptian artist of old, and is seen in the sculptures of Nineveh. Dispersed and scattered amongst all nations of the world during many ages, the Jew is at once distinguished from every other. But has he been equally uninfluenced by the varied climates he has sojourned in?—has he not become in a great measure assimilated to the color of those he has lived amongst?

The English and German Jews are many shades lighter than the Spanish and Portuguese, and they in their turn are much lighter than those of Morocco, and yet they have all preserved the characteristic features of their race.

But there is still an ancient colony of Jews in India, supposed to belong to one of the ten tribes which were carried into captivity by Shalmanezer, and have thus been banished from Israel between two and three thousand years. These Jews have become assimilated to the inhabitants of the torrid zone in color. The Malabar Jews are black.

The tanning power of the sun is well known, and how soon it tells upon the skin in the beginning of summer. It is the sun that gives the nut-brown shade which all admire and regard as the rich glow of health. If the sun has this power in temperate climes, is it surprising that the European when exposed to the heat of a tropical clime, should become several degrees darker than he was in his native land? And if this be case with him, is there any improbability in a servile race, such as that of Ham was prophetically doomed to be, becoming black, when their hard lot compelled them constantly to endure the heat and burthen of the day? The delicate European in India who carefully defends himself from the heat of the sun, and only dares to stir out after sunset or before sunrise, never willingly letting it shine upon him, may to a certain extent be viewed as an exception, but he cannot be regarded even with his yellow skin as a natu-

ralized inhabitant of that region of the sun, or his sickly offspring, who from being thus reared in the shade, look like blanched plants, which soon run up, fade, and die away, unless speedily transferred to a colder clime. This however would not be the case if they were to be more exposed to the heat; many indeed might never live to be acclimatised, but those who did, would gradually acquire the hue of the climate they lived in. This would especially be the case with their children, if their bodies were exposed to the sun in infancy, as those of negro children are, then the marks of his rays would be indelibly stamped upon their tender skin. This was exemplified in the family of an officer long resident in India, who permitted his children to run about with their ayah without restraint, though both parents were from Scotland; their offspring thus became quite dark, but as strong and healthy as native children.

In 1834, the "Charles Eaton" was wrecked on Murray's Island in Torres Straits, and all the crew were murdered by the natives, with the exception of a boy named John Ireland, and the infant son of Captain Doyley, who were afterwards rescued. A brief narrative was published by the former, in which he states that they were both stripped of their clothing, and the effect of the sun on the child's skin soon became very apparent. In a few months he was not to be distinguished from the other children, his hair from its lighter hue being the only thing by which he could be known at a distance. He also stated that a dark chocolate is the color of the inhabitants of those isles. Can it be doubted, had the poor child been doomed to pass his life amongst those natives, that he would have become nearly as dark as themselves. When once the sun has colored the mucous network of the skin, every subsequent shade it gives, assists in perpetuating a still darker hue; the deeper the dye, the more it absorbs the heat, and thus renders the color almost indelibly stamped. The skin then must necessarily require a far longer period to lose, than it first did to acquire the shade. Still, even the negro in process of time may acquire a lighter hue.

Du Chaillu, speaking of the Hill natives, states, "in color they are rather a yellowish black. Indeed, I have remarked, that in all parts of the Continent, from the bounds of the Sahara to the Apingi, the natives of mountainous regions in the interior are much lighter than the people of the sea board, the plains, or desert."

A great difference is also observed in the color of high chiefs and men of inferior caste; those who have constantly kept their persons covered and not engaged in field labour, being much fairer than the others. In the New Zealand race there is an admixture of the negro, as the woolly or frizzly hair and facial angle clearly indicate, still, though several shades darker than others, they have evidently lost much of their original color. The Maori, both from language and tradition, evidently came from the Sandwich Islands, but he is now many shades lighter than their present inhabitants.

The same may be said of the gipsies, so generally scattered over Europe. They were once without doubt nearly black, as it is now pretty well ascertained that they are of East Indian origin, and therefore must have become fairer by their long sojourn in colder climates. Bishop Heber, sailing up the Ganges, states that he reached one of their encampments, and some of them came out of their booths as he passed—"a race that no man can mistake, meet them where he may; though they are, as might be expected from their latitude and exposure to the climate, far blacker here than in England, or even than the usual race of Bengalese." It appears highly probable that the gipsies were originally one of the Aboriginal races of India, which are much darker than the Hindu, and perfectly separated from them.* The same may be said of the Esquimaux, who most likely were once far darker than they are now. "Common experience proves that men who are kept in darkness for a large portion of their lives lose color, and exhibit an unhealthy pallor. Contrast the miner with the mountaineer; the former seems to be blanched, as a plant raised in dark

* *Library of Useful Knowledge*, vol. ii., p. 149.

ness; the latter glows with health, as though he had absorbed the sunbeams."

The characteristic marks and distinctions of the various sections of the human race are, perhaps, owing in no small degree to their peculiar circumstances and customs. In founding a new state or dynasty, it is probable some leader would be selected on account of physical superiority, distinction of form, strength of body or mind; and whatever might be his characteristic features they would be perpetuated in some degree amongst his descendants. This was the case with the children of Abraham; a feeling of superiority hindered them from mixing with their neighbours, and kept them a distinct people. So with others who in a similar way from their success and prestige have fancied it too great an honour for any to be allied with them; and thus in process of time a distinctive feature would be acquired.

Tribes commenced under difficulties, hardships, bad fare, constant wars, &c., are sure to have some distinguishing marks stamped upon them. Infant tribes are often despised by more advanced ones, no intermarriages take place between them, therefore, confined to themselves, a family likeness is thus acquired. This is the case with the Maori. The commencement of a tribe is frequently occasioned by the hostility of those they secede from—it is in fact a kind of banishment. They wander to a fresh locality, in general inferior to the one abandoned, and thus are separated from those they have left, and for a long time from their newly-acquired neighbours, until they gradually become acquainted, and cease to view each other with suspicion.

Dr. Devay, professor of medicine at Lyons, states that polydactilism, or a multiplicity of fingers, amongst other things, is found where intermarriages of relatives are common. He relates that in a secluded spot where the inhabitants had no communication with other populations, children being born with six fingers had become quite common; and that this strange anomaly disappeared some time after a new road had been cut through the place. The same is common

in other secluded localities, so also the being web-fingered and toed.

In northern regions, where tribes wander exposed to intense cold, having few means of resisting it, dwelling in badly constructed huts, in constant smoke and filth, often in subterranean abodes, it is easy to imagine that in process of time the effects must be stamped on their features; the oblique eye of the Tartar is at once suggestive of smoky hovels and dark abodes. As long as their isolation exists, however numerous the race, such distinctive marks will remain.

The negro has hair, properly so termed, and not wool. One difference between the hair of a negro and that of the European consists in the more curled and frizzled condition of the former. This, however, is only a difference in the degree of crispation, some European hair being very similar. Another difference is in the greater quantity of coloring matter or pigment in the hair of the negro. It may be worth while to remark that if this cuticular excrescence of the negro were really not hair but a fine wool, if it were precisely analogous to the finest wool, still this would by no means prove the negro to be of a peculiar and separate stock, since we know that some tribes of animals bear wool, while others of the same species are covered with hair. It is true that in some instances this peculiarity depends entirely on climate, and is subject to vary when the climate is changed; but, in others, it is deeply fixed in the breed, and almost amounts to a permanent variety.* This is the case with the sheep in the Tropics; their wool is there converted into coarse hair, and the character of the animal seems likewise in some measure to be changed.

In the Negro race the practice of exposing the person to the fierce rays of the sun, and their copious unction of oil, must tend to render not only the body black, but the hair of the head crisp and woolly. The universal European practice of clothing the person and covering the head, accounts for the fairness of skin and straightness of hair.

* Prichard's *Natural History of Man*, p. 104.

Some tribes view certain peculiarities of person as being most becoming. In America there is a tribe which has the practice of pressing the skull of the poor infant between two boards to render it flat, hence they have acquired the sobriquet of Flat Heads. The Maori admires a flat nose as a mark of beauty, and to acquire this, the poor infant must have the bridge of the nose pressed in and broken. Thus with the Chinese a small foot is the grand proof of female beauty; and to obtain it the infant's shoe is made the measure of the full-grown woman's foot. Unnaturally small waists are, or used to be, in a similar way admired with us.

Thus different nations have some custom or other which tends to impart a peculiar feature to that section of the human family, and so aids in puzzling ethnologists to account for these apparently unaccountable differences, and compels them to demand an increased number of parents for the human race.

The variety of color in the human hair must likewise be noticed; it is almost as wonderful as even the different shades of the skin. To a certain extent the complexion corresponds with the hair. The bright red is generally accompanied by a freckled skin, the flaxen by the contrast of the lily and the rose on the face, the black by the absence of the latter. Races may be distinguished by their hair. The prevailing colour of the Dane is red, of the Saxon flaxen, and of the Spaniard black. The eye of one is grey, of another blue, and of the last black. The hair of the Dane is curly, of the Saxon wavy, and of the Spaniard straight; and widely separated as the red haired inhabitant of northern Europe is from the Polynesian Isles, yet even there we find his counterpart in the natives of Fiji, Samoa and other isles. The general color of the New Zealander's hair is black, but instances of brown, flaxen, and red are far from being uncommon. Climate seems to have a decided influence in determining the color of the hair. The colonial children of Australia are generally to be distinguished by their white curly locks; the horses of Normandy, by being so frequently white, whilst those of Australia are chestnut.

The color of the eye is also a test of its strength. The brown and dark colored are weaker, and more susceptible of injury from various causes than the grey or blue eyes. The light blue are generally the most powerful, and next to those are the grey. The lighter the pupil the longer and greater is the degree of tension which the eye can sustain.

The color of the European is white, but there is almost as much difference between the fair-skinned Saxon and the swarthy Spaniard, as between the Arab and the Negro. The Maori, too, can show as fair a skin as the Spaniard or Portuguese; and proverbially proud as the American Spaniard is of his pure descent, it is rather to be proved by his ancestral pedigree than his fair complexion.

It may likewise be remarked that the feelings of the various sections of the human family towards each other are greatly influenced by color. Each race views any deviation from his own as a sign of inferiority, and a departure from the law of nature.

Different races pride themselves on their pure descent, and severally view others as their inferiors; in ancient times the polished Greek regarded the Persian as a barbarian, and the Jew, too, entertained the same idea of the Gentile world. Paul, wrecked on the isle of Malta, styled its inhabitants barbarians. Whilst the white has a feeling of abhorrence when he first sees the black, he, in his turn, experiences a similar sensation towards the other. Nor can this be more strongly exemplified than by the fact that each makes the opposite color to his own to be that of the evil one. With the white, Satan is thought to be black, but with the black he is supposed to be white. The Maori and Chinese paint him red, and the latter have distinguished our countrymen by the name of red devils. A similar feeling is detected in their respective ideas of mourning, the sign of grief and sorrow with one being black, with another white.

It seems natural that each should transfer to the opposite that which he dislikes. The red Indian speaks with contempt of the pale skins. The white expresses a like feeling

towards the niggers and blackamoors. And even the Maori does not conceal his contempt for the "papatea wai tai"—the untattooed colorless-faced sons of the ocean. Nothing is more repulsive to the feelings of the white than the naked figure of his own race. He turns from it with disgust; and yet the most delicate and refined do not experience similar feelings in viewing the naked forms of the brown; the color of the skin being more subdued and less striking to the eye, seems natural. The shark often allows the black and brown swimmer to escape, but darts at once upon the white.

Have we any proof of man being originally that low and degraded being which the progressionists would make him? He early proved that he possessed the power of invention, and even manifested a taste for the fine arts; his life was not consumed merely in procuring food for his daily sustenance, even in that early period of his existence the harp and the organ solaced his spare hours, the exercise of the highest powers of the soul even then was seen when men assembled together for Divine worship.

We have in the Mosaic history of the patriarchs an account of the early progress of the arts. Cain built a city, and named it Enoch after his son; Jabal was the father of those who dwelt in tents; Jubal, his brother, was the father of all such as handle the harp and organ; Tubal Cain was the instructor of every artificer in brass and iron; and, in Seth's time, the public worship of God was established. It is therefore evident, that even from the commencement, he was capable of using the distinguishing gift of reason which was bestowed upon him, and of applying it to the same uses which he does now. It is true that he is a progressive being, capable of the highest state of advancement; that he has always held the highest position, and was never in his commencement the savage possessing only the stone celt and arrow-head to gain him a scanty subsistence. Still it is also true that he is liable to retrograde. He did so when he first fell; he has done so since in numberless instances.

The Maori is an example; he has retrograded: every step

in his migratory wanderings, as it cut him off more and more from the rest of the human family, diminished the stock of civilized habits he had to draw upon, and made him so much the more destitute—as the man, whose pecuniary resources through mismanagement or misfortune gradually fail, is compelled to resign those luxuries and comforts which he formerly enjoyed; so, many sections of the human family have thus fallen from civilization to barbarism.

Relics of a former civilisation are to be traced in the finely-wrought mats and elaborate embroidery, in the elegant lattice work of their houses, their canoes, and power of working the greenstone. The heitiki worn round their necks is remarkable for its Indian form, which closely accords with the figures sculptured in the rock temples of Salsette and Elephanta. Many of their words are Sanscrit, and much of the character of the language. So, likewise, are some of their customs to be traced to India. The complicated tapu, evidently instituted to enable the higher to control the lower classes, marks deep design and wisdom beyond that of the present day.

Even the debased inhabitants of Australia and Tasmania retain some few marks of ancient knowledge and civilisation. They possess the boomerang, now viewed as a scientific missile which could only have been invented by an enlightened people; and the idea is supported by its being found on the pictured walls of Egypt, and even preserved in its tombs. The mystic rite of corrobory also betokens that their ancestors once had a more complicated system of religion, somewhat corresponding with that of ancient Egypt.

There is not only a great diversity of colour amongst the different sections of the human family, but likewise of feature and size. The diminutive form of the Samoede and Esquimaux, tenants of the frigid zone, and of the Azteck, the inhabitant of tropical America, compared with the larger specimens of the Celtic, Saxon, and Patagonian races, must be attributed not only to the effects of climate, but also to other causes, for if much be owing to extremes of cold,

scarcity of food, and discomforts of life, which may be regarded as hindrances to the proper development of the human form; still, when similar defects are found in races living in more genial climes, and not subjected to the same evils, it is evident other causes must be sought for to account for such peculiarities. As a general rule, the mountaineer excels in size the inhabitant of the plain; but this seems only to apply to man: if the highlander be tall, the horses and cattle of the neighbouring isles are dwarfs: the Shetland pony and black cattle are perhaps the smallest of their race; it is, however, remarkable, and a proof that every rule has its exception, whilst they are the inhabitants of cold and stormy isles, the little Timor pony belongs to a luxuriant and tropical one.

Whatever may be the difference of colour, form, or feature of the various families of men, there are two grand proofs of their having all radiated from one common centre; and the first of these is the general consent of antiquity. The scriptural account of the dispersion from Chaldea is confirmed by local histories. The gradual moving of the descendants of Ham westward from Babel and Nineveh, where they appear first to have located themselves, then to have early migrated south to Canaan, Arabia, Egypt, India, and thence spread out over that vast continent. The name of their founder, Ham, which signifies head, seems to have been preserved in that of their god, Am or Ammon. If an idea of the complexion of the Egyptians may be formed from the numerous paintings found in their temples and splendidly decorated tombs, in which the colours are quite fresh, we must conclude that they were of a red copper or light chocolate colour, and that they resembled the reddest of the Fellah and Kafir tribes now existing in Africa.*

Japhet migrated northward and westward, occupying Europe, and perhaps a portion of America. His name being preserved by the Greeks in that of Japetus.

Shem dwelt in many of the parts vacated by Ham in Arabia, Syria, and Chaldea, but placed his chief abodes on the banks

* Prichard's "*Natural History of Man*," p. 135.

of the Euphrates, Tigris, Indus, and Ganges; hence perhaps the allusion to these rivers chiefly in the Mosaic account of the creation. The Chinese appear to claim Noah as their great progenitor, and his name seems to be recognized in that of their reputed founder, Fo or Foah. Traces of Noah are to be found in the Polynesian isles as well as in Asia.

After these grand and primitive heads of nations, come several smaller migrations. The ten tribes carried to Assyria, and thence dispersed eastward through Asia, southward through India, and from the eastern coast of that continent probably proceeding to America, and the innumerable Isles of the Pacific Ocean, where they are met by other migrations of the same stock from India: both the Malay and Polynesian may be viewed as radiating from the same source, but in different lines.

Nor have the descendants of Ham been satisfied with peopling Africa. They are to be traced in the southern extremity of America, in Australia, Tasmania, New Zealand, in India, China, Japan, Polynesia, and the East Indian Isles. At a later period European races stock America, and are now rapidly peopling all those parts which Shem and Ham first colonized; and thus at this moment, the descendants of Shem, Ham, and Japhet are meeting together in the remote islands of the sea.

But one strong evidence in support of the original unity of our race, is language. The identity of words, and tracing them up to their source, has become a study of much interest and one from which great results may be expected; races are now being classed by the affinity of language, rather than peculiarities of person. The amount of Indian words and roots in European tongues is great, the same may be said of the Polynesian and Malayan. Thus the Sanscrit radiates N.W., even to Britain, and S.E., to New Zealand and throughout Polynesia. Much, too, might be said of the identity of manners, customs, and religious rites, which are similar in the most remote parts of the globe. In all these we behold the several links of one vast chain, which binds together the whole family of man. The cha-

racter of language, too, is greatly affected by climate and local circumstances. It is not the skin only which changes colour with change of place, but the voice and its tone as well.

The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to pre-historic periods. It would have been next to impossible to discover any traces of relationship between the swarthy natives of India and their conquerors, whether Alexander or Clive, but for the testimony borne by language. What other evidence could have reached back to times when Greece was not peopled by Greece, nor India by Hindus? What authority would have been strong enough to persuade the Grecian army that their gods and their hero ancestors were the same as those of King Porus, and convince the English soldier that the same blood was running in his veins and in the veins of the dark Bengalese? And yet there is not an English jury which, after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between Hindu, Greek, and Teuton. Many words still live in India and in England that have witnessed the first separation of the Northern and Southern Aryans. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all Indo-European idioms, are like the watchwords of soldiers.*

When it is considered how many causes are continually working together to change and alter everything in nature, the chemical processes and combinations which are ever going on, the great wonder is that man is not more changed and diverse one from another than he is, and, therefore, in spite of difference of colour and other peculiarities, there is still such a wonderful amount of identity between man and man, from whatever part of the globe he may come, and of whatever colour he may be, as plainly proves all have originally sprung from one and the same source. That widely separated and dispersed as he is, cut off from those

* Max Muller's "*History of Ancient Sanscrit Literature*," p. 13.

advantages in one part which are possessed in another, still the outward form, however variously fashioned, is a casket containing a spirit which is alike capable of enlargement in all. This is seen in the early history of the coloured race, which is generally regarded as being so greatly inferior to the white.

It appears difficult at first to assign a sufficient reason for that strong feeling of aversion which the white entertains for the colored races. It does not seem that this feeling altogether depends upon color, but upon other circumstances as well. In the case of the Maori, many are scarcely a shade darker than some Europeans, still this repugnance exists; it may, perhaps, be in some measure owing to the Maori being naturally as highly endowed as ourselves, and from this natural strength of mind not being counterbalanced by a corresponding social position. Thus, whilst the first leads him to regard himself as the European's equal, the second causes the European to disallow the claim; he sees in the Maori a savage who does not pay that regard to outward appearances which he does, or one who does not possess the comforts or conveniences of life which belong to the lowest European; and, therefore, he will not allow him to be his equal, any more than he would a wandering gipsy in his native land to be of equal rank with himself, however great his natural abilities may be, so long as he only held an inferior position and appearance.

When the unfortunate war commenced in New Zealand, both soldiers and sailors looked with contempt upon the "niggers," as they called the Maori; but when they beheld the calm and undaunted way with which they resisted superior European force, armed with infinitely better weapons, and unlimited supplies of food and ammunition, and at the same time witnessed the skill with which the Maori laid his plans and raised his means of defence, so as to equalize as much as possible his inferior position and means of resistance to those brought against him, then their best and natural feelings were drawn out, they forgot the half-clad savage in the brave and skilful warrior; and even when he

fell into the soldier's hands a prisoner, those feelings of admiration led them to fraternise with the man they had before warred with and viewed as an inferior.

Again; much of this feeling arises from the number of the natives being less than our own. In former times, when it was the contrary, and the European felt he was dependent in a great measure on the native for protection, he was constrained to acknowledge him as his equal; but now, this being no longer the case, the feelings flow back in the contrary direction. His Maori defender, chief, and landlord —once feared, treated with respect, and even fawned upon, is now only looked on as a nigger, clad in loathsome garments. Still, this is not altogether an isolated case. The highest caste East Indians have been too often viewed in a similar way by our countrymen—a sad proof of narrow mind and contracted ideas, though happily this feeling is generally giving away to juster ones.

The time too will come when succeeding generations will trace back their ancestry with pride to the Maori chief, as the American in many instances now does his to the Red Indian warrior; the deeds, wisdom, and bravery of those now reviled, will be remembered with respect, and their wonderful efforts to maintain their supremacy of race will be viewed as a proof of the highest kind of patriotism.

After the dispersion of mankind, it is probable that the children of Ham first represented the civilization of the world, and that they continued to do so, and to maintain their ascendancy for many ages. They founded the oldest kingdoms, first originated laws, and submitted to regular government; they early gave their attention to the various departments of science, invented hieroglyphics, and afterwards letters; they also turned their attention to painting, sculpture and architecture, nor were the more abstruse sciences unknown, their knowledge of astronomy is a subject of wonder even in the present day. It is remarkable that nearly all the most ancient, enduring, and surprising monuments of human industry and skill now remaining, were reared by the children of Ham; whether we look to Egypt, Babylon, or Nineveh, the imperish-

able pyramids, built in a form which indicates knowledge of the most enduring shape, the gorgeous temples, the gigantic statues, still existing, attest the departed greatness of their builders. Even in Europe the most surprising, colossal, and ancient works, known as cyclopean, must be attributed to the same race.

Whilst the coloured section of the human family was living in highly polished palaces of porphyry, with most if not all the comforts of modern civilization, clothed in the finest raiment of dazzling hues, the white was then but a wandering savage, haunting the forest and the plain, living in hollow trees, caves, or wretchedly-contrived huts, and deriving a precarious subsistence from the chase, or indigenous products of the soil, roots, nuts, and acorns.

It is to the coloured race we are chiefly indebted for all those artificial means of support which are now possessed. They first cultivated the cereal grasses, selected those producing the largest grain, ground the wheat in mills which they invented, and made the flour into bread, the staff of life. They found out the art of weaving cloth from the fleece and flax, and clothed themselves with these artificial products instead of skins, writing on leaves of the papyrus, from whence we derive the word paper, even printing too was commenced by them on blocks. They likewise had dentists to supply the defects of age, and manufactured artificial teeth of ivory, pot and wood, set in palates of gold. Every art of common life was carefully studied; preparing food in the most palatable form, became as much a professional study with the ancient Egyptian cook, as the cuisine is now with the polished French, or the still more skilful Chinese. Indeed the progress made in every department of civilized life, extending even unto death itself, as is still to be seen in the carefully preserved mummy in its elaborately prepared coffin, is such as to excite our astonishment. Nor can there be much doubt on the subject, as both the pictures of ancient Egypt, and the numerous relics of its former days still preserved in its tombs, plainly attest. The architect of the celebrated temple of Jerusalem was of the race of Ham, and

the very fact of Solomon being obliged to employ Hiram, King of Tyre, is a proof of his superior civilization.

Commerce, too, originated with the same race. Long before the celebrated ship Argo (the first effort of the white) ploughed the deep, the merchants of Tyre and Carthage had even then visited the remote shores of Britain, and given it the present name, Prit-tan, island of tin. They had perhaps circumnavigated Africa, had penetrated the regions of the East, and, with their caravans, passed the burning deserts, which, with all their fiery dangers, could not arrest their enterprising course. We cannot, therefore, but regard the Hametic race as the fathers and founders of much which elevates and enlarges the mind of man, and renders him the lord of the creation.

More might be said of their subduing animals to man's use, the horse, camel, and bulky elephant, as well as the dog and cat, making them the sharers of his hearth; the cow, the sheep, and domestic fowl, he rendered subservient to his will. In a later day the Peruvians tamed the llama and alpaca, and so with the Egyptian share the honour of domesticating animals. Even their wars were made to aid the purpose of civilization, by instructing those they subjected to their rule.

Cadmus and Pelops were coloured missionaries to the white, they carried the arts and sciences of Egypt into Greece, and the first dawn of regeneration came to the children of Japhet from those of Ham; the barbarous Pelasgi received their rudiments of civilization from Egyptian teachers.

It is interesting to try and form some idea of the probable range of influence exercised by the coloured race in ancient times. Commencing with Ham, we have his four sons, Cush, Misraim, Phut, and Canaan. Ham appears to have been the builder of Babel, but his descendant, Nimrod, became the grand founder of that earliest kingdom, and builder of many of its celebrated monuments. Hence the Hametic race may have extended by Cush into India, and there laid the foundation of Indian civilization, where much of their religion, the worship of the cow, the same order and number of castes

still remain. Radiating from Babel, Egypt on the one side and Canaan on the other were occupied.

The early state of civilization in Canaan is seen from the references made to it in the Bible. Its colonies carried its arts and sciences thence to Carthage. From Ham, therefore, may Africa and a large portion of Asia have become enlightened; idolatry, too, may have originated with his descendants, and the early abandonment of the worship of the true God. Hence, though its first rise was rapid, yet, having attained the summit of human knowledge, without possessing the ability of extending it to spiritual things, its fall became inevitable.

There is a certain bound which human wisdom unaided from above cannot pass; it has been the case with Indian civilization, it was so with that of the race of Ham; professing themselves wise, they became fools, and thus gradually sank. It erected its noblest temple, reared its loftiest obelisk, raised its highest pyramid; and, unable to do more, gradually subsided until it could build nothing beyond the clay hovels which now form the only shelter of Ham's degenerate descendants; and wherever they are found, there the curse of Noah seems to have followed them. The sons of Shem and Japhet have alike conspired to place the brand of slavery upon the children of Ham, and even the brown race of New Zealand has done the same with its first sable colonists. Shem early steps into his brother's inheritance, tramples upon him in Asia, confines him to Africa, and even there robs him of his chief abodes, leaving him to wander over the desolate portions of his ancient patrimony.

The children of Shem were more warlike, but it is questionable whether they have ever been more civilized. Their empires were larger, but, with one exception, their intellectual powers were not more developed, and that exception was Israel. Enlightened with a knowledge of the true God, His will, and the way of life eternal, they early became a light shining in surrounding darkness. Long inferior to the children of Ham in the arts of civilized life, they were

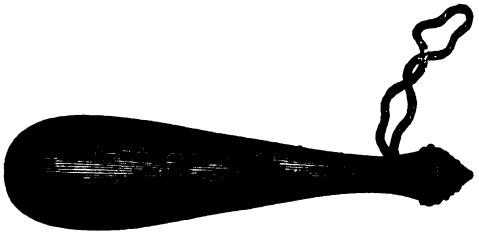
still superior in true wisdom, and this gave them a degree of sanctity and moral supremacy in the sight of their neighbours which became their safety. When Joshua led Israel into Canaan, they found the inhabitants more civilized and powerful than themselves; and although, under Solomon, Israel made great progress in the arts, yet it was Hiram who built the temple, and manned his fleets. But, whatever progress was made in his reign, was soon lost in succeeding ones.

The spiritual knowledge of Solomon was so extraordinary as to render him conspicuous amongst the surrounding nations. The Queen of Sheba herself, the sable monarch of the children of Ham, came to hear his wisdom. So, likewise, when God honoured that race which alone continued to worship him, by sending His Son to take human form and dwell amongst men, it was as one of the seed of Abraham; and, again, we find the representative of Candace, Queen of Ethiopia, coming to worship at Jerusalem. Shem became a teacher to his brethren in Africa and in Europe. Widely as they were separated, he brought the true light to both. The chief teachers of the world arose from him: Zoroaster, as well as Moses; Christ the Messiah, the true light; and Mahomet, the false prophet.

The powerful kingdoms of Shem were scarcely set up and made conspicuous, before the despised sons of Japhet, who were once viewed as barbarians, overturned them. Alexander destroyed the empire of Darius, and established his own in its place. The Greek gave way to the Roman, and, in that empire's decline, other powers arose amongst the sons of Japhet, which extended their enterprise beyond the limits of the old world. A new one is opened to their wondering gaze, and the white then first meets the red section of his race; in the distant East, he encounters the yellow—the long-hidden Chinese, with his quaint civilization; the Hindu, the inhabitants of India and those of the innumerable islands of the sea.

God is pleased to restore Japhet to his birth-right; makes him the keeper of His Word; and, enlightening him with it,

sends him forth to the uttermost bounds of the earth, to teach his benighted brethren; he thus fulfils the prophecy of Noah, and dwells in the tents of Shem as his friend and teacher. God makes him his agent in giving freedom, spiritual as well as temporal, to the children of Ham. Japhet attains a deeper knowledge of nature and its laws, with a loftier view of God and His attributes, a more correct estimate of man's mission on earth; and thus, with the highest degree of civilization and its humanizing tendency, arising from the knowledge of the Creator, he becomes admirably adapted for the office of the world's teacher, the great dispenser of God's will, and the pioneer of that perfection which man is destined to reach when all the glorious designs of Providence shall receive their full consummation; and the three sons of Noah shall again be united as the members of one family, ever more to live in peace and harmony together.



A GREEN JADE MERE, OR PATU POUNAMU, PRESENTED TO THE QUEEN.

A WATA, OR FOOD STORE.

CHAPTER IV.

CIVILIZATION.

THERE is scarcely any word more familiarly or generally used than that of Civilization; and yet perhaps few less easy to be defined.

The whole world is divided into the civilized and uncivilized. All aboriginal races are spoken of as belonging to the latter. The Indian, Australian, African, Polynesian, and even the Hindu, Chinese, and Japanese, are generally included in this category. In fact, the term uncivilized seems to apply as much to colour as to anything else. It cannot be denied that it has a great deal to do with the general idea of civilization entertained by our race, and that different nations are classed according to their several shades; thus, the Polynesian being much lighter than the negro or Australian, is placed before him in general estimation.

On the other hand, if the colour be faultless, we quietly

class such amongst the civilized, though, in many respects, far behind some of the coloured sections of the human family, and by reckless deeds, readiness to shed blood, and mental degradation, prove they are as much entitled to be classed amongst the uncivilized as any of their darker coloured brethren.

Before the word 'civilized' can be correctly applied, it is necessary to find out its origin and true meaning. The word is evidently derived from *civis* or *civitas*, and this opens up a page of ancient history, when men first consorted together for mutual protection and maintenance of their individual rights, not only against foreign foes but also those amongst themselves, who by superior strength of numbers obtained such a degree of power as to endanger individual life and liberty. This has ever been necessary when communities attained such a state as to be sensible of their rights, and capable of combining together to maintain them. The commencement of such a compact seems to be fear. The first man who is recorded as having built a city was Cain, who, when driven forth as a wanderer, expressed his fear lest everybody who found him should slay him. Continually pursued by this fear, when his family became sufficiently numerous after the birth of his son Enoch, he built a city and called it by his name, evidently hoping by this concentration of his children in one spot to secure his own safety.

In lawless times, when might was right and club law prevailed, this was the only way which the weak possessed of offering effective resistance to those who would oppress them. Hence arose *communis*—common rights. These still exist in England as well as in New Zealand, where lands are thus held and cultivated either in common or by each confining his labor to his own particular allotment. This work was originally performed by the entire community at the same time, and armed for mutual protection.

As these communities increased cities gradually arose, houses were erected contiguous, and surrounded by walls to defend them from sudden assaults. Thus the citizens, when able to maintain themselves against such attacks, gradually

acquired a certain position with their rulers, which enabled them not only to maintain their rights, but to obtain various immunities, dignities, and privileges, for as they became wealthy and able to furnish their prince efficient aid in times of war, it was his interest to attach them to him by such means.

But with all their powers, though they could even close their cities against their rulers, as the Lord Mayor of London, for form's sake, still locks the gate of the city when the monarch visits it to assert his rights, then opens it, and presents the keys to her, yet, with all their powers and immunities, they were obliged to be humble and lowly to their rulers, hence came the word *civil* and *civility*, for which the citizen became conspicuous, as well as for his loyalty, a noble instance of which occurred when Walworth, the Lord Mayor of London, himself knocked down the daring rebel who insulted his King in his presence.

Cities early became the source of every useful art and invention. The city was the civilizer of the country, and not the court, for though from it sprung the *courtier*, and every thing that was *courtly* and *courteous*, and from them the lady learnt the graceful *courtsey;* still it did not give rise to such temporal and moral benefits as the city. The immorality of courts is but too faithfully preserved in the word *courtezan*. In searching for the true meaning of civilization, we find the Romans first derived theirs from the Greeks, and if we turn to them and take their word for city, πολις, we have everything relating to law, order, and government implied, as *police, polity, policy*, and *politics;* as well as *politeness* and *urbanity*, also derived from city, *urbs*, which marks the well-ordered mind careful of giving offence, hence the words *polite, politic*, and *polish* of manners thus acquired. The Greek cities were independent states, their citizens were men of rank and education, bound together by mutual interests; they were celebrated for their cultivation of the arts and sciences, and thus became *polished*. Having cities similarly situated in their neighbourhood, each possessing its peculiar interests, leading to

constant communications between them, *politics* were discussed to arrange the *political* position of each, and preserve the proper balance of power amongst them all, so as to ensure permanent peace.

Thus, as the populous cities maintained their position and unity of action by strict observance of law, the establishment of it by defining mutual rights and maintaining them, led them naturally to become *polite* towards each other; the citizens, instead of passing their time in fighting and quarrelling, sought rather to employ it usefully for their own advancement, by developing the mind, as the best way of increasing their true power and influence, this gradually extended to the country at large; from *gens* is derived *gentleman*, and every thing that is *genteel* and *gentle*.

Communities so bound together by mutual interest, formed what is called Society, and this association with each other gave rise to that sociality and intercourse which marks true civilization.

If, however, the germs of civilization are to be ascribed primarily to law and order, to attain a state of perfect civilization, men must advance a step further; it is not sufficient that they should be restrained from doing wrong to one another from fear of the law; a higher motive is required, and that is the fear of God, which is the beginning of wisdom. When the goodness of God is realized, then love must beget love, and the love of God will lead to the fear of doing anything which will grieve His good Spirit. Love, therefore, will be the fulfilling of the law, and the servant of God will seek to live as ever being in His presence. To this effect is the exhortation of the Apostle: "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." (1 Pet. iii. 8.) Another Apostle exhorts: "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. xii. 18.) "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (1 Thess. v. 15.)

This was only carrying out more perfectly under the

Christian dispensation that which had previously been commenced under the Jewish, and by adherence to which the little land of Canaan was enabled to preserve its individuality and existence in the midst of the then mighty nationalities of the world which surrounded it. When, however, true Christianity is established and its glorious principles are fully carried out, men will learn war no more, but will convert the sword into the ploughshare and the spear into the pruning hook, and perfect peace will prevail; the lamb will lie down with the lion, and the weaned child will place his hand on the cockatrice's den with impunity! Then knowledge will be increased, for the fear of God will be the stability of the times. When all this comes to pass, the whole family of man will be truly civilized; to that state we are only approximating, for whilst wars continue to be waged, and men devote their abilities to invent destructive instruments of the greatest power, they cannot be said to be so; the nearest approach to true civilization is the nearest approach made to the law of love, and conceding equal rights to all. Britain made a grand step towards civilization when she broke the chain of the slave, and pronounced all men free who stood on her shores, and gave twenty millions to make them so. The recently reclaimed cannibal of New Zealand too made no little step towards civilization when he, of his own accord, pronounced his slaves to be free, though by so doing he lost their services, without receiving any remuneration in return, beyond the conviction of having acted up to his Christian profession; this noble proof of sincerity also was given not many years after Britain first set the world an example, and whilst slavery still existed amongst the Christian States of enlightened America.

The general and increasing intercourse between the various sections of the human race by the aid of steam, rail, and electricity, the spread of God's Word (the grand source of civilization) translated into every tongue and sent to every land, betoken the speedy advent of that grand social change, when all the severed parts of the human family shall be brought together, and feel that they are members of the same body politic, of which the head is Christ.

A kind of rudimentary civilization, however, is to be traced even amongst those aboriginal races which seem to be the furthest from it The Maori was most particular in what he said lest he should give offence, knowing that the consequences were certain to be bloodshed and the commencement of feuds, which might last for years. This was especially observable after he had received the Gospel. Quarrels since that period have been rare amongst themselves.

Christianity has led to union, and this has been attained by paying attention to the Gospel precept—avoiding as much as possible the giving of offence, and this has only to be continued to produce the natural fruits of peace—the cultivation of arts and sciences. In this respect, although the Hindu, Chinese, and Japanese, possess many or rather most of the comforts and conveniences of life, and though the two latter especially have laws and fixed governments, still not having the true principle of union and cohesion amongst themselves—the fear of God—life, liberty, property, are all as insecure there as they were amongst the most renowned nations of old, which however superior in general knowledge to the Israelites, were still regarded by them as Gentiles and barbarians. It is the law which is a schoolmaster to bring us to Christ, and it is Christ only who can carry us on to perfection, the true civilization of soul.

AN ANCIENT BELL FOUND AT WANGAREI.

NATIVE CHURCH AT OTAKE MANGANUI-A-TE-AO.

CHAPTER V.

RELIGION.

THE religion of a people is in a great measure its history; it gives an insight into the mental development, as well as the state of society attained. The thoughts of religion even amongst the most depraved sections of the human race, furnish a proof of man's immortal nature, and his natural aspirings after it. However rude the ideas of God, and absurd the worship offered, still in them is seen the infancy of the immortal mind and superior being. In the universal existence of religious rites, there is also a strong evidence of the unity of the human race; this is especially to be detected in the general resemblance which is found to prevail in all religions, and which can be traced step by step to the very commencement of man's history.

The simple communing of the soul with God, so graphically alluded to in Genesis, when the voice of the Lord God was heard walking in the cool of the evening amongst the trees of the garden, man's first happy abode and cradle of his

earliest days, seems to perpetuate the first worship offered to the Maker. The fidelity of that narrative is evidenced by the primitive rites of every race, which prove how firmly impressed upon the human mind, and how fondly treasured was the remembrance of those blissful days, when the grand progenitor drew nigh to his Creator in the solemn evening shade of the trees of Eden. This has ever been looked back to as the golden age, of which almost every nation has preserved some cherished recollection. It is to be traced through each subsequent period of man's history when a wanderer far from that happy spot, his race became widely dispersed over the surface of the globe. The remembrance of the trees of Eden went with him. The Patriarchal Church had its groves and oaks; they were its sanctuary, beneath their sacred shade those early worshippers drew nigh unto God. From Phœnicia, where still the Druse remains, the sacred grove reached Britain, where long the Druid ministered amongst his venerated trees.

Perhaps in the celebrated hanging gardens of Babylon this worship existed. The kings of Israel and Judah thus used their gardens, and on their high places stood the sacred grove. In Africa's length and breadth the same is found; in India's dim-lighted caves and temples, as well as in those of Egypt, the representation of the solemn gloom of the forest is to be detected; and even in Sion's sacred adytum, its holy of holies, amidst its carved palm trees, was the same recollection preserved.

From the furthest east to America, in the Teocalli, *Deocolle*, crowned with the sacred tree, to the Polynesian marae and wahi tapu of New Zealand, is this earliest form of worship found, which has thus encircled the entire globe, for even the Australian savage requires the gloom of the forest in which to celebrate his midnight rites; amidst the trees they inter their dead, and on them in hieroglyphics inscribe the name, character, family, and tribe of the deceased. The sacred grove of the Maori formed the most conspicuous feature in his religion, the very name of which preserved its character, being *Te Rakau Tapu*—the sacred tree. In the grove the priest

performed his mystic rites; there he professed to hold converse with his gods, and thence brought back their responses.

Not only in the sacred grove were their greatest chiefs interred, but they were placed on stages amongst the branches of some ancient tree, or in the hollow of a time-worn trunk. The spirits of departed chiefs were supposed to abide within their precincts, and to afflict with disease any who profanely intruded within them. Grove-worship seems naturally to have been connected with that of isolated trees; the remembrance of the tree of life is still preserved in the reverence paid by the Brahmin and Buddhist to the sacred tree, Deodar, planted by the side of their temples, as the yew is by ours. The fetish tree is found throughout Africa, as well as New Zealand, Polynesia, and throughout the southern hemisphere.

Whilst the human race seems to have preserved a remembrance of the trees of Eden and the happiness once enjoyed beneath their shade, they seem likewise never to have forgotten their fall, and the Evil One by whom it was effected, as well as the form he assumed. Serpent-worship is co-eval and co-extensive with that of the grove; wherever one is found the other is also. Traces of its former existence are still to be seen even in England; near Abury yet remain the relics of a gigantic serpent monument, in four hundred and sixty-one oblong blocks of stone, which for more than two miles once traced the huge coils of the serpent amongst the Downs of Wiltshire. Throughout the whole world, in the present as well as past ages, are proofs of this worship to be found. To it may be added that of the grand luminaries of heaven, symbolized by fire; the ancient faith of Zoroaster, is still preserved by the Guebres and Parsees of the present day. The round towers of Ireland, and the many places in that island still called after Baal, attest the universality of this worship. The moon and stars were reverenced by a section of the Maori race, and the sacred fire may be said to have burnt in every house.

The universal existence of these several forms lead to one

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the unenlightened African of the other; it is however a clear proof that, when men forget their God, they fall into the same vain practices whatever may be their race, whether black or white.

The Maori gods were demons, whose evil designs could only be counteracted by powerful spells and charms; these proving effectual, sacrifices and offerings were made to soothe the vanquished spirits and appease their wrath. Rehua, whose abode was placed in the highest of their ten heavens, appears to have been the best of them all, and on that account to have had the chief abode assigned him; he was supposed to manifest himself in meteors. The gods in general appeared in the whirlwind and lightning, answering their votaries in the clap of thunder. The inferior beings made themselves visible in the form of lizards, moths, butterflies, spiders, and even flies; when they spoke it was in a low whistling tone. They were supposed to be so numerous as to surround the living in crowds, *kei te muia nga wairua penei nga wairoa,* 'the spirits throng like musquitoes,' ever watching to inflict evil. The nearest and most beloved relatives were supposed to have their natures changed by death, and to become malignant, even towards those they formerly loved, although there are exceptions, where spirits have refused to admit their relatives into Hades, thrusting them away with friendly violence, and the command to go back and take care of some beloved one left behind.

Spirits and gods were supposed to require food as well as man, but they only consumed the essence or spirit of it, the gross substance being left for the priests. In sleep the soul was supposed to quit the body and wander about holding converse with its friends, and then returning again to its body; dreams were viewed as realities. Aituas or omens were supposed to be sent as warnings, and everything out of the common way was thus regarded: the twitching of a nerve, the involuntary movement of a limb, the twinkling of the eye, or sudden awaking out of sleep, were all tokens of something which required a council to be held to ascertain what they meant. They had also different birds of omen, as

the *tieki*, a pretty little black, white, and yellow bird, with its colors remarkably distinct; if it sings on the right hand it is a favorable omen, if on the left a contrary one: if it sings a full range of its notes, however, it is favorable, although on the wrong side.

In summing up the subject of the Polynesian religion, the probable source from which it was derived, and the way by which it came, whether *viâ* Suez or Panama, much may be said for each. The older way from the east has strong evidence in its favor, especially as applying to the black race and its peculiar character of religion; but still there is much also to be advanced in behalf of that from the west, which is the shortest and most direct. It certainly appears to have been the route by which no small portion of those races which peopled the eastern sides of America arrived; and it is especially to be observed, that the grand centre of American civilization was seated on the Isthmus. It was there the arts chiefly flourished, the finest monuments of antiquity found, and in the greatest abundance. The lofty monolithic pillars with their elaborate and well-executed sculptures seem to claim some affinity with the Runic ones of Scandinavia, and the more advanced civilization of Phœnicia. This applies with equal force to the character of their religion. Much of it may have been derived from the western coast of Africa, as that of the serpent and fetish tree; and much also from those earliest navigators of the ocean, as that of the grove and high places.

The word *Teocalli* has a singular resemblance, both in sound and signification, to that of *Deocolle; Teo* or *Tio* seems to run throughout Polynesia, being *Tii* in the Sandwich, Friendly and other isles. In New Zealand it is found in Tiki, and in Japan in Dairi. That the north-eastern parts of America were early visited from Europe, there can be no doubt. It must, therefore, be concluded, though from Eastern Asia much has been derived, that still the two grand routes alluded to, have the strongest evidence in their favor, the different races having thus arrived and brought their religion with them.

A brief allusion may be also made to the probable age when Polynesia was first peopled. If the conjectures already advanced be correct, its greatest antiquity cannot be much beyond that of the Phœnicians, whether derived from the east or the west. That it is not more ancient is also proved by its population being so sparsely scattered as well as the paucity of its remains of former times.

A MEMORIAL IDOL, AND PRIEST INVOKING HIS GOD.

CRYING FOR THE DEAD.

CHAPTER VI.

MYTHOLOGY.

THE mythology of an isolated race, like that of the Maori, is an important aid in ascertaining the locality from whence it originally sprang; embodied in it, the most ancient remains of its history are to be found, as well as peculiarities of its religion; and it is there, amongst fables and foolish tales, that some faint remains of ancient truth are to be discerned.

In fact, mythology is the natural measure of the unenlightened mind; it contains the aspirings of the soul after higher objects, which are beyond its reach, and its efforts to realize the dim images faintly formed in the mind, as the man wandering in darkness strives to give shape to the objects indistinctly seen to connect them together.

Of their traditions it may be remarked, that the most ancient are those which are common to other islands, as they evidently belong to a period anterior to their arrival in

New Zealand; whilst such as are totally dissimilar to any other, may be supposed to belong peculiarly to themselves, and thus mark the turn which native thought has taken, after it has been cut off from every other portion of the world. This clearly shews how the human mind, when left to its own resources, without the means of cultivation and enlargement, becomes deteriorated, loses its manly character, and falls into childish frivolity and weakness; whilst in the same degree that the mental powers are impaired, the fierce passions of the savage, brute force and violence, increase.

The knowledge which has even now been acquired of the mythology of this singular race, is very imperfect; and as the old people, in whose breasts it is locked up, rapidly pass away, much of it will perish with them. The rising generation is indifferent to the traditions of the past; the mind being now occupied with so many fresh subjects of interest, which European intercourse is introducing, it cannot be wondered, that it should be disinclined to burthen itself, with long strings of names and rites, which are preserved in language as dissimilar to that now spoken, as Spencer or Chaucer is to ours; and this also presents a great difficulty in the research, as it is only the old men who can explain words which have long been obsolete.

Properly speaking, the natives had no knowledge of a Supreme Being. They had a multitude of gods, and these were said to be the fathers or creators, each one of some department in nature*. Maori gods are so mixed up with the spirits of ancestors, whose worship entered largely into their religion, that it is difficult to distinguish one from the other. In fact, their traditions of the creation go back far beyond even the gods themselves. The Maori mythology is ex-

* Speaking to Te Heuheu, the powerful Chief of Taupo, of God, as being the creator of all things, he ridiculed the idea, and said, Is there one maker of all things amongst you Europeans? Is not one a carpenter, another a blacksmith, another a ship-builder, and another a house-builder? And so it was in the beginning; one made this, another that: Tane made trees, Ru mountains, Tanga-roa fish, and so forth. Your religion is of to-day, ours from remote antiquity. Do not think then to destroy our ancient faith with your fresh-born religion.

tremely interesting, and quite different from what we should expect from a people sunk in barbarism. Instead of endeavouring to account for the origin of the world, and making the creation of the earth and heavens the beginning, as in the Mosaic account, or even going beyond that, as St. John does, "In the beginning was the Word, and the Word was with God, and the Word was God," the Maori who composed the tradition which embodies the thoughts of his race as to the origin of all things, begins with that beyond which there is no going, commencing with nothing, which produced something, which brought forth something more, and generated a power of increasing. Spirit, being more subtle than matter, arose before it; and thought, being supposed to be more so than spirit, the commencement dates with its birth.

There is a degree of mind perceptible in their traditions of the creation, which marks a far more advanced state than their present. Their ideas in some respects are not so puerile, as those even of the more civilized heathen nations of old, and without the light of inspiration, could not be expected to be more advanced.

The first period may be styled the epoch of thought—

Na te kune te pupuke	From the conception the increase,
Na te pupuke te hihiri	From the increase the swelling,
Na te hihiri te mahara	From the swelling the thought,
Na te mahara te hinengaro	From the thought the remembrance,
Na te hinengaro te manako.	From the remembrance the consciousness, the desire.

The second period is that of night or darkness—

Ka hua te wananga	The word became fruitful;
Ka noho i a riko riko	It dwelt with the feeble glimmering;
Ka puta ki waho ko te po,	It brought forth night:
Ko te po nui, te po roa,	The great night, the long night,
Te po i tuturi, te po i pepeke,	The lowest night, the loftiest night,
To po uriuri, te po tangotango,	The thick night, to be felt,

Te po wawa, te po te kitea,	The night to be touched, the night unseen.
Te po te waia,	The night following on,
Te po i oti atu ki te mate.	The night ending in death.

This, we are told, is all we have to do with night; during these periods there was no light—there were no eyes to the world. Oti atu koutou ki te Po—e.

The third period is that of light—

Na te kore i ai,	From the nothing the begetting,
Te kore te wiwia	From the nothing the increase,
Te kore te rawea,	From the nothing the abundance,
Ko hoputu, ko hauora,	The power of increasing, the living breath;
Ka noho i te atea,	It dwelt with the empty space,
Ka puta ki waho, te rangi e tu nei,	It produced the atmosphere which is above us.

The fourth period, the creation of the moon and sun—

Ko te Rangi e tere tere ana i runga o te whenua,	The atmosphere which floats above the earth,
Ka noho te Rangi nui e tu nei, ka noho i te ata-tuhi,	The great firmament above us, the spread out space dwelt with the early dawn,
Ka puta ki waho te marama,	Then the moon sprung forth;
Ka noho te Rangi i tu nei ka noho i a te werowero,	The atmosphere above dwelt with the glowing sky,
Ka puta ki waho ko te Ra,	Forthwith was produced the sun,
Ko kiritia ana ki runga hei pu kanohi mo te rangi,	They were thrown up above as the chief eyes of Heaven:
Ka tau te Rangi,	Then the Heavens became light,
Te ata-tuhi, te ata rapa, te ata-ka mahina, te ata i hiku rangi,	The early dawn, the early day, The mid-day. The blaze of day from the sky."

The fifth period, the creation of land—

Ko te Rangi, e tu nei,	The sky which floats above the earth,
Ka noho i Hawaiki,	Dwelt with Hawaiki,*

* The islands of Hawaiki, being then the only land known, is put for *papa*, the earth.

Ka puta ki waho ko Taporapora,	And produced Taporapora,
Ko tauware nikau, ko kukupara	Tauware nikau and Kukupara,
Ko wawauatea, ko wiwhi te rangiora,	Wawauatea and Wiwhi te rangi ora.

These are the names of lands or islands, supposed to have been first created; Hawaiki, or Hawaii, the largest of the Sandwich group, is the one they originally came from, which is regarded as the cradle of their race.

The sixth period contains the formation of gods and men—

Ko Ru, no Ru, ko Ou hoko,	Ru and from Ru Ou hoko,
Na Ouhoko, ko Ruatupu,	From Ou hoko Ruatupu,
Rua tawito, na Rua tawito	Rua tawito, from Rua tawito,
Rua kaipo, na Rua kaipo	Rua kaipo, from Rua kaipo,
Ko Ngae, Ngae nui, Ngae roa,	Ngae, Ngae nui, Ngae roa,
Ngae pea, ngae tuturi, ngae pepeke,	
Pepeke, ko Tatiti, ko Rua tapu, ko toe,	
Ko Rauru ko Tama rakei ora, ko, &c.	

This is probably a list of ancestors, tracing the descent of the chief who furnished it, from the god Ru.

The following is another account of the creation, obtained from an old Nga-ti-rua-nui priest—

1. I tipu i te Po,	1. Grew in Hades, or darkness,
I kune te Po,	Conceived in Hades,
I whewhe te Po,	Increased the conception in Hades,
I akai te Po,	Rooted (established) in Hades,
Ho ake ki ao marama;	Going on until light appeared;
2. Ka tipu te wai,	2. Burst forth water,
Ka tipu te whenua,	Burst forth the earth,
Ka tupu te Atua	Sprung forth God,
Ka tupu tangata,	Sprung forth man,
Na te Atua waka tupu;	From God, or the Spirit, was the causing to spring forth;
3. Ko tura kanga,	3. The felling,
Ko te hinganga,	The falling,

Ko takotoranga,	The settling down,
Ko tuturitanga,	The making permanent,
Ko te pepeke tanga,	The bending,
Ko te weraanga,	The opening,
Ko te hunenga,	The conceiving,
Ko te rekanga,	The sweetening,
Ko te pia,	The manna (sugar),
Ko te ware,	The resin (thickening),
Ko te hua,	The fruit,
Ko waka ki puipu,	The causing the conception to grow,
Ko waka rahirahi,	The causing it to increase,
Ko te wai waho,	The principle of life (seed),
Ko te ao marama ;	The clear light,
Ko te Atua ;	The Deity (Spirit) ;
4. Ko te Rangi e tu nei.	4. The Heaven which stands above,
Ka noho i Papa tuanuku,	Dwelt with the earth spread out,
Ka puta Tane whakarongo,	And forth came Tane, causing to hear,
Ko Tu, Ko Tangaroa,	Tu, Tangaroa,
Ko Ru, Ko Ouhoko,	Ru, Ouhoko,
Ko Tao. Ko te putanga,	Tao. Thence came
Ko Tauira,	Religion.
Ko te ao marama ;	The world made light ;
5. Ko te Kore rei teku,	5. The nothing clashing, the void,
Kore te wawai,	The nothing contending,
Kore te whiwhia,	The nothing increasing,
Kore te rawhea,	The nothing abounding,
Ko te Kore, oti atu te Kore ;	The nothing ; finished the nothing ;
6. Te waia te Kore,	6. The following after the nothing ;
Te Kore iho,	The nothingness ;
Te Kore ma-nu,	The nothing springing forth ;
Te Kore tapu,	The nothing sacred,
Te Kore tauira,	The nothing religious,
Ko te putanga,	The proceeding forth,
Ko tauira te ao marama ;	The form of worship, the world made light ;

7. Kore te paheke,	7. The nothing giving way (slipping),
Kore te watu,	The no hail,
Watu Turukumia,	Dark-colored hail,
Watu Takina,	Hail darting forth,
Watu Kaia,	Hail destroying,
Watu Karewa,	Hail melting,
Ka rewa ki tua maroki;	Flowing beyond the dry places;
8. Te Kore te whiwia,	8. The nothing, increasing,
Te Kore te rawhea,	The nothing, abounding,
Te Kore te oti atu,	The nothing, the finishing,
Oti atu te Kore,	The finishing, the nothing,
Te Ho ki te Kore,	The going on from the nothing,
Te mana te Kore,	The power, the nothing,
Te Waia te Kore;	The pursuing the nothing;
9. Ko meru tukua a Reinga,	9. Meru the Releaser from Hades,
Ko meru tau tukua a Reinga,	Meru the Breaker of the bonds of Hades,
Wakawaia anake ki te ao,	Who alone can cause the feet to retrace the path to the world above,
Ki te ao tawito,	The ancient world,
Ka pa te mate ki a matou;	That death may not cleave to us.

The Priest also added the following pedigree of Turi, the first man who came from Hawaiki to the west coast of New Zealand :—

Ka noho Ui arei ka noho i Taihuatahi,
Ka wanau tona tamaiti ko Ruarangi,
Ka noho i a Rongo waroa,
Ka wanau tana tamaiti ko Hatangaimua, muri iho ko Rakau Maori,
Ka noho i a Reinga rangi,
Ka wanau tana tamaiti ko Puamua,
Ka noho i a Teina tapu ka wanau tana tamaiti ko Rongo tea tau Karihi,
Ka noho i a Rungamea ka wanau tana tamaiti ko Rongo te a rima maranea,
Ka noho i a Rungatama ka puta ki waho ko Turi.

As many of the tribes trace their descent from Turi, these generations of ancestors born before the arrival of the Maori in New Zealand are very interesting.

The Atua o te po, the gods of Hades or darkness, being in existence before the heaven was lifted up from the earth, were the first and most ancient, as darkness preceded light; then followed the gods of light, Nga Atua o te Ra. Of the former the chief was Hine-nui-te-po, great mother night. Rangi and Papa,* or Heaven and earth, were the grand parents of them all. The general idea of Heaven was that it was a solid and opaque body, spread out upon the earth, which was flat as a board; Papa, the earth, bears this signification. The two parts thus joined together formed a globe, the heaven being one half of a sphere, the earth being the other.†

There were ten Heavens;‡ the lowest was separated from

* Heaven was also called Rangi nui e tu nei, the great sky which stands above. The earth was named Papa tua nuku, the great surface spread out below.

† The account of the mundane egg, given in the "Laws of Menu," closely resembles that of the Maori: "In that egg the great power sat inactive a whole year, at the close of which, by his thought alone, he caused the egg to divide itself, and from the two divisions he framed the heaven and the earth, in the midst, the subtle ether, the eight regions, and the permanent receptacle of waters."—"*Laws of Menu*," in Sir W. Jones' Works, vol. iii, page 66.

‡ *Tawaki's Ascent to Heaven.*

Piki ake Tawaki i te Rangituatahi,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarua,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituatoru,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawa,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarima,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituaono,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawitu,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituawaru,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituaiwa,
E rongo te Mahaki.
Piki ake Tawaki i te Rangituarea,
E rongo te Mahaki.
Pipiri moko, pipiri moko, raraumoko raraumoko,
Rarauki taha tu o te rangi.

the earth, by a solid transparent substance of ice or crystal,* along the under side, or that next to the earth, the sun and moon were supposed to glide. Above this pavement was the grand reservoir of the rain, and beyond that the abode of the winds;† the next of spirits; the fourth of light; the highest and most glorious of all was the habitation of Rehua. Another account states, in the first heaven was the Hau, or wind; in the second Te Ao, the clouds; in the third Te Kikorangi, the body of heaven; in the fourth Papa, the earth; in the fifth Te Roto, the reservoir of water, the grand lake; in the sixth Nga Atua, the gods, and the same up to the tenth, inhabited by Rehua.

The sky, with its solid pavement, lying upon the earth, rendered it fruitless; a few insignificant shrubs and creeping plants only had room to grow on its surface.

The earth's skin, or covering, was the tutu;
Her covering was the wehe-wehe;
Her covering was the bramble;
Her covering was the nettle.
Don't grieve that the earth is overflowed with water;
Don't lament for the length of time.
The ocean's reign shall be broken;
The ocean's surface shall be rough,
(with lands springing up in it)
With mountains standing forth,
Girdling round the sea.

* The following is a description of the Heavens given by an old Chief:—He tua whenua te rangi, he kohatu nga wetu, he kohatu nui te ra, na Maui i titoko ake te rangi, ko enei enei, ko era kohatu era, i piri atu ki tera oneone. He kiko rangi i tera, he mangu iho ra no tua atu i te kiko rangi te ua, tua atu he tangata: kei tua mai o te kiko rangi te hau. Nga taepanga o te rangi, nga tatutanga ki raro. The heaven is solid ground, the stars are stones, the sun is a great stone. It was Maui who propped up the heaven; these stones stuck to these on this half of the globe, the heaven, those stones stuck to those on that half of the globe, the earth. There is a firmament on that side, a dark blue sky, and beyond the firmament is the region of the rain, and above that of men (gods); on this side of the firmament is the wind, the verge of heaven, the depths below being its region.

† Tawaki is said to have danced with such violence upon the pavement of heaven when in a great rage as to crack it, and so let the water through, which fell on the earth and caused the deluge.

Yes, round the sea.
Broken up shall you be (O earth).
Do not grieve, yes you, even you,
Lest you should grieve through love;
Lest you should grieve for your water-covered surface;
Lest you should lament for the time.

The offspring of Rangi and Papa were first Rongo Matane, the Kumara, which came from the face of heaven, being a plant requiring heat; next came Haumia, the fern root, which arose from the back of Rangi, intimating its hardy nature, being found on the cold hills and needing no sun to make it grow; Tane Mahuta, from whom trees and birds proceeded, was the next; then Tangaroa, the god of the sea and its fish; and lastly Tumata uenga, who was a man. Thus, he is placed amongst the earliest of created beings and numbered with the gods of Hades.

Another tradition places Tiki also amongst the earliest gods, from whom man was said to have proceeded, his wife's name was Marikoriko, or twilight. The first woman was not born, but formed out of the earth by the Arohi rohi, or quivering heat of the sun and the echo; their daughter was Kauatata, approaching morn. Tu te nga-na hau, the source of evil, was likewise numbered amongst them, probably he was the same as Tu mata uenga; and another was Tahu, the author of good, Tahu is the name for husband, and may have a figurative reference to marriage. Tane signifies a male or man; he ornamented the body of his father, Heaven, by sticking the stars over it, as pearl shells are stuck over the bodies of images, thence Heaven was called the house of Tane. He likewise opened a fountain of living water, thence named after him, the life-giving fount of Tane.*

He was the parent of trees and birds, who owned him as their creator. He had six names, each being emblematical of his power; most of those who distinguished themselves in the Maori mythology had a similar number, thus we have—

* He pawa nga wetu no te whare o Tane te waiora; na Tane i hoaki kite poho o tona Matua o Rangi.

Tane Tuturi—the bending; from doing so when he lifted up the sky.
Pepeki—the bowing; when his feet were against the sky.
Uetika—from his being straight as a tree.
Te Waiora—from his giving the living water which restored life to those who bathed in it.
Mahuta—probably because canoes were made out of his trees.

Tane was also the father of night birds, the owl and the bat, hence the proverb, "*Ko te manu huna a Tane,*" the hidden bird of Tane, applied to a stranger who arrives in the dark, or remains in the place unnoticed.*

Of Tiki little is preserved; his great work was that of making man, which he is said to have done after his own image. One account states, that he took red clay and kneaded it with his own blood, and so formed the eyes and limbs, and then gave the image breath. Another, that man was made of clay, and the red ochreous water of swamps, and that Tiki bestowed both his own form and name upon him, calling him *Tiki-ahua,* or Tiki's likeness. The most prized ornament is an uncouth image of a man, formed of

* Ka noho a Tane, i a te Mumuwhango, ka puta ki waho ko te Totara; ka noho a Tane i a te Puwhakahara ka puta ki waho ko te Kahikatoa, te Ake rautangi; ka noho a Tane i a ta Ata-tangi rea, ka puta ki waho te Maire rau nui; ka noho a Tane i a Parauri, ka puta ki waho ko te Tui; ka noho a Tane i a Papa, ka puta ki waho ko te Kiwi, ko te manu hunahuna a Tane; ka noho a Tane i a Haerea wawa, ka puta ki waho ko te Weka; ka noho a Tane i a Tuwairore, ka puta ki waho ko te Kahikatea, ko te Rimu, ko te Totara, ko te Aratau-waiti o Tane ko nga tamatama a Tane mo Tu tenga nahau ko te kiri, ko te Kahi-katoa, hei whare mo Kahukura, i maru ai a kahukura.

From Tane and	Mumuwango	came the	Totara	
From Tane and	Puwhakahara	,,	Kahikatoa, Ake-rau-tangi	trees.
,,	Ata-tangi-rea	,,	Maire-rau-nui	
,,	Parauri	,,	Tui	birds.
,,	Papa	,,	Kiwi & night	
,,	Awa awa	,,	Weka	
,,	Tuwairore	,,	Kahikatea, Rimu, Totara	trees.

"But the Totara, the chief of trees, is the best for canoes; whilst the Ake rau tangi and the Kahikatoa are the most suitable for weapons of war; and the bark of the Kahikatoa serves as a house for Kahukura."

green stone, and worn round the neck as a *Heitiki*, image, or remembrance of Tiki.* The new-born infant is called *he potiki*, or a gift of Tiki from the Po or Hades. And the top-knot of a chief's head, the most sacred part of the person, is called *He Pu Tiki*. Some traditions say that Tiki is a woman, but the general idea is the contrary.

Tawiri matea, the father of winds; his children are storms, tempests, hurricanes, also frost, snow, hail, and sleet, likewise dew, fogs, and mists.

Tangaroa, the father of fish, and the great god of the ocean; this god in Tonga, is regarded as the creator of all things; he is there called Tangaloa; and in Tahaiti, where he is known as Taaroa, he is viewed in the same light; this is also the case in Hawaii,† or the Sandwich Isles. Orongo, another of the most ancient deities of Hawaii, was worshipped by the name of Orono; Tane and Tiki were also known in Tahaiti, the latter by the name of Tii, so likewise was Ru,‡ and Hine nui te po. The same idea prevailed there of the malignant character of the Atua Potiki, or infant gods, who were called Hotua Pou and supposed to delight in mischief.

The offspring of Papa and Rangi are next represented as holding a council, to decide what was to be done with their parents, that the earth might be rendered fruitful; as the tradition states, for a long long period, "from the first night to the tenth, to the hundreth, to the thousandth night," all was dark, the thick opaque ice-paved

* The word *Tiki* in Nukuhiva, or *Tii* in Hawaiian, means an image.—See *Buddle's Lectures*. In some places it is also called *Dii*. The Japanese spiritual sovereign is called *Dairi*.

† At Hawaii he is called Kanaroa; amongst the Maori he is the god who reveals secrets. Tangaroa piri whare, which implies that he is an eavesdropper, listening to what others are saying, and making mischief of it. It is not improbable that he was the original god of the Polynesians; see *Buddle's Lectures*. —The Hawaian gods were Kane, Kanaroa, Ru, Tu, Rono, and Ku.

‡ Ru is also a Tahaitian god. The same tradition of the heaven being joined to the earth is found there, and that they were only separated by the 'Teva, an insignificant plant, Draconitum pollyphylum, till their god Ruu lifted it up.'

"Na Ruu i to te rai," Ru did elevate, or raise the heavens.

See "*Ellis's Polynesian Researches*."

heaven laid on the earth, and rendered her barren. (it was indeed the earth's glacial period). In vain did she seek for offspring in the likeness of the night, or of the day. Then they considered what must be done for Rangi and Papa. Shall we slay them, or shall we separate them? Tumatauenga said, yes, let us kill them. Tane Mahuta replied, no, by no means, rather let us separate them; let one be placed above and the other remain below; let one be like a stranger far removed from us; the other be near as a mother to us. All agreed to this counsel; one only was strongly opposed to their separation; five decided that they should be parted; one only loved them. These are the words:—

Te po, te po,	The night, the night,
Te ao, te ao,	The day, the day,
Te kimihanga, te hahaunga,	The seeking, the adzing out,
I te kore, i te kore,	From the nothing, the nothing.
Ko ta ratou rapunga,	Their seeking thought
Whakaaro hoki mo o ratou matua,	Also for their mother.
Kia tupu ai te tangata	That man might arise,
Na ko enei Kupu,	Behold this is the word,
Ko te nuinga, ko te roanga,	The largeness, the length,
Ko te nuinga ake o a ratou whakaaro,	The height of their thought,
Patu i o ratou matua,	To kill their mother,
Kia ora ai te tangata,	That man might live:
Koia tenei a ratou tikanga,	This was their counsel.

"Tutenganahau cruelly severed the sinews which united the two. The first then laid hold of her, but did not succeed; the second laid hold, but with no more success; the third did the same; the fourth, the fifth, and he alone was able. Alas for Rangi and Papa; alas the power of Tane Mahuta* for him was reserved the propping up: down went his head below, up went his heels above; up entirely went

* Tane Mahuta is represented as a tree with its head downward and roots upward; and thus trees were supposed formerly to grow, because he laid down on his back and thrust up the heaven with his feet.

Rangi; down entirely went Papa. By him were they divided: the night was made distinct; the day also was made distinct."

"The winds blew between earth and heaven: the cold winds whistled over her surface, they placed their mouths to that of Tane Mahuta, they shook his branches and uprooted him; they waged war with Tangaroa, the sea, and caused great waves on his surface, still Tane completed his work by taking his lofty trees and propping up the heaven."*

By Tane was the heaven propped up; entirely separated were heaven and earth; was it a vain separation? No, indeed. Now for the first time were seen the many beings concealed in the womb of heaven and earth. Yes truly was Tane the author

Of the great day,
Of the long day,
Of the clear sky,
Of the day driving away night,
Of the day making all things distinct,
Of the day making everything bright,
Of the day driving away gloom,
Of the hot sultry day,
Of the day shrouded in darkness.

Named was it by whom? by Waka-maru-te-ati-nguku.

Then appeared the lightning,
The rain, the clear sky procured by Tane,
Who propped up the heaven,
The great heaven above;
Now was the world made light.

* Ko te whanau Takoto a Rangi Ko Tane Tuturi, ko Tane Pepeke Ko Tane Uetika, ko Tane Ueka Ko Tane te wai-ora, ko Tane nui a Rangi, nana i titoko te Rangi i runganei,	The offspring of Rangi, which laid hid in darkness, were Tane Tuturi, &c., by whom the heaven was propped up above,
Tu ke ana a Rangi-puna Tu ke ana a Papa, ka tangi te Hau matao i raro ra, he ao marama,	Stood apart the watery heaven, Stood apart the earth, The cold air whistled beneath, The sky was made bright.

From Tawhirimatea arose the thought to fight with his brethren for separating their parents, because he did not consent to their being parted from their children, and that the earth only should be left as a parent for them. This also was the thought of Tawhirimatea, the wind, lest good should increase, to follow his parent and to cleave to the pavement of the great sky. When he arrived there great was their love for each other; they consulted together and agreed to send some of the family of Tawhirimatea to the west, some to the south, some to the east, and some to the north, those also were their names. Then went forth the storm, the tempest, the hurricane, the freezing wind, the burning wind, the sleety wind, the rainy wind, the powerful wind, and the strongest of all, Tawhirimatea himself. When he went forth, O wonderful! the rainbow arose and placed his mouth close to Tane Mahuta, and continued assaulting him, his trunk was snapt in two; his branches broken off were strewed along the ground food for the grub, the worm, and the beetle.

When he assaulted the water, Tupari maewa, Uru-tira, and Tangaroa fled to the sea; but before that his offspring, Punga, and Punga's two sons, Ikatere and Tu-te-wehi-wehi, whose other name is Tu-te-wanawana, with their followers disagreed; let us fly inward said some, let us fly to the water said others: some agreed to one thing, some to another; one tribe was on one side, another on the other, that of Tu-te-manawa remained on the land, that of Punga went to the water.

These divisions were caused by Tawhirimatea. Hence this jeering song—

"Let us go inland, let us go into the water."

Ikatere, a fish, said to Tu-te-wanawana, a lizard, let us go into the water; but Tu' said better inland. Ika' replied, you may go inland and be burnt when the fern is set fire to; and Tu' rejoined to Ika', go you to the water that you may be caught and hung up on the stage to dry. Tu-te-wehi-wehi was now first assumed by Tu-te-wanawana as his

second name; this is all;—henceforth they were separated, dispersed, some in the water, some inland. Thence arose a constant quarrel between Tangaroa and Tane, on account of the children of Tangaroa going inland, *i.e.*, the lizards, the offspring of the god of fish. The children of Tangaroa were killed by Tane, that is by his canoes, his nets, his hooks, and barbs; the children of Tane were consumed by Tangaroa, his canoes were swallowed up by the waves; he also overwhelmed the lands, the trees, and houses, with his floods; the water likewise constantly consumed the land, that is Papa-tua-nuku, that the mighty trees might be washed out to sea for him, that he might gain all the lands of Tane; hence the spell—

Fighting on the land,	Tapatua koi uta,
Fighting on the water,	Tapatua koi tai,
Fighting with Tane,	Tapatua Tane,
Fighting with Tangaroa,	Tapatua Tangaroa,
Power on land,	He kaha koi uta,
Power on the water,	He kaha koi tai,
Power with Tane,	He kaha Tane,
Power with Tangaroa.	He kaha Tangaroa.

When Tawhirimatea turned to fight with Rongomatane and Haumia-tike-tike, Papa took pity and would not let them be taken, she hid them in her bosom, so Tawhirimatea sought for them in vain, Papa concealed her children.

Then first did Tawhirimatea try his strength with Tu-mata-uenga; each gave forth his anger, his defiance; he was the only one of those who counselled the killing of their parents, who was bold enough and strong enough to fight; his brethren were entirely overcome by Tawhiri' and his children; Tane was quite broken down; put to flight entirely was Tangaroa, some fleeing inland and some to the sea. Rongo and Haumia-tike-tike fled to the earth, but Tu-mata-uenga, or man, stood firm on the breast of his mother earth. Behold, Heaven and Tawhiri' were very angry: let us wait, said they, till the children of Taranga and Makea-tu-tara are born, Maui-taha, Maui-roto, Maui-pae, Maui-waho, and Maui-tiki-tiki o Tarenga, who tried to deceive Hine-nui-te-po, and

thus brought death on man; had he not done so there would have been no death, and man would have lived for ever; but he caused death by his sin to be for ever the portion of the men of this world, to cleave to them above and below.

Then Tu' sought some cause of quarrel that he might kill his brethren, and that was their feebleness in seeking revenge of Tawhiri for their parents. He first turned against Tane Mahuta, because, though great was his family, he did not help him; he also sought the tribe of Tangaroa, and found how scattered the members of it were; then he turned against Rongo and Haumia; they were not hid from him, he found them out by their hair, that is their leaves, which were on the surface; he adzed out a spade, and plaited a basket, he found them out, the soil being heaped up over them, and dried by the sun, therefore Tu' devoured them both. When he had thus subdued all his brethren, then he added to his names the following, to equal those of his relatives—

Tu-mata-uenga,	Tu—with the dreadful countenance,
Tu-ka riri,	Tu—the angry,
Tu-ka nguha,	Tu—the fiery,
Tu-kai taua,	Tu—the lover of war,
Tu-whakaheke tangata	Tu—the man consumer,
Tu-mata waiti,	Tu—with the piercing eye.

Four of his brethren were consumed by him; one only escaped that fate. He devoured the kumara, the fern root, fish, birds and fruit, but the wind he could not; therefore his quarrel with him still remains, and his anger was met by that of his brother the wind. He took off the tapu from his four relatives, therefore suiting his spells for each, one for the trees, another for the fish, one for the kumara, another for the fern root, that he might compel them all to become his food; he had spells to lay the wind and calm the sky, and also for the earth, that it might be subject to his will. Thus man has many spells to overcome his brethren; some to appease, some for spirits, some for this and some

for that. Thus, some part of the earth was destroyed whenever Tu' or the wind exerted its power. The names of those ancestors by whom the earth was injured, were these: Ua-nui, heavy rain; Ua-roa, long rain; Ua-whatu, hail rain; Ua-nganga, sleet rain, dew, heavy dew, and chilly dew. The grand surface of the earth was covered with water, a small part only being dry land.

After that, light shone clearly on the earth; then first men began to multiply; the offspring of Tumata-uenga and his brethren were increased by the night and by the day, by the nothing, and by the seeking, by Runuku and his children up to Ngae-nui and his family, to Whiro-te-tupua and his sons, to Tiki-tawhito Ariki, Tiki the ancient lord, and his sons. The children of Tumata-uenga also very greatly increased until the birth of Maui.

Heaven still continues to dwell apart from his partner the earth, but she still continues to weep for her husband, as the mist upon the mountains rolls up to heaven, and the tears of heaven constantly fall on the earth in the form of dew.

The next person who appears on the stage is Maui: he may be called the grand hero of the New Zealand mythology, and it is upon his history the natives delight to dwell. A person called Tara-hunga is said to have been the father of the Maui family; another tradition makes Makea-tu-tara his father and Taranga his mother; his was a premature birth, so his mother cut off her tikitiki, long tresses, and wrapping him in them cast him into the sea; there the winds, storms and wave-uplifting gales nursed him, and at last threw him up on the shore, where he was found by his great ancestor Tama-nui-ki-te-rangi, who carried him to his house and suspended him from the roof, that the smoke and warm air might restore him; thus he grew up and his mother called him Maui-tiki-tiki-a Taranga, or Maui formed in the top-knot of Taranga; his father Makea-tu-tara at his baptism omitted some of the Karakias, and this caused Maui to be subject to death: he had four brothers, but he the last, or youngest, is the most important character: his elder brethren were surnamed Ware-ware, which signifies that they were forget-

ful or absent. Maui Potiki, the youngest, has six names, which are expressive of his power: thus he is called Nukurau from the tricks he played on his brethren, Atamai from his liberality, Toa from his strength, Mohio from his knowledge, and Tiki-tiki-a Taranga, which signifies that he possessed the *tiki*, top-knot, or power of his mother.

His brethren, however, professed to despise and underrate their younger brother, taking every advantage of him; when they went out fishing, they would give him what they caught to cook, and then eat up all themselves, only leaving him the scales for his portion. He likewise appears to have returned evil for evil, sometimes refusing to join in their fishing until they had finished; he would then throw his hook into the water, and at one pull catch more fish than they had all taken together. Some traditions also allude to his playing tricks on his *kuia* and *waea*—his grandmother and mother. He is also said to have been guilty of great impiety in taking the jaw-bone of his grandfather Muri Rangawhenua, and making a fish-hook of it, which he kept concealed under his mat. One of Maui's works was tying the sun and moon together, so that having run their daily courses, they should return to their starting place. Another was his catching the sun with a snare as he made his appearance in the morning over the edge of the world, and then unmercifully beating him to render him lame, so that he could not run but only proceed slowly, thus increasing the length of the day; it was then that he found out his name to be Tama-nui-te-ra, the great man day. Another work of this Maori Hercules was killing Tunarua, a great monster, who lived in the water, cutting off his head and casting it into the sea, where it became a *koiro*, or conger eel; throwing the tail into the fresh water, where it turned into the *tuna*, or eel; another part thrown on the ground, caused the *kareao* or supple-jack to spring up; the blood was absorbed by the *rimu, totara, toatoa,* and other trees having red wood, which accounts for their color.

Afterwards Maui accompanied his brother Ware-ware to the woods to get *makaka*, a strong flexible climbing plant,

used for the manufacture of eel baskets. Ware-ware made an opening at the end for the fish to enter by, but as he used no precaution to hinder them from going out again, they only eat the bait and went away, but Maui Mohio made a *tohi*, or door, to the entrance of his basket, thus hindering the fish from escaping; so that whilst his elder brother had no fish, his basket was filled. On their return home Maui Mohio privately removed his *tohi*, lest his contrivance should be known; so when his disappointed brothers saw his success, they inquired the cause, and examining his basket, found to their surprise that it was just the same as their own. Afterwards the elder brothers made some spears for birds; all their points were smooth; but Maui added a barb to his; when they went to the woods to spear birds, they wounded, but could not secure them, as they slipped off the smooth point: Maui secured all his, as the barb of his spear held them firm; but when they returned home, he privately removed it, and put on the smooth point again, that they might not discover his invention.

Afterwards the elder brothers made some fish-hooks; Maui did the same, but his were all barbed, whilst theirs were smooth; they went to sea; his brothers caught fish, but they escaped, Maui secured all his; his brothers called out to him, let us see your hooks; he held up one that was unbarbed like their own; they returned home, but without fish; Maui the cunning alone had any. His brethren were very angry, and turned him out of their canoe; they told him and Irawaru, his brother-in-law, to go to sea in a canoe by themselves. Maui gave the baits to him to put on the hooks, but, like a greedy dog, he eat them all up; this made him very angry, and when they landed he bid his brother-in-law go on before and lie down, as a skid;* Irawaru did so, and Maui dragged the canoe over his back, and, behold it was broken; he pulled it out to lengthen it, and form a tail,

* The custom of putting captives to death by using them as skids, and dragging heavy canoes over their prostrate bodies, is still common in some of the Polynesian isles, and seems from this allusion to have been once practised in New Zealand.—(See *Cruise of the Fawn.*)

he was turned into a dog;* Maui left him, and returned to his home; his sister asked him, where is your brother-in-law? Maui replied, he is there taking care of our fish; she went and called Irawaru, Irawaru, his second name was Kooa; then returned, and said he is not there. He inquired, did you go as far as the canoe? she said, yes; Maui then bid her go back and cry moi moi, the usual way of calling a dog; the woman went, and when she arrived at the canoe, cried moi moi, and behold Irawaru ran up to her; the tail was turned into the head, and the head into the tail; when she came to Maui she said, why have you acted in this way to your brother-in-law, to turn him into a dog? he replied, because he eat our baits like one. Thus Irawaru became the father of dogs, which, being descended from a god, were considered sacred.

Soon after this, he finished making his fish-hook, which is called "*Tuwhawhakia te rangi.*"† The face of it is named *Muri ranga whenua.* His brethren again went to the sea in their canoe, which is called the *Riu o Mahui.* Maui accompanied them, remembering his former conduct, they would not take him, but went to sea alone, although he continually entreated to go. No, no; you are too full of craft; stay behind. So they left him. Some time after-

* In another tradition, the following is given as the incantation used by Maui to turn Irawaru into a dog —

E hau koe-i tai,	Bark you from the sea,
E hau koe-i tai,	Bark you from the sea,
Kai to atua nui,	Consume your great divinity,
Kai to atua roa;	Consume your long-enduring divinity;
Ko i a witi,	You pass over,
Ko i a pana,	You be thrust out,
Ko i a taratara,	You be rough with hair,
Waka hokia, waka hokia mai,	You be caused to go and return at the bid-[ding,
Ekoe ki taku moi moi;	My dog; bark loud, bark long;
Tautika, tautonu hoki;	To your master fawn,
Ki to matua he mihi,	Bestow your love,
He aroha, moi a rua.	This is your law, my dog.

† According to another tradition, Aurarotuia was the name of the canoe, Pikiawhea the hook, Awhenga the face of it, and Ko ake, a man, the name of the bait. Some say, that he cut off a piece of his ear for a bait.

wards he took the form of a Piwakawaka, the fan-tailed fly-catcher, a very lively restless little bird, and flying straight to the canoe perched on the prow; but as he began twirling about, his brothers immediately recognized him; he then dropped his feathers one by one, and again resuming his proper form sat down in the canoe. His brothers said, don't let us give him a bait for his hook; Maui looked about and saw the root end of a flax leaf lying near him; he cut it off as a bait for his hook, made from the jawbone of his grandfather, which he pulled from beneath his mat; he gave his nose a blow, and with the blood which came from it, saturated the lump of flax, which he tied on his hook,* and cast into the sea, paying out the line as he uttered this spell—

Angi angi ki te wakarua,	Blow gently from the wakarua,
Angi angi ki te mawaki;	Blow gently from the mawaki;
Taku aho ka tangi wiwi nei;	My line let it pull straight;
Taku aho ka tangi wawa;	My line let it pull strong;
Taku aho kai iria ka mate,	My line, it is pulled,
Tu ana he wata mano wai.	It has caught,
Manowa mai hoki,	It has come.
Te watu wiwia,	The land is gained,
Te watu rawea,	The land is in the hand,
Te watu ko ronga ta,	The land long waited for,
Au ni ka wai atu	The boasting of Maui,
Ki moana, ka wainga	His great land,
Waka nene a Maui	For which he went to sea,
Waka nene a-ka-tau,	His boasting, it is caught,
He Hirihiringa mo te hutinga a te ao,	A spell for the drawing up of the world.

He let out all his line, and then there was a bite; the hook caught something, which pulled very hard, the canoe heeled over, and was on the point of capsizing; his bro-

* Te pirita o te rangi te waka, tu-whawhakia o te rangi, te mata o te matau, nga kawae o Muriranga-whenua: i tona haeretanga i te moana, kai ponu tona hoa kua motokia-tona ihu muri iho ka puta mai he toto ka mea atu nga hoa o Maui kia tukua te ika, ka mea atu kei hea hoki ta Maui hoe ai i te wai?

thers called out, Maui let go; he replied,* what did I come for but to catch fish? I won't let go; so he continued pulling in his line, and again the canoe heeled over; his brothers impatiently repeated the command, Maui let go, we shall be drowned; but he persisted in pulling, and at last the earth came up. The hook caught the Maihi, or facing board of Hine-nui-te-po's house,† and drew it up with the land: this was Ranga whenua, the fish of Maui. He boastingly asked his brothers the name of his fish: they could not tell; again and again did he ask them, they were dumb with amazement; he told them it was Haha whenua, that is, the searching for land. The moment the land came up their canoe grounded, and the hills appeared.‡ The canoe, it is said, still remains on the top of Hikurangi, a lofty mountain at Waiapu, near the East Cape; some say it is further south, at Ahuriri. The salt water eye of the fish is Wanganui-a-te-ra, Port Nicholson; the fresh water eye is Wairarapa; the upper jaw Rongo rongo, the north head of Port Nicholson; the lower jaw Te Rimurapa, the south head of the same; the head of this fish of Maui lies at Turakirae, a mountain on the coast near Wai-ra-rapa; the tail is the spirits' flying place, Cape Maria van Dieman; the belly is Taupo and Tongariro, and the back the east coast.

One tradition states, that Maui's brothers, immediately they saw the fish, took their tuatini, an instrument bordered with a row of shark's teeth, the ancient Maori knife, and began crimping it, which accounts for the hills and valleys

*Ka mau ta Maui ki tona ringa ringa e kore e taia te ruru. What Maui has got in his hand he cannot throw away; which has passed into a proverb.

† The Nga-puhi tradition states that it was Tonganui's house, and that Maui used the following spell to bring it up :—

What dost thou intend, Tonganui,
That thou art sullenly biting below there?
The power of Rangiwhenua's jawbone is seen on thee;
Thou art coming; thou art conquered;
Thou art coming; appear, appear,
Shake thyself, grandson of Tangaroa the little.

‡ Taupiri, an isolated mountain, is said by some to have been the first land which was seen.

with all the irregularities of the islands' surface. A similar tradition prevails in the Tonga isles; but there Tangaloa is the fisherman; with some variations, this myth is known from one end of the island to the other. It appears only to apply to the north island, which indeed resembles a fish in shape; and the perfect knowledge which the natives had of its form, is an evident proof that they had formerly circumnavigated it, and, in fact, once lived more peaceably and had more friendly intercourse with each other than in later times. It is not improbable that the name *Maui* is nothing more than a title given to the person who first sighted land. *Ma-u-i* literally signifies as much. *Maui* also means to bewitch or enchant; in both of which arts he was a great adept.*

The next great work of Maui was his contention with Mauika. Some traditions make him to be the grandfather Maui; others deny it; he appears to have been a kind of Maori Pluto, his body filled with fire; the name Mauika seems to imply that he was a member of the Maui family and distinguished by his being fire; at any rate, it is generally supposed that it first proceeded from him. Some traditions represent Mauika as a woman.

Behold Mauika had fire in his fingers and toes; when Maui knew this he went to kill him by his cunning: on his ancestor enquiring the object of his visit, Maui replied, to obtain fire, he immediately gave him one of his fingers, the *koiti*, or little one. Maui left him, and went straight to the water and extinguished it. Then he returned again and said his fire had gone out: Mauika inquired, how is it that the fire is extinguished; he replied, he had fallen into the water; he then cut off the *manawa*, or ring finger.† Maui went, and extinguished it also, and then wetted his hand, that Mauika might think what he said was true; again he

* Maui is the name of a game closely resembling "cats cradles," which represents the different scenes of the Maori creation, such as Hine-nui-te-po, Maui's fish, &c.

† This tradition seems to allude to the custom of cutting off fingers, practised in most of the Polynesian isles as a token of grief for the dead, which is a proof of their origin, as the practice is thus preserved in a legend of ancient times, although the custom no longer exists amongst the Maori.

presented himself before him for more fire; the reason of his continually repeating the request was that all the fire in Mauika's fingers and toes might be exhausted, lest he should burn him with it. This he kept constantly doing: he got successively the *mapere*, or middle finger, the *koroa*, or fore finger, and the *rongo matua*, or thumb: having finished the fingers, he then tried to obtain the toes, and got all but the great toe. Maui cried, give me the remaining toe. Mauika said, No, you have some bad design towards me. Maui then tossed the fire from his hand, and burned Mauika with it, as well as the land and the trees. Maui himself was all but consumed; he fled in one direction, and the fire pursuing him there, he fled in another, but the devouring flames still followed him; and finding no refuge on earth, he flew up into the air, and called for the small rain; still encircled with fire for the greater rain, and that not sufficing, for the heavy rain, which came pouring down in torrents, and soon extinguished the flames, and flooded the land. When the waters reached the *tiki tiki*, or top knot of Mauika's head, the seeds of fire which had taken refuge there, fled to the Rata, Hinau, Kaikatea, Rimu, Matai, and Miro; but these trees would not admit them, they then went to the Patete, Kaikomako, Mahohe, Totara, and Puketea, which received them. These are the trees from which fire is still obtained by friction.

Emboldened by his success in thus destroying Mauika, he next tried to put out the sun and moon; he set snares to catch them, and kept repeating his work, but in vain; for as often as he placed his traps, the powerful rays of the sun bit them in two. Another tradition states that his object was not to kill, but to lengthen the sun's stay on earth, and hinder his travelling so rapidly, by rendering him lame; that he was successful and snared the sun, whom he beat so unmercifully that he has been lame ever since, and so travels slowly, which gives longer days than formerly.* The sun when beaten, cried out and revealed his second great name, Tama-nui-te-ra. After all this hot work, Maui naturally

* This seems to corroborate their coming from tropical regions.

became very thirsty; he therefore asked the Tieke to go and bring him some water, the bird paid no attention to his request; he threw it into the water, he then called another bird, the Hihi, to go and bring him some; it also took no notice of his request: he cast it into the fire, and its feathers were burned in the flames, which accounts for its color; the Totoara was next tried, but not complying with his request he placed a streak of white near its nose, as a mark for its incivility. Maui then asked the Kokako, that bird was immediately obedient to his wish; when it reached the water it filled its ears, and then returned to Maui; he drank and quenched his thirst: as a reward he pulled the bird's legs to make them long, because it was attentive to his wish and brought him water.

Maui's last work was to do away with death; noticing that the sun and moon were not to be killed, because they bathed in the living fountain, the Wai ora Tane; he determined, to do the same, and to enter the womb of Hine-nui-te-po, that is Hades, where the living water—the life-giving stream—was situated.* Great night draws all into her womb, but permits none to return. Maui determined to try, trusting to his great powers, to pass through Hades, and to come out from the jaws of death; but before he made the attempt, he strictly charged his friends, the birds, who accompanied him, not to laugh, he then commenced the attempt. His head and shoulders had already entered, when the Piwaka-waka began to laugh, night closed her portals, Maui was cut in two and died! Thus death came into the world! had it not laughed Maui would have drank of the living stream, escaped by the mouth of Hades, and man never died.† Such was the end of Maui!

* One account states that his object was to kill Hine-nui-te-po, and carry off her heart. The Aseroe, a curious red fungus, is said to belong to Hine-nui-te-po.

† We can scarcely read this myth without thinking of the new birth; to live eternally we must be born again, Maui felt it, but like Nicodemus misunderstood its true nature.

Though regarded as a god, he does not appear to have been generally prayed to as one; yet he was invoked for their kumara crops and success in fishing. A karakia, or *pure*, addressed to him begins as follows:

Maui e hoea mai to heru,	O Maui grant me thy eel-fork, for
Mo nga pa tuna,	the eel weirs, the fork of Maui
Te heru o Maui,	when the day declines and the
Ko i wano ai, whiti mai	bright moon shines.
Te marama, &c., &c.	

Maui is also said to have tattoed the lips of the native dog, which accounts for its muzzle being always black, as Kahui-tara tattoed the face of heaven, and made it dark, and also that of man.*

* Ko ta Maui uhi, i taia ki te Kuri, ko ta te Kahuitara i taia ki te rangi, ka kikiwai, kairunga i taia ano hoki ki te tangata.

A MEMORIAL IDOL OF A CHIEF SLAIN IN BATTLE.

history and wonderful deeds, which entitled him to a place in the Maori calendar. These were ancestors, who became deified by their respective tribes, each having its peculiar god; Tu was the great god of war in the north, and Maru in the south. Rongo-mai was the chief god of Taupo.

There were also gods with human forms, and others with those of reptiles; as in geology there is a reptile age, so was there in the mythology of New Zealand; at one period there seems to have been a mixed offspring from the same parents, thus, whilst Tawaki was of the human form, his brethren were taniwa and sharks; there were likewise mixed marriages amongst them, it shows how low the mind of man may fall, when given up to strong delusions. These ancestral gods still hold their places in the genealogical tables of the different tribes, and supernatural powers are said to have been possessed by certain families almost up to the present time; thus at Waitotara there was a winged race of men,* whose descendants still remain: Te

19 *Rongo*, of the Kumara; also called Rongomatane.
20 *Tiki*, of man.
21 *Tute-nga-nahu*, of evil.
22 *Tahu*, of all good.
23 *Tawiri-matea*, of the winds.
24 *Mokoikuwaru*, of lizards.
25 *Otunai-rangi*, of the palm tree (nikau), and flax (harakeke).
26 *Haumia*, of the fern root.
27 *Tomairangi*, of dew.
28 *Haupapa*, of ice.
29 *Hauhunga*, of cold.
These three were the children of Tawirimatea.
30 *Te-apu hau*, father of storm and tempests.
Tu is also called—
1 *Tumatauenga*, the distorted faced Tu.
2 *Tukariri*, the angry Tu.
3 *Tukanguha*, the flaming Tu.
4 *Tukaitaua*, the war consuming Tu.
5 *Tuwhaka-heke-tangata*, the man consumer.
6 *Tumata-whaiti*, the maker of a face small.

* Whanau Moana o te tamaiti tua toru o Turi, ka panga tona ewe ki te moana, ka pae ana ki te one, ara ki te uraura, ka kitea e nga tangata, ka tongohia mai, waka-iria ki te tunga roa o te whare, i kitea atu ka korikori, kua wai tangata, no te putanga mai he tangata, ka rere mai ka whai mai i tona tinana

Kahui-rere, the last person possessing wings, lost them by his wife unfortunately laying down upon them whilst he slept.

In fact, in the accounts which the natives give of their gods, and their exploits, we have but a magnified history of their chiefs, their wars, murders, and lusts, with the addition of some supernatural powers; they were cannibals; influenced by like feelings and passions as men, and were uniformly bad; to them were ascribed all the evils incident to the human race; each disease was supposed to be occasioned by a different god, who resided in the part affected; thus, Tonga, the god who caused headache, took up his abode in the forehead; Moko Titi, a lizard god, was the source of all pains in the breast; Tu-tangata-kino was the god of the stomach; Titihai occasioned pains in the ankles and feet; Rongomai and Tuparitapua were the gods of consumption, and the wasting away of the legs and arms; Koro-kio-ewe presided over childbirth, and did his worst to unfortunate females in that state. In fact, the entire human body appears to have been shared out amongst those evil beings, who ruled over each part, to afflict and pain the poor creatures who worshipped them; Rehua especially presided over the side; Purakau was the god of witchcraft; and Tote of sudden death. This portioning out of the body was, however, much the same amongst the heathen generally; the Greeks and Romans had their gods and goddesses, each

Whanau Moana, ka noho ai ki Wai totara, ko tai ake, o te one kaha whai, na ka puta ki waho ko Tararere, ko Tarapunga te manu i te ra, Tarakapu whenua Kapunga rauru.

Wanau Moana was the offspring of Turi's third son; his navel string having been thrown into the sea, drifted on shore, where it was seen by some persons, who carried it away, and suspended it from the ridge pole of their house; they noticed that it moved and had life; it grew up to be a man and had wings; Te Whanau Moana, sea born, lived on the side of Wai-totara next the sea; he became the father of Tararere, Tarapunga, the bird of the day. Tarakapu whenua, Kapunga rauru. These winged people flew openly in the day; at first they had no regular home, but went about from one place to another, sometimes alighting on the tops of mountains, sometimes flying to an island of the sea, until one of their number, named Tara pu-whenua, caused them to dwell in pas. This wonderful race belonged exclusively to Waitotara, and lived at Tieki Moerangi.

having his or her peculiar department, and they have been succeeded by the male and female saints of their churches, which have thus carefully preserved a close relationship to their venerated ancestors.

Maru, one of the native gods, bears a remarkable resemblance to Mars; like him, he is the god of war; he was killed and eaten when on earth, but his divinity flew up to heaven, and the planet Mars, from his fiery color, is called after him. This god had many names, as.

Maru i te Aewa
,, — Koeta
,, — Anaunau
,, — Waka tamara
,, — Tahuri mai
,, — Takotua
" — Tawakarere
" — Riri
" — Nguha
" — Mataitai

These names were descriptive of his various evil qualities; his going to and fro as an adversary; chattering defiance; looking down malignantly; causing disease; flaming with wrath; full of anger and bitterness, there can scarcely be a more perfect description of the evil spirit. Maru was also a god of the Sandwich Isles. This deity being constantly engaged in evil, had no time to grow food, and was indignant if he were not liberally supplied, and with the best by his votaries. He was a god highly esteemed by his priests, who grew fat in his service.

The history of one of these gods will be a specimen and furnish a faithful index of the national mind. No god figures more in the Maori mythology of later ages than Tawaki; originally men were not aware that he was a deity, until one day he ascended a lofty hill, and some who were cutting brush wood, saw him throw aside his vile garments, and clothe himself with lightning, they then recognized him as a god.

When Waitiri, his grandmother, descended from heaven,

the fame of Kai-tangata and his bravery reached her; on her arriving near his dwelling, she slew her favorite slave Anonokia, and took out his lungs as an offering for Kai-tangata, which she presented to him. Kai-tangata feared her. Waitiri said, the fame of your bravery reached me, it was an uncertain report however. I therefore came to judge for myself, and have killed my favourite slave, to propitiate your favour; they became man and wife: their first born was Punga, the next Karihi, and the youngest Hema.

Their children were not particularly clean, Kai-tangata turned up his nose and said, Hu! the filthy children! Waitiri was offended; she then gave names to her offspring, and said to them, Punga, the anchor of your father's canoe is your name as the elder; for the second Karihi, or the sinker of your father's net; for my youngest, I leave as a name Whaka Makanga, my shame, on account of your father's word about you, afterwards she ascended to heaven; her parting words were,—When Punga has children, do not let them follow me; she called to Karihi, when you have growu up, do not suffer your children to go and seek me; but when my Waka Makanga has a child, he may come to me; these were the parting words of Waitiri; she then ascended up into heaven. When Kai-tangata returned from the sea, he asked his children, where is your mother?—they answered, she has gone to heaven, her dwelling place. Kai-tangata inquired, what did she say to you?—she said, that Punga, the anchor of your canoe, was to be my name; that for this here, pointing to his brother, Karihi, the sinker of your net; that for our sister, the Waka Makanga of our mother, for turning up your nose at us: they went and showed to their father the Paepae she had made.*

The offspring of Punga and Karihi were the lizard, shark, and dog-fish; the child of Hema was Tawaki. The elder brethren took Muri-waka-roto and Kohuhango as their wives; these women were not satisfied with their husbands, they preferred Tawaki; his elder relatives hated him; they said,

* A temple of Cloacina, one of the chief Maori constellations.

let us follow him to Wai-ranga-tuhi, where he has gone to wash. Tawaki prayed—

Pupu mahine i te ata, homai ra taku heru, kia whano au ki te wai Rangituhi, te wai Rangituhi e-hai.	Let the morning spring forth: give me my comb, that I may arise and go to the water of Rangatuhi, Rangatuhi.

They found their brother there, and slew him: after he was dead, they returned home. Muri-waka-roto demanded, where is your younger brother? Mango, the shark, said, at the water combing his hair. She waited a long time, and then went and called Tawaki-e-; the bird Pukeko answered, -ke-; she went and again called to Tawaki, the Moho, another bird, answered, -hu-; she returned home and said, you have killed your brother, they confessed they had done so; they inquired, did he not answer your call? she replied, the Pukeko and the Moho only heard me; no, Tawaki is gone to karakia, and mix his blood with water-blood, star-blood, and the blood of what? with the blood of the moon, the blood of the sun, and the blood of Rangi-Mahuki; this is the flowing of Tawaki's blood; truly causing it to flow,* that he might be restored to life. Tawaki is alive again! He slept soundly on the sea shore after his resurrection from below, from the Reinga, he sleeps by the sea side: a great wave appeared, rolling in from afar, that wave came to overwhelm him, but his ancestor the Kaiaia, sparrow hawk, appeared, and cryed, ke-ke-ke-ke. Tawaki awoke; he started up from his sleep, seized a stick, and casting it defied the wave, it glanced on one side of the billow, which was drifting toward him from afar—enough Tawaki left the shore and went inland. His uncle Karihi overtook him; they wept together. Afterwards they arrived at the toimau, outside or verge of heaven, the fence which divides it from the earth. Tawaki called out to his uncle, do you climb up first, his relative answered, no, you go before. Tawaki again called upon him to go first, his uncle

* The union of all these kinds of blood formed life, and thus resuscitated Tawaki.

did so, and laid hold with his hands on the fence which encircled it. Whilst Karihi was climbing up, Tawaki uttered this spell—

E tu te rangi motuhia,	Stand the severed heaven,
E tu te rangi pukai,	Stand the heaped up sky,
Pukai atua ana,	Heaped up apart
I raro i te whenua.	Beneath the earth.

His uncle slipped down, quite down to the ground, when Karihi came to him, he said, it was your spell which made me fall, otherwise I should have quite ascended. Tawaki denied his having uttered any; now said he, do you remain, and let me try. Tawaki's hand laid hold of the fence, and he used this charm :—

Ascend, Tawaki, to the first heaven :	let the fair sky consent.
Ascend, Tawaki, to the second heaven :	let the fair sky consent.
Ascend, Tawaki, to the third heaven :	let the fair sky consent.
Ascend, Tawaki, to the fourth heaven :	let the fair sky consent.
Ascend, Tawaki, to the fifth heaven :	let the fair sky consent.
Ascend, Tawaki, to the sixth heaven :	let the fair sky consent.
Ascend, Tawaki, to the seventh heaven :	let the fair sky consent.
Ascend, Tawaki, to the eighth heaven :	let the fair sky consent.
Ascend, Tawaki, to the ninth heaven :	let the fair sky consent.
Ascend, Tawaki, to the tenth heaven :	let the fair sky consent.

Cling, cling, like the lizard, to the ceiling.
Stick, stick close to the side of heaven.*

Tawaki succeeded; he reached the sky;† and cut off the rope by which he ascended; his uncle called to him to turn back, and help him to get up; but he answered from above, No, you all aided in my murder; he then went on and arrived at the dwelling-place of his grandmother, Waitiri, and came up to her; she was blind, sitting down counting her seed kumara. One kumara, two kumara, &c., ten kumara

* See Note page 114.

† It is said that Tawaki ascended to heaven by a spider's thread. Another tradition states, that Waitiri uttered the spell, and Tawaki slipped down; also that he ascended by means of a line of aka, which hung down from heaven.

[toto tahi, toto rua, toto, &c., toto tekau] ; he pulled one of them to his side, there remained nine ; missing the tenth she counted them over again ; one kumara, &c. ; where is the tenth ? Tawaki took the ninth, and left eight ; Waitiri recounted, and missed another ; she again counted, but he kept taking one after the other, until all were gone ; Waitiri then enquired, who is this that is playing tricks upon me, and taking away my seed kumara ? Tawaki said, It is I, Waitiri. She said, you, who are you ? It is I, it is Tawaki, the only child of Hema. Waitiri exclaimed, Aye, aye, my grandchild. It was you, said he, who gave your last command that I should come and seek you. Aye, aye, said Waitiri, that is quite true ; but look at my eyes, Tawaki said, What is the matter with them ? By and bye, said Waitiri, you shall see : in the evening the house will be filled with birds, which have caused my blindness, by scratching them with their claws ; do you place yourself in the stuffing of the sides of the house. Tawaki enquired, where is their entrance ? by the door and the window. Tawaki attended to her words ; he made snares for the door and window, when the sun set, he entered, and said, when all have come in, stop up the entrance from above and below, that they may be quite awake, and the day advanced before they get up to depart ; Waitiri promised to do so ; when the sun set, an immense flock of very little birds came flying to the pianga, or window, Tongo-hiti was one of them, when Waitiri saw that they had filled the house, she closed the openings above and below ; then they slept, the morning star set, they did not awake, the day dawned, still they slept, the rays of the sun descended, yet they did not arise, it was near noon, some of them exclaimed, what a long night ; Waitiri called to them, sleep, day has not yet dawned ; Tongo-hiti and others, at the same time, said, the night must have passed away, daylight must be coming on apace, the night is so long, a trick of Waitiri perhaps upon us ; she replied, no ; then Tawaki arose, drew out the stopping from above, and entered ; he slew all but Tongo-hiti, who crept out under the back post of the house, and escaped.

This was all—they were killed. Then Tawaki spit upon the ground, made clay, and anointing her eyes, uttered this spell over Waitiri:—

Irimata, Irimata,	Wave before your eyes, wave before your eyes
Weromata, Weromata,	Thou smitten blind, thou smitten blind,
He wai o mata ki te ra,	Be your eyes bright,
He hurumai ra,	Like the sun that rises there,
He pa ko rirerire,	Since you are so greatly afflicted,
Hae tahi ki te mata,	Once to the eyes of Waitiri,
O Waitiri rua ki te	Twice to the eyes
Mata o Waitiri,	of Waitiri,
Titiromai ra,	Look this way,
Kakanomai ra,	Glance this way,
Ki te mata ora,	With your healed eyes,
Ki te mata o Rehua	With your star-like eyes.

Aye, aye, my eyes are cured, my grandson.

Another tradition states, Tawaki was a man of this world. Hapai beheld him from above and admired his great superiority; she left Heaven and came to him in the night when he slept. Tawaki knew not whence she came, of course he thought she belonged to this world, but before day dawned she was gone, and had returned to Heaven. Tawaki arose and hunted about their sleeping place for her, but in vain; this became the constant practice of Hapai every night; at last she showed herself to Tawaki and stayed with him during the day also, then first did he learn that the woman was from Heaven, and she said to him "When our child shall be born if it should be a male I will wash it, but if it should be a female you shall do so." A female child, Pianga, was born; so Tawaki commenced his office and washed the child, afterwards he complained of its being offensive. Hapai wept; she then arose and went and stood on the top of the teke teke, or image which stands on the summit of the gable end of the roof. Tawaki immediately ran out to catch her, but he did not succeed, he found she really was from Heaven, when he beheld her departure and disappearance, then the

man began to think of his loss; a moon waned and passed away. He called his two slaves, let us go and track the child, they set off and came to the road, then said he to the slaves when we come to the pa of Tongameha mind you do not look at it. They went on and at last reached the place; one of the slaves neglected the warning: he looked at it and Tongameha immediately plucked out his eye; then the other slave and Tawaki went on and reached the dwelling place of Mata kerepo his great grandmother: they surprised the old woman, who was blind, counting her taro which laid in a heap before her; she counted one, two, &c., to ten, Tawaki took the tenth, she counted them over again, when she got to the ninth Tawaki took it; again she counted up to the eighth and two were gone, then the woman snuffed up the air and made her stomach swell out to swallow up Tawaki; in her snuffing up she snuffed towards the south, but the scent did not reach her thence; she then snuffed up all the breezes from the east, then from the west, and now she scented him and said from the wind which touches my skin I perceive you: from the loud breathing which Tawaki made, she exclaimed, truly this is my grandchild, Tawaki; immediately the swelling of her stomach began to subside; but if the scent had not come from the west he certainly would have been swallowed up by her. Then the woman asked him where are you going to? Tawaki replied, to find my daughter; where? in Heaven. Why will you go to Heaven? Tawaki replied, there her mother lives, a daughter of Waitiri matakataka. This is your road, take the morning for your ascent; the man called his slave, cook the food; it was cooked, it was ready; the man took the food of the oven; he spit upon it, and anointed the eyes of his grandmother, behold her sight was restored. The man slept soundly; in the morning he called to the slave, cook food to give strength for the journey, when the food was finished, he went with his slave and gave him as a payment to the old woman; she said, this is your way, hold on with your hand, climb up by the middle, and be sure you do not look down lest you should be giddy,

should you fall I shall be grieved as you have been kind to me; this is all about the climbing of Tawaki. The old woman repeated the spell, Ascend Tawaki to the first heaven, to the second heaven, thence your origin, screw up your courage, this is the path of Tawaki the son of Hema. Tawaki has climbed to the first and second heaven, the road of Tawaki the road of Hema. Tawaki ascended up, he disguised his person and made it vile, he proceeded and was seen by his brothers-in-law, the men who were adzing a canoe; they cried out, this is our old man, the man came up and remained by their side: when it was evening the men called out, Sir, carry the tools, will you? they gave them to him. The old fellow said, Go on before, I can't walk so fast: he followed behind, and seizing the adze, polished off the prow even to the stern, and from the stern to the prow; having finished both sides he carried the adzes and went on till he came to the Kainga; he saw Hapai sitting with his daughter, and walked straight up to her, all exclaimed, You must not go there, you will be made tapu by the side of Hapai, but paying no attention to them, he went and sat down by her, until the day dawned. In the morning his wife's brethren called out, Sir, wont you carry the tools? they all went together to work at the canoe; when they came to it his wife's brethren stared and said, the canoe has got a different fashion, somebody else has been to it; who can have done it? they remained until it was quite evening, then they again called to the old man, Come, Sir, and take up the tools. Yes, he replied, but loitered behind, and then returned and finished the canoe; when he went to the Kainga he walked straight up to the seat of Hapai and there sat down; the next day they returned to their work; the men again exclaimed with astonishment, and when it was evening they determined to discover the man who had adzed it; they therefore went and concealed themselves amongst the tufts of grass. Soon after Tawaki came for his garments he had left behind, and dressed himself up with the greatest care; now when his wife's brethren saw him, they exclaimed, Oh it is the old fellow

who has adzed our canoe; one called to another, My friends come and see him, he has got quite a different look, he must be a God. They set off to their dwelling place and enquired of Hapai, what was the appearance of your husband? the woman described him, then they exclaimed, Yes, indeed that is altogether his look. When he arrived the woman kept demanding, who are you? Tawaki went straight on, are you Tawaki? Yes, yes, indeed. When he reached the side of the woman he caught hold of his daughter who had gone to him; they all ran out, for the place was made sacred by Tawaki. The tribe loudly expressed its admiration of his noble appearance, one day he put on one form and another day a different one. They dwelt together, he and his wife; he said, I have come that our child may be named, to this Hapai assented. When the day dawned, they took down a portion of the back gable of the house, as a road for the child to go out by.* This is the Takai or speech which was then uttered as she went—

"Go forth O daughter (great.)
Go forth by the honorable road,
The long line of Tinirau,
Go forth and return,
O Hineireire, Hineireire be
Thy name given at Motu tapu.
The lightning glances,
The lightning darts forth,
From the armpits of Tawaki."

They took her to the water and when they reached it they baptized and named her, saying—

May thy foot frequent the great courts,
The long courts, the courts of Hine,
O my daughter.
May Puanga baptize thee
With the water of Moto ikuwai

* When the child of a great chief was named, instead of its being carried out by the door an opening was made for it through the side of the building, as a mark of respect. So when a great chief entered a pa, if the people wished to treat him with distinction, they would not suffer him to enter by the gate, but pulled down a portion of the fortifications for him to pass through.

Let her be baptized by Puanga,
With the day which glides,
Which glides away, which lingers.
Let her be baptized, let the water cover her,
Let her be baptized, let the wave fall over her,
Let her be baptized to Tu,
With the wave following after as a companion
With the water of Puanga mata kurae,
Of Puanga with the sliding day,
Glancing day, lingering day.

Such is a portion of a very long myth; a great deal of which will not bear repeating; it is interesting as shewing what ideas were entertained of their gods, and heaven, which, from this account, differed little from the earth, having its dwellings and cultivations; its inhabitants likewise had their labors, quarrels, passions, need of food, as other men; the persons alluded to, were chief gods. The way they manifested themselves to men was various—the whirlwind indicated the presence of a deity; the rain bow was exclusively the property of Uenuku; the lightning and thunder belonged to Whiro; meteors, or any unaccountable noise, were tokens of the presence of a god. Sometimes they manifested themselves in the forms of spiders, moths, and flies; but chiefly by the mouths of their priests, of which they took possession; during that period, the person thus possessed appeared quite frantic, uttering the most fearful cries, and distorted in every limb; whilst in this state, everything he said, or did, was considered as the immediate act of the god within him.

Heroes were thought to become stars, of greater or less brightness, according to the number of their victims slain in fight; they scooped out their eyes and swallowed them, in order to obtain the spirit and power of the enemy slain. The spirit of a chief, thus consuming those of the slain, was raised above men; he became a god even upon earth, and, after death, a bright luminary of heaven.

Of the gods of the night, Hine-nui-te-po ranks the highest, more being spoken of her than of all the others; and yet, she only appears to be a personification of night and

Hades; prayers were addressed to her; she was known in Tonga, Tahaiti, and Hawaii, with a slight change of name and history. Po, or night, was the great name for Hades, although, in general, the Reinga, which is only its entrance, is spoken of, instead of the place itself, the word literally meaning the place where these spirits jumped into Po.

The general estimation in which the gods were held by the natives, was not a slavish one; they rather regarded them as powerful enemies, who were to be rendered harmless by the aid of charms or spells; and to avoid their ill will, offerings were made to them: still, they firmly believed in their existence and power of visibly interfering with human affairs.

The following account was given by a chief, who was in a war expedition against the Ngatiawa, at Otaki. They were endeavouring to storm the powerful pa Kakutu, at Rangiuru; at noon, when encamped opposite the beleagured place, Puta, the Priest of Taupo, who was in their party, stood and prayed to Rongo-mai, the great god of his tribe, that he would manifest himself in their favor, and give the pa into their hands; immediately a great noise was heard in the heavens, and they saw Rongo-mai rushing through the air, his form, which is that of a whale, was of fire, with a great head, he flew straight into the pa, which he entered with his head downwards, knocking up the dust which arose in a cloud with a crash like thunder; the Priest said, in two days the place would be taken, which accordingly came to pass; my informant, a very sensible Christian Chief, believed it was actually the god who appeared, I bid him draw his form, which he did; it was evidently a meteor, and a very bright one, to have been thus apparent at noon; this, however, is by no means uncommon in New Zealand, where they appear to be far more frequently seen than in the northern hemisphere. It is remarkable that it should have been seen at the very moment the Priest was praying for his god to appear, and further that it should have fallen into the very pa they were attacking; it was natural that it should have been regarded as a favorable omen by the one,

and as the contrary by the others; had the besieged not been intimidated, but fought courageously and conquered, then it would doubtless have been considered a favorable omen for them; it is according to the result that such sights are estimated, and as many are seen without anything remarkable occurring, nothing is thought of them, but only of the few which are attended with any particular consequence, as in this instance. A similar circumstance occurred to me during a journey into the interior of the island. I was preaching from the words, "Behold I saw Satan like lightning fall from heaven," and had no sooner concluded, than the chapel, a dark building of raupo, with only the door and a small aperture to admit the light, was suddenly illuminated; we all rushed out, and saw a splendid meteor, like a drawn sword; my congregation with almost one voice exclaimed, "there is Satan falling from heaven." The ancient image of Tane in Tahaiti was represented as a meteor, cone-shaped with a large head, the body terminating in a point, with a long tail, the form evidently taken from that of a meteor or comét, thus proving that such celestial bodies were regarded as visible manifestations of deity.

The High Chiefs, or Arikis, as well as the Tohungas, were thought able, at all times, to hold visible intercourse with their ancestors. Their gods were supposed even to form attachments with females, and pay them repeated visits; a remarkable instance of this kind fell under my notice. One morning a native came with a very long countenance, and said, the Taupos were coming to fight against us, to put an end to the "waka pono," or faith, as the Christian religion is called. I inquired where he got the news from; he told me a female named Erina had seen the enemy; and upon further questioning him, he said the *Atua*, who was in love with her, had showed her the hostile party; I laughed at him, and replied, if that were all he knew about the Taupo enemy, I should not have much fear, I went, however, to the woman, and told her I was sorry to hear she had been spreading such an idle tale; she said it was not her, but the spirit who came to her. I inquired how did he inform you

of what is coming to pass; she said, he bid me hold out my hand, and put a drop of blood in it, telling me to look attentively into it. I did so, and saw Te Heu-heu, Herekiekie and several other chiefs on one side, and on the other the church, with you and the teachers standing before it; he told me it was a *taua*, or war, against the church. I said, pray what form did the spirit appear in? she answered, he came as a shadow. I was much struck with the remembrance of this, when some years afterwards I read almost a counterpart of it in *Lane's Egypt*. That an ignorant girl should hit upon so close a resemblance was remarkable.

The Mata Kite or seers pretend to do many supernatural things, and cause their gods to appear at pleasure; but from my personal knowledge of many, I am persuaded they are ventriloquists, and thus deceive the people, although, in some cases, they may deceive themselves with the idea that the god is in them; generally, however, they are gross impostors, who only seek gain or influence by their pretended powers.

A gentleman who resided several years in New Zealand, and travelled a great deal amongst the natives, had once an opportunity of seeing this pretended power exercised; he was in company with two young natives, one a heathen chief of some rank, who expressed his firm belief, not only in the existence of their gods, but likewise in their willingness to appear to their own relatives when asked to do so; he was told that he could not believe such to be possible, unless he actually saw one of their gods, then he should cease to doubt their existence; the young chief immediately offered to give the proof demanded; and invited the unbelieving European to accompany him to an old lady, who formerly exercised this power; it was in the evening when the conversation took place; they went directly to her abode; she was in a little *mahinga* or cultivation at some distance from the village; they found her sitting in a long shed by the side of a fire; after some general conversation, the young chief made her acquainted with the object

of their visit, telling her that their companion, the European, did not believe in the existence of native gods, or that they could hold intercourse with men, and therefore he wished her to show that such was really the case, by giving him an actual proof of it; for some time she hesitated, stating that she had given up such things, and had become a praying woman; at last, however, after much entreaty, she consented, bidding one of the party take away some of the brands from the fire, and throw them outside, as the gods did not like too much light, which was doubtless very true; this was accordingly done; the old woman sat crouched down by the fire, with her head concealed in her blanket, swaying her body to and fro: the young chief laid himself full length on the ground, with his face downwards and began by calling on the different gods by name, who were considered to be his relatives, addressing them as though present; his being the eldest son of the eldest branch of his family, was supposed to confer this privilege upon him; at first, they appeared to pay no attention to their relative, he therefore spoke to them in a louder tone, but still without success; at last, he called to them in an angry tone, telling them if they did not speak, the European would go away and disbelieve in their existence; the old womam sat still, and appeared to take no notice of any thing; the European kept his eye steadily fixed upon her, went and sat by her side; suddenly he heard a scratching as of a rat running up the raupo, and along the roof of the house, until the sound seemed to come from the spot exactly over their heads; he thought it was done by some accomplice outside, but he was not aware of any one being there besides the party in the house; he detected no movement of the old woman, beyond that of rocking her body to and fro; then he heard a low whistle, and could distinguish the inquiry, what did they want with him? The Maori gods always speak in a whistling tone; the young chief replied, they wanted him to come and shew himself to the European; he said he should kill him if he came, the chief insisted that he should render himself visible, the god held back, but the chief

would not allow his divine relative to escape; at last, he consented to assume the form of a spider, and alight on his head; the European said, if he descended straight upon him, he would believe he was actually present; but if he only saw a spider on his side or legs, he should not be satisfied: the old woman then got up, and went to the other side of the hut, and fumbled about in the thatch of the house, as though she was searching for a spider to act the god, but her search was vain, she only found a little beetle, which consumes the raupo; she then came and sat by his side, but he narrowly watched her; the chief reproached the god for not descending at once upon his head; the god replied it was from an unwillingness to injure the European; the god demanded a blanket for having spoken to him, and said he had seen him before in the Bay of Islands, which was false, as he had never been there; but he assented, to see whether the god might not tell some further lies, when he found that the first was agreed to; he then imitated the Nga puhi dialect, and said, he had seen such and such chiefs with him, and several other things equally untrue, again repeating the request for a present; but though urged to render himself visible, he obstinately refused, to the great mortification of the chief, who still believed he actually heard a god speak, thus the interview terminated. The two youths dared not return to the pa for three days; I asked my informant if he did not think the woman was a ventriloquist? he said that it had not struck him before, but now he felt persuaded she was; he knew it was a deception, but could not find it out, now all was quite clear. He said the calling of the young chief on the god, reminded him of the priests of Baal calling on theirs. In the case just given, it is evident that there was nothing beyond what a cunning old woman might say, nothing to indicate any superior intelligence; generally these ventriloquists are distinguished by possessing a greater degree of shrewdness and acquaintance with what is going on, than their neighbours, and thus sometimes draw conclusions, which, though natural, being beyond their perception, when time

verifies them, appear prophetic, and indicative of supernatural power.

Even the spirits of children are said frequently to return as gods, and heal the sick who come to them. Some years ago, a child named Mati was said to have thus reappeared; numbers went and carried their sick to him; he always told them he knew what was the matter with them—they had a lizard in them, which was the cause of the disease; or, if the person was very bad, he would say he had two or more of these reptiles in him; and if extremely ill, that he had a great ruatara, or guana, in him; this, of course, was very alarming to the friends of the sick, who would immediately entreat the god to cast it out, which he readily engaged to do, although sometimes it was stipulated beforehand what remuneration he was to receive: he then imitated the squeaking of the lizard, and told the parties he had expelled the reptile, and that the patient would now speedily recover. The general way adopted by the gods of communicating with men was by a whistle, which was heard on the roof of the house; this used to excite great fear amongst the inmates. Ventriloquism is by no means uncommon; some exercise this power to enjoy the fears it excites. A Catechist allowed the people to see that he believed their gods did actually manifest themselves to men, and the natural consequence was, that they rewarded him with several displays of their presence even during service. The common term for these spiritual manifestations is, *Atua-kikokiko*. The account given of the witch of Endor agrees most remarkably with those of New Zealand.

Besides gods, the natives believed in the existence of other beings, who lived in communities, built pas, and were occupied with similar pursuits to those of men; these were called *Patu-paearehe*, their chief residences were on the tops of lofty hills, and they are said to have been the spiritual occupants of the country prior to the arrival of the Maori, and to have retired as they advanced. The Wanganui natives state, that when they first came to reside on the banks of the river, almost all the chief heights were occupied by

the Patu-paearehe, who gradually abandoned them, and that until a few generations ago, they had their favorite haunts there. These may be traditions of an aboriginal race mixed with fable, and there are several things to warrant the idea that the Maori were not the first inhabitants of the land.

The Patu-paearehe were only seen early in the morning, and are represented as being white, and clothed in white garments of the same form and texture as their own; in fact, they may be called the children of the mist; they are supposed to have been of large size, and were regarded as giants, although in some respects they resembled our fairies; they were seldom seen alone, but generally in large numbers; were loud speakers, and delighted in playing on the putorino, flute; nursed their children in their arms, as Europeans, and did not carry them in the Maori style, on the back or hip; their faces were papatea, not tattooed, and in this respect also resembled Europeans; they held long councils, and sang very loud; were often seen sitting in cultivations, which were completely filled with them, so as to be frequently mistaken for a war party; but they never injured the ground; the only harm they appear to have been guilty of, was that of entering the whare puni, or hot-houses of the natives, and smiting the inmates, so that for a time they appeared to be dead; it is only the Mata Kite who are now able to discern them; these quick-sighted gentry were not aware of the noxious effects of the fumes of charcoal, with which their houses were heated.

The belief in the Patu-paearehe was general; many declared they had repeatedly met with them. Albinos are said to be their offspring, they are accused of frequently surprising women in the bush, but the following is an account of a man being caught by a Patu-paearehe lady, which is, therefore, very interesting:—

Kurangai-tuku, a Patu-paearehe, was a giantess in stature; like a tree in height, her fingers and nails were extremely long, with these she was accustomed to spear her game, which chiefly consisted of pigeons and parrots; one day, when she

was out hunting, she came to a large totara tree, in which she espied a pigeon sitting; she immediately sent her long nails completely through the trunk; a chief, named Hatupatu, was also out spearing birds at the same time; he saw the pigeon from the opposite side of the tree, but did not perceive the lady until her nails appeared through it; and at the same time she saw the barb of his spear, which had likewise penetrated to her side, she looked around with astonishment, and perceived Hatupatu, it was the first time she had ever seen a man, so she captured him alive, and carried him to her house, as a mokai, or pet. This lady appears to have been a great ornithologist, her house being a regular aviary, filled with every kind of bird, which she tended with great care; amongst these she placed her new captive, doubtless considering him a very valuable addition; here he remained some time, until he began to be weary and anxious to escape, he was, however, treated with great kindness, and carefully provided for; one day she enquired what food he would like to have; he replied, some birds; she then demanded, pae-hea? to what ridge or range of hills was she to go for them? Was she to go to the first? He said, no. Was she to go to the second? He replied, still further. She continued asking him, until she said was she to go to the sixth range, which was very far off; he said, yes, in order that he might have sufficient time to escape whilst she went to such a distance. Kurangai-tuku did not much relish so long a walk, still she very good-naturedly set off, and rapidly strode from pae to pae, or from one range to another, for though bare foot, yet she seemed to possess the virtue of the seven-leagued boots. Hatupatu in the meantime stopped up all the holes and crevices of the house with flax, that none of the birds might escape to inform their mistress of his departure; but he overlooked one very little hole. When he crept out of the house, he carefully closed the door after him; the riro-riro, which is the least of all the New Zealand birds, perceived the small opening which had been left, and managed to squeeze her little body through, and then flew straight to

her mistress, exclaiming, Kurangai tuku, Kurangai tuku —e—ka riro a taua hanga! riro, riro, riro! Our property is escaped, it is gone, gone, gone! Hence has this little bird derived its name, *riro-riro*. She at once returned, and Kumea Warona stretching out her legs and dragging them onward, was soon at home, snuffing up the wind, she quickly found the direction he had taken, and immediately set off in pursuit, soon came in sight, and nearly reached him, whilst he was approaching a steep cliff. Now Hatupatu was the youngest son of his mother, and to make up for such a great disadvantage, his kind and considerate grandmother bestowed a very powerful charm upon him —he had not a minute to spare—he therefore immediately put it to the test, and pronounced the potent spell, *matiti, matata,* open and cleave asunder. The words were no sooner uttered, than the rock obeyed; it at once opened and received him within, then closed up again. Kurangai-tuku immediately afterwards reached the spot, and was strangely puzzled to find out what had become of Hatupatu, she began scratching about with her long nails on the rock, exclaiming, Ina ano koe, e Hana, Where have you got to, O Hana, which was short for his name; if you ever go from Rotorua to Tarawera, and ask your guide, he will show you the marks of her scratches, which still remain on the face of the rock, several inches deep.

When Hatupatu thought she had gone away, he came out again at some distance from the spot he entered. But she was too sharp-sighted to miss him; again was she in full chase, and striding along would have overtaken him, but perceiving his danger, he again uttered the powerful words, *matiti, matata;* the earth, obedient to the spell, opened at once and received him; puzzled at his strange disappearance, she scratched about and cried, Ina ano koe e Hana? Are you here, Hana? After some time, he once more ventured from his hiding place, but she soon caught sight of him, and pursued: he cried out to a tuft of toe toe, matiti matata, or, as another account states, tatenga tatanga; it immediately lifted up itself, and he

went under, thus she was again disappointed. The last time he entered the ground, he came out behind Ohine motu, near a ngawha, or boiling spring. The ground around these is generally formed of a very thin deposit of stone, which arches over a large portion of the gulf, and poor Kurangai-tuku stepping upon this, being too weak to bear her great weight, she fell in, and was boiled. The name of that hot spring is Waka-rewa-rewa.

Besides the *Patu-paearehe* were the *Tua-riki*,* who appear closely to have resembled them, and the *Maero*, who is described as a wild man, covered with hair, having long fingers and nails, and eating his food raw. He lived on inaccessible mountains, occasionally made a descent and carried off any he could capture.†

There was also the *Taringa-here*, a being with a face like a cat; and another, called a *Taipo*, who came in the night, sat on the tops of houses, and conversed with the inmates, but if a woman presumed to open her mouth, it immediately departed. One more of these imaginary creatures remains to be noticed, the *Taniwha*,‡ it is generally described as an immense fish, sometimes as large as a whale, having the form of a lizard, crocodile, or eel; it resided in deep water, in the bends of rivers, but quite as frequently under cliffs, rocks, and mountains; wherever a quick sand appeared at the base of a cliff, causing land slips, there was sure to be a *Taniwha* below.§

A story is told of a person named Tamamutu, who was sleeping on the shore of the island Haka-e-pari, in Tarawera lake, when Te Ihi, the chief of the Taupo Taniwha,

* This word is short for Atua-ririki (little gods).

† The natives say, that the Tararua range is now his only habitation, in the northern island, where he is still, He hapu mariri, a numerous tribe, and that he is identical with the Nga-ti-mamoe, who live on the lofty mountains of the middle island.

‡ Tan, Tannin Heb. seems to be the root of this word, an immense Saurian. The name of Tangaroa, the god of the sea, implies that he was either a long sea serpent or Saurian.

§ The land slip which overwhelmed Te Heuheu and nearly sixty of his tribe was supposed to have been thus caused.

arose out of it, and carried him away; he took him under water to the bottom, where he kept him several days; they offered him some of their food, which he refused to take, well knowing if he had touched any portion he could not have returned; at last, a council was held, whether they should kill or let him go back to his home; the latter opinion prevailed, and he was carried to the spot from whence he had been taken where he was found asleep by his friends, who were amazed to see that he had become perfectly bald—not a hair being left on any part of his body.* He described the Taniwha as great Ngarara or lizards. This Ihi, the grand head of the Taupo Taniwha, is stated traditionally to have been a man who one day when paddling with another in a canoe, on the Taupo lake, suddenly leaped into the water, dived down and disappeared; he was thought to be drowned; but some time afterwards, he made his appearance at Rotorua; the token of his coming up was a boiling of the water, producing great waves. His mother, Te-Ara-tuku-tuku, was the great progenitor of all the Taniwhas; at her death, four pas were swallowed up in Taupo; the names of two of them were Kohuru Kareao, and Waka Ohoka. The death of Pipiri, a chief priest of Motutere, was foretold by Ara-tuku-tuku, because he went to fish whilst she was engaged in prayer, she said that his canoe would therefore be lost, which came to pass; the natives, in revenge, killed her, and then the four pas were swallowed up; the land where they stood became deep water, as well as the spot where she was buried.

Once there was a formidable reptile of this kind at Orawaro, near Pakerau, named Taraka piri-piri; he was of enormous length and size, and swallowed two children at a meal, with their green stone ornaments. On one occasion, as a woman was passing near his den, he suddenly crawled out and seized her, compelling her to become his wife; and lest she should run away kept her tied with a rope; she

* A chief stated to me that he received a similar account from the lips of Tamamutu himself.

naturally became afraid of such a husband, and hit upon the following expedient to effect her escape:—complaining of great thirst, she induced him to let her go to the water, but the wary monster still kept her tied with the rope; to make him think that she had no desire to escape, she left her girdle with him: he was thus deceived; when she reached the water, she tied the rope to a tree, and ran off to her home, when the Taniwha thought she had stayed long enough to quench her thirst, he pulled the rope, and was amazed at the resistance; thinking she was very strong and obstinate, he went out of his cave to see the cause, and then found out the trick which had been played off upon him. The woman went and told all her friends and relatives, and further suggested, that the best way of killing the monster, would be by a poa poa, or live bait. Fifty persons, therefore, immediately armed themselves with sharp kos or spades, determined to kill him, or perish in the attempt. When they reached his abode they all went behind it, and there laid in ambush, sending only one of their number in front, as the poa poa; when Taraka-piri-piri saw him, he came out a little way from his den; the man stepped forward a few paces, until he had succeeded in drawing him completely out; the fifty men then rushed at once upon him, and soon dispatched him, thrusting their sharp kos into his body; they cut him open, and found all the green stone ornaments of the poor children in his stomach, and the woman's girdle in the cave.

In fact, at one period New Zealand appears to have been as dreadfully plagued with Ngarara and Taniwhas, as Europe was once with dragons; and had it not been for a race of heroes who patriotically devoted themselves, like St. George of old, to the work of freeing their country from such fearful pests, there is no saying what would have become of it; it certainly would have been anything but a desirable field for colonization. At Wanganui, there was a dreadful monster, who lived below the cliff, at Taumahauti, called Tutai-poro-poro; he was at last killed by Aukehu, whose canoe with all his party had been swallowed up by the monster, but fortunately Aukehu himself, being last, made

his escape by slipping out at the stern as it went down his throat; he then cut into his belly with his mira tuatini, a knife made of shark's teeth, and let in the water which killed him. This monster originally came from Rotoaira to Retaruki and thence down the Wanganui.

At Kapenga, on the Kainga-roa plains, there formerly lived a Taniwha, named Hotu-puku. After having devoured great numbers of people, he was at last destroyed by a party of brave men from Rotorua; who made strong ropes, and formed a large circular snare with them; stationing a party at each end, and sending others to entice the monster out of his den, as soon as he scented the men, he came out and pursued them; they retreated through the snare, the monster followed, and when the two parties who were laid in ambush on either side of the road, saw that his head and shoulders had entered, they immediately pulled the ropes tight; the monster struggled very hard, they therefore drove strong stakes into the ground to which they made fast the ropes, when the entire party united and attacked the Taniwha, and at last despatched him. He was of enormous size, being described by the Maori narrator as "*he puke puke whenua,*" a mountain, and when he was dead he looked like a great whale, but covered with scales, and large spikes on his back. When opened, they found the remains of great numbers of persons, with weapons, green stone ornaments of all kinds, so that his stomach resembled te whare huata a Maui—the armoury of Maui.

The same party, justly celebrated by this exploit, were immediately sent for to destroy another great Taniwha, who resided at the bottom of a deep fountain, called te wharo uri: when they reached the banks of the river, they repeated all their most potent incantations, the puni, the whakaruhi, the wero-wero-Taniwha, the wakapuru to tumangai, the whanga-whangai, the whakautu-utu, and many others; they made a taiki, a large cone-shaped basket, in which they dive to the bottom of lakes to catch cray and other shell fish, one bold chief named Pitaka, with his comrade, volunteered to descend into the abyss, and pass a rope round the monster.

Whilst in the water, the party above kept repeating all their spells, to weaken the Taniwha and strengthen the divers; the monster, immediately he saw them, elevated the spines on his back with delight, at the prospect of such a feast, but Pitaka and his friend, nothing daunted, at once passed a rope round him, and then gave a signal to be drawn up. The party above by a strong pull, brought both the men and Taniwa up together, a thing which would have been impossible for them to have done on account of the enormous weight of the monster, but for the power of the spells used; they then killed and eat him; four hundred and fifty men were engaged in this exploit; they found bodies, mats, &c., in his stomach, the same as in the others. His name was Pekehaua, when his ribs were bare of flesh they looked *Ano te riu o Tane mahuta,* like the hollow trunk of Tane mahuta.

Another Taniwa, named *Katorore,* was also killed by the same party, and thus that district became freed from those fearful reptiles.*

Such are the supernatural beings who were thought by the natives to have existence. In every place there were objects which were viewed with reverence, as being the peculiar abode of certain spirits: rocks, stones, trees, rivers, fountains, even large eels were reverenced, prayed to, and had daily offerings made them: the sacred trees were known by their being daubed over with red ochre, and having rags tied round them, like the fetish trees of Africa, each visitor leaving one as he passed by.

A solitary Turkey cock by some means or other found his way to a small isle in one of the lakes, adjoining Rotorua, most probably having escaped from the mission station at the Ngae. This bird managed to acquire a kind of sanctity amongst the remaining heathen of the district, who never paddled past poor gobbles isle, without leaving him a present, and thus, though doomed to a life of celibacy, he still grew fat on the offerings of his admirers. But now

* Sir G. Grey's Overland Expedition to Taupo.

this and other heathen fancies are rapidly being forgotten. The ancient abodes and haunts of Taniwas, Patu-paearehe-Maero's, &c., are still pointed out, but their inhabitants have long since disappeared.

THE TOMB OF WIREMU KINGI, TE RANGITAKI'S FATHER.

A TAPUED CHIEF EATING WITH A FERN STALK.

CHAPTER VIII.

TAPU.

This singular Institution, which pervaded the entire extent of Polynesia, may perhaps be most correctly defined as a religious observance, established for political purposes; it consisted in making any person, place, or thing sacred for a longer or shorter period; if it were a person, during the time of the Tapu, he could not be touched by any one, or even put his own hand to his head; but he was either fed by another who was appointed for the purpose, or took up his food with his mouth from a small stage, with his hands behind him, or by a fern stalk, and thus conveyed it to his mouth; in drinking, the water was poured in a very expert manner from a calabash into his mouth, or on his hands, when he needed it for washing, so that he should not touch the vessel, which otherwise could not have been used again for ordinary purposes.*

During the war in the north a chief named Kanara was

* A similar custom prevailed in Israel—see 2 Kings iii., 11.

severely wounded. I attended and bound up his wounds; my hands were covered with his blood, they would not allow me to go to the stream and wash, or use a calabash of water which stood near, but one of the attendants poured water from it upon my hands without permitting me to touch it, lest it should be made tapu; the bloody rags also were carefully carried to a wahi tapu and there deposited.

Places were tapu for certain periods; rivers until the fishing was ended; cultivations until the planting or reaping was completed; districts until either the hunting of the rat or catching of birds was done; woods until the fruit of the kiekie was gathered. The tapu may be considered as having been of two kinds, private and public; the one affecting individuals, the other communities. A person became tapu by touching a dead body, or, by being very ill; in this respect it appears to bear a close resemblance to the Mosaic law relating to uncleanness.

The garments of an ariki, or high chief, were tapu, as well as everything relating to him; they could not be worn by any one else, lest they should kill him. An old chief in my company threw away a very good mat because it was too heavy to carry, he cast it down a precipice, when I inquired why he did not leave it suspended on a tree, that any future traveller wanting a garment might take it? He gravely told me that it was the fear of its being taken by another, which had caused him to throw it where he did, for if it were worn, his tapu would kill the person. In the same way, Taunui's tinder box, which he lost, killed several who were so unfortunate as to find it, and light their pipes from it, without knowing it belonged to so sacred an owner; they actually died from fright. If the blood of a high chief flows on anything, though it be a single drop, it renders that tapu; a party of natives came to see Te Heuheu, the great chief of Taupo, in a fine large new canoe; Te Heuheu got into it to go a short distance, in doing so he struck a splinter in his foot, the blood flowed from the wound into the canoe, which at once tapued it to him; the owner immediately jumped out, and dragged it on shore,

opposite the chief's house, and there left it; a gentleman entering my house, knocked his head against a beam, which made the blood flow, the natives present said, in former times the house would have belonged to that individual. To draw blood, even from a scratch, was a very serious matter, and often attended with fatal consequences; a thief caught in plundering, though liable to be killed for the act, still, if merely struck with a stick so as to cause a single drop of blood to flow, by that circumstance became at once the aggrieved party and could claim the karaka grove or kumara ground where the theft was committed, as a satisfaction for the injury he had sustained.

A chief's house was tapu, no person could eat therein, or even light his pipe from the fire; and until a certain service had been gone through, even a woman could not enter; the chief being sacred, had his food to himself, generally in his verandah, or apart from the rest. No chief could carry food, lest it should occasion his death, by destroying his tapu, or lest a slave should eat of it, and so cause him to die. A chief would not pass under a wata, or food store. The head of the chief was the most sacred part of the body; if he only touched it with his fingers, he was obliged immediately to apply them to his nose, and snuff up the sanctity which they had acquired by the touch, and thus restore it to the part from whence it was taken; for the same reason a chief could not blow the fire with his mouth, for the breath being sacred, communicated his sanctity to it, and a brand might be taken by a slave, or a man of another tribe, or the fire might be used for other purposes, such as cooking, and so cause his death. The chief power, however of this institution was principally seen in its effects on the multitude.

In former times, life in a great measure depended upon the produce of their cultivations, it was therefore of the utmost importance that their kumara and taro, should be planted at the proper season, and every other occupation be laid aside until that necessary work was accomplished: all, therefore, who were thus employed, were made tapu; so that they could not leave the place, or undertake

any other work, until that was finished; so also in fishing and hunting; this applied not only to those thus employed, but to others as well, the kumara grounds were tapu, no strange natives could approach them. Even the people of the place, if not engaged in the work, were obliged to stand at a distance from the ground thus rendered sacred by solemn karakia; doubtless this was a wise precaution to avoid interruptions, and keep them from stealing; no one but the priest could pass in front of the party engaged in gathering in the kumara, those who presumed to do so, would be either killed or stripped for their temerity. The woods in which they hunted the rat were tapu, until the sport was over, and so were the rivers, no canoe could pass by until the rahue was taken down.

In the early days of the Mission, the tapu was a great annoyance, its members were often unable to communicate with each other, until the dreaded pole was removed, but at last they determined to observe the tapu no longer; their boat was manned, and they rowed along in defiance of the sacred prohibition; they had not gone far, however, before they were pursued, the boat was dragged ashore, and all the articles in it seized, amongst which were some bottles of medicine and pots of preserves; these were immediately eaten, and great wrath and indignation expressed; but by preserving a firm deportment, the natives were conquered; the medicine perhaps had its share in obtaining the victory, as they found they could not meddle with Europeans with impunity; they held a meeting, it was then resolved, that for the future, as Europeans were a foreign race, and subject to a different religion, the tapu should not apply to them; afterwards, as their converts increased, the permission was enlarged to take them in as well; finally, the tapu became disregarded by all, and fell into disuse.

Those who were tapued for any work, could not mix again in society until it was taken off, or they were *waka noa*, made common, and deprived of the sanctity with which they had been invested. This was done by the priest, who re-

peated a long karakia, and performed certain rites over them. If any one wished to preserve his crop, house, garments, or anything else, he made them tapu; a tree which had been selected in the forest for a canoe, a patch of raupo in a swamp, which an individual might wish to appropriate to himself, and which he could not then conveniently do, was rendered tapu to him by tying a band round the former, with a little grass in it, or sticking up a pole in the latter with a similar bunch attached.

If a person had been taken prisoner in war, and a feeling of pity arose in the breast of one of his captors, though it may have been the general determination to put him to death, the desire of the merciful individual would prevail, by throwing his garment over him; he who then touched the prisoner with a hostile intention touched also his preserver. An instance of this kind occurred during the late war at Wanganui: one of the inhabitants was captured by the hostile natives, he was on the point of being put to death, as a return in kind for our own narrow and barbarous policy to a native prisoner who was hung at Porirua, when an old chief rushed forward, and threw his blanket over him, the man was spared, and afterwards treated with great kindness, as though he were one of the tribe.

Formerly every woman was *noa*, or common, and could select as many companions as she liked, without being thought guilty of any impropriety, until given away by her friends to some one as her future master; she then became tapu to him, and was liable to be put to death if found unfaithful.

A woman of rank would frequently be allowed to live with a slave for a time, without being considered as belonging to him longer than she might feel disposed to remain, or until her friends might dispose of her to one of suitable rank. Te Heuheu allowed his young daughter to live with a common Pakeka who was tramping about, in order that he might be said to have an European belonging to him; the chiefs of his tribe said they should soon take her away, and bestow her in marriage on a young man of rank. When this liason

was formed against the father's wish, and there was offspring, the grandfather frequently destroyed it; a chief of Rotoaira thus put to death the illegitimate child of his daughter by cruelly tying it up in a basket to one of the rafters of his house, and there leaving it to perish; the mother, ill from its loss, came to me for medicine, but did not seem to grieve for her infant's death.

The power of the tapu, however, mainly depended on the influence of the individual who imposed it. If it were put on by a great chief, it would not be broken, but a powerful man often broke through the tapu of an inferior. A chief would frequently lay it on a road or river, so that no one could go by either, unless he felt himself strong enough to set the other at defiance. The duration of the tapu was arbitrary, and depended on the will of the person who imposed it; also the extent to which it applied. Sometimes it was limited to a particular object, at other times it embraced many; sometimes it was laid on one spot, at other times on an entire district. Some persons and places were always tapu, as an ariki or tohunga and their houses, so much so, that even their owners could not eat in them; therefore all their meals were taken in the open air. The males could not eat with their wives, nor their wives with the male children, lest their tapu or sanctity should kill them. The women generally took their meals by the side of the ovens. If a chief took a fancy for anything belonging to another who was inferior, he made it tapu for himself, by calling it his backbone: and thus put, as it were, his broad arrow upon it. A chief anxious to obtain a fine large canoe belonging to an inferior who had offended him, merely called it by his own name, and then his people went and took it. If a chief wished to hinder a person from going to any place, or by a particular road, he made it tapu. During the disturbances between the Government and the natives, they tapued the sea shore, would not permit any Europeans to travel that way, and compelled some of the highest functionaries to retrace their steps.

Some years ago, a German missionary located himself at Motu Karamu, a pa up the Mokau; the greater part of the

natives there, with their head chief Te Kuri, were members of the Church of Rome; but his head wife became his warm patron. When the priest arrived there on his way down the river, he scolded Te Kuri for suffering a heretical missionary to be located in his district, applying many opprobrious epithets to the intruder; this very much incensed the chief's lady; she said her teacher should not be abused, and therefore next morning, when his reverence was preparing to continue his journey, she made the river tapu, and to his annoyance there was not a canoe to be found which dare break it; after storming for some time he was obliged to return by the way he came, the lady saying it would teach him better manners another time, and not insult her minister.

To render a place tapu, the chief tied one of his old garments to a pole, and stuck it up on the spot intended to be made sacred, this he either called by his own name, saying it was some part of his body, as Te Heuheu made the mountain Tongariro sacred, by speaking of it as his backbone, or he gave it the name of one of his ancestors, then all descended from that individual were bound to see the tapu maintained, the further back the ancestors went, the greater number of persons interested in keeping it up, as the credit and influence of the family were at stake, and all were bound to revenge any infringement of it. Words were also rendered tapu, and could not afterwards be used on any account. A chief of Rotorua was called *kai* or food when he died, the word was made tapu, and although the most common one another was substituted: to use the former there, would have been equivalent to a curse. Graves and wahi tapu were always sacred, and no one ever thought of entering them, to do so was attended with danger. Governor Philip introduced a large breed of pigs into the island, but highly as those new animals were prized, when they sacrilegiously presumed to root in their wahi tapus, they were exterminated for their impiety.

Another kind of tapu was that which was acquired by accidental circumstances, thus,—An iron pot, which was used for cooking purposes, was lent to an European; he very

innocently placed it under the eaves of his house, to catch water; the rain coming from a sacred dwelling, rendered the utensil so likewise; it was afterwards removed by a person to cook with, without her knowing what had been done; when she was told it had caught water from the roof, she exclaimed, We shall all die before night; they went, however, to the tohunga, who made it noa again by uttering the Tupeke over it, and so averted the evil.*

Sickness also made the person tapu; all diseases were supposed to be occasioned by atuas entering the body of the afflicted; these, therefore, rendered the person sacred. The sick were removed from their own houses, and had sheds built for them in the bush, at a considerable distance from the pa, where they lived apart; if any remained in their houses and died there, they became tapu, were painted over with red ochre, and could not again be used, which often put a tribe to great inconvenience, as some houses were the common abode of perhaps thirty or forty persons.† The wife of a chief was very ill, I therefore took her into my little hospital, where she laid for several days; at last, her husband came and carried her away, saying he was afraid of her dying there, lest the house should be made tapu and thus hinder me from using it again. During the war, Maketu, a principal chief of the hostile natives, was shot in a house belonging to a settler, which he was then plundering; from that time it became tapu, and no heathen would enter it for years.

The resting places of great chiefs on a journey became tapu; if they were in the forest, the spots were cleared, and surrounded with a fence of basket work, and names were

* The following is a Tupeke :

A ko te puru, ko te puru, koa,	The dancing, the dancing of the legs,
a tohe tohe ki aue ue	the striving the striving, that anger may be done away.
kia tu tanga tangai te riri	the anger cannot reach,
e kore te riri e tae mai	lest the stomach be pierced
ki kai wara kopu	stand firm like the comorant
Kawautia ko ahaaha te riri	and anger departs.—*Maori Gazette.*

† This, perhaps, may be the excuse of those heathen natives, who expose and abandon their sick; it is also something like the law of the leper.

given them. This custom particularly applied to remarkable rocks or trees, to which karakia was made, a little bundle of rushes was thrown as an offering to the spirit who was supposed to reside there,* and the sacred object was smeared over with red ochre. A similar custom prevailed when corpses were carried to their final place of interment. The friends of the dead either carved an image, which they frequently clothed with their best garments, or tied some of those of the dead to a neighbouring tree, or pole, or else painted some adjacent rock or stone, with red ochre, to which they gave the name of the dead; and whenever they passed by, addressed it as though their friends were alive and present, using the most endearing expressions and casting some fresh garments on the figure, as a token of their love. These were a kind of memorial idols. If a corpse was conveyed in a canoe it was never afterwards used, but painted red and drawn on shore.

An inferior kind of tapu exists, which any one may use; a person who finds a piece of drift timber, secures it for himself by tying something round it, or giving it a chop with his axe; in a similar way he can appropriate to his own use whatever is naturally common to all. A person may thus stop up a road through his ground, and often leaves his property in exposed places, with merely this simple tohu or sign, to show it is private, and it is allowed to remain untouched, however many may pass that way; so with a simple bit of flax a man secured the door of his house, containing all his valuables, or his food store, they were thus rendered inviolable and no one would meddle with them. The owner of a wood abounding with the kie kie, a much prized fruit, is accustomed to set up a pole to preserve it until the fruit be fully ripe; when it is thought to be suffici-

* Ka u ki mata nuku, Arrived at slippery point,
Ka u ki mata rangi, Arrived at break of day,
Ka u ki o whenua, Arrived here O earth,
He whenua he tauhou, The earth a stranger,
Hei kai mau, As food for thee,
Te ate o te tauhou, The shadow of the stranger.

ently so, he sends a young man to see if the report be favorable, the rahue is then pulled down; this removes the tapu, and the entire population go to "*takahi*" or trample the wood; all have liberty to gather the fruit, but it is customary to present some of the finest to the chief owner.

When Te Heuheu and nearly sixty of his tribe were overwhelmed by a landslip, with the village of te Rapa, where they resided, the spot was kept for a long time strictly tapu, and no one allowed to set foot on it; determined to make the effort, as several who were Christians had lost their lives in the general destruction, I told the natives I should go and read the burial service over them; viewing me as a tohunga or priest, they did not dare to offer any opposition. I went on the sacred spot, under which the entire population of a village laid entombed, and there read the burial service, the natives standing on the verge of the ruin, and surrounding heights.

It is evident therefore that the tapu arises from the will of the chief; that by it he laid a ban upon whatever he felt disposed. It was a great power, which could at all times be exercised for his own advantage, and the maintenance of his *mana*, or dignity, which in some respects corresponded with manorial rights; frequently he would make some trifling circumstance the reason for putting a whole community to great inconvenienience, rendering a road to the pa, perhaps the most direct and frequented, a grove, fountain, or anything else, tapu, by his arbitrary will. Without the tapu, he was only *he tangata noa*, a common man; this feeling long deterred many high chiefs from embracing Christianity.

Few but the ariki, or great tohungas, claimed the power of the tapu; inferior ones, indeed, occasionally used it, but its observance was chiefly confined to their own retainers, and was often disregarded with impunity, or avoided by giving a small utu or payment, but he who presumed to violate that of an ariki, did it at the risk of his life and property.

The tapu in many instances was beneficial; considering the state of society, absence of law, and fierce character of

the people, it formed no bad substitute for a dictatorial form of government, and made the nearest approach to an organized state of society, or rather, it may be regarded as the last remaining trace of a more civilized polity possessed by their remote ancestors. In it may be discerned somewhat of the ancient dignity and power of the arikis, and a remnant of the sovereign authority they once possessed, with the remarkable union of the kingly and sacerdotal character in person, as in that of the Lama; it rendered them a distinct race; more nearly allied to gods than men; their persons, garments, houses and everything belonging to them, being so sacred, that to touch or meddle with them, was sufficient to occasion death. The gods being no more than deceased chiefs, the arikis were regarded as living ones, and thus were not to be killed by inferior men, but only by those who had more powerful atuas in them; the victorious chief who had slain numbers, swallowed their eyes, and drank their blood, was supposed to have added the spirits of his victims to his own; and thus increased his mana or power; to keep up this idea, and hinder the lower orders from trying whether it were possible to kill such corporeal and living gods, was the grand work of the tapu, and it did succeed in doing so: during by-gone ages it has had a wide spread sway, and exercised a fearful power over benighted races of men, until the stone cut without hands, smote this mighty image of cruelty on its feet, caused it to fall, and like the chaff of the summer's threshing floor, the wind of God's word has swept it away!

HE RAKAU WAKAPAPARANGA, OR GENEALOGICAL BOARD.

3. Te Kahui Kapua and his chiefs, Kapua-nui, Kapua-roa, Kapua tautahi, Kapua-waka-roa-korero.

4. Rangi-tu-ana, Rangi-tu-Tawaki, Awhiro, Roto-pua.

The family of Whiro consisted of Monoa, Wai-tu-rou-rou-atea, Uri-hanga, Marama-nui o Hotu, Rakei-i-pingau; these chiefs were the heads of the tribe of Maru.

The persons who brought the flax, and made the sacred cord, with which the images were encircled, were Ure-manu, Taki-taki, with their sisters Rito-wara and Rito-maopo who were two great priestesses, from them it is said *Turia-te-ngairi*, the grand quarrel arose, which finally separated the tribes.

The following were chiefly reptile gods, who also ranged under Maru :—Tutangata-kino, Tu-uatai, Marongo-rongo, Tu-te koronaki, Pou-a-te-huri, Huru-kakariki, Huru-koe-koea, Te Rimurapa, Paouru, Paroro the High Priest, Witi-kikaeaea, Tangaroa-matipua, Karukaru, Tawaki, Te Mata, Awipapa-te-mango-a-ururoa, Te Mata-o-te rangi, Maru, Rehua, Taungapiki, Riri-o-takaka.

Uenuku appears to have been a leader on the contrary side of the house, and with him were one hundred and eighty chiefs; the Kahui Potona and the Kahui-torea of Kai Ranga, the Kahui-po-poutiti, Poutaha Poukorero; the Kahui-pepe, Pepe mua, Peperoto, Pepe te mui-mui. These assembled to hear Uenuku; but one uncourteous person Potaringa titia stopped his ears, and would not listen to him, whilst Potaringa a whea, better behaved, was attentive to his words. Potapua-waka was also a great orator in the Whare-kura; but half of the assembly, instead of paying any attention to what was said, amused themselves with singing waiatas or songs all the time.*

* Extract of an old Song :

Ki mai te tangata nawai ra-e,	The man will say,
Mau e ki atu	From whom, you reply,
Na te Kahui pou,	From the Kahui pou.
Na poutiti e,	From poutiti—alas.
Na poutaha e,	From poutaha—alas.
Na pou Korero,	From the post of talk,
Na Kapu taringa	From the perverse ears,
E tiki ki roto a Whare Kura-e, &c.	Brought within Whare Kura.

At first this temple was a grand place of union for all the tribes, but afterwards it became the source of discord. The tribes which assembled in it quarrelled. Kauika broke the staff of Mai-i-rangi, and this became the signal of anarchy and confusion; sorcery and witchcraft were then practised against each other, and at last they fought.

He Taunaha ki Kauika.	A gift promised to Kauika.
Ka mama Kauika tohunga,	Easy was thy work, O Kauika, the priest.
Ka mama Kauika wakarongo korero,	Easy was thy work, O Kauika, to listen to what was said.
Ka mama Kauika wakatamatama, i roto i whare kura.	Easy was thy work, Kauika, grinning within the walls of Whare Kura.

Waka-taupotiki set the building on fire, and a multitude perished in the flames. From that period it is said there has been no union amongst them—one tribe has ever since been opposed to another.

Such are the disjointed parts of traditions relative to this remarkable temple. They are interesting, and excite our conjectures as to their origin, since they must have been founded on something which once existed, and are the more singular from referring to a building erected for worship, having never since had anything at all corresponding to it amongst them. The Christian natives compare it to Babel, and say it caused their dispersion, and the confusion of tongues, as well as the subsequent state of enmity they have lived in with each other; that at first it resembled Solomon's temple, where all the tribes met together; it does indeed seem to remind us of the separation of the ten from the other two, in the reign of Rehoboam, who, like Kauika, broke the staff of peace and unity, by his folly; supposing this people to be descended from any of those tribes, this is just such a tradition as might be handed down from so distant a period; without letters, they could not be expected to preserve a fuller account. When Israel forsook the temple, which no longer continued to be a bond of union, then they worshipped

in high places and groves. Had these staffs any reference to the tree of life, and the tree of good and evil? or to the staff of beauty and bands?—See Zech. xi., 7—10; Jer. xlviii. 17.

The following tradition closely refers to the *Whare-kura*:—

When the temple was finished, they sent a messenger for Whiro and his sons,* to go as the chief speakers of Whare-kura; this invitation came from the tribes of Kauika, Wata, Kapua, and all the assembly; when the messenger reached Whiro, he said, I have come for you to be the tohunga or master of ceremonies for the house. Whiro replied, I cannot go there, but I will send my sons, Marama-nui-o-hotu and Tai-nui-o-aitu rourou-atea, therefore, return all of you together; the two sons of Whiro went and reached Whare-kura, where they were killed. They then sent other messengers for Whiro and his remaining son Monoa, to induce them also to go as tohungas for the house, but in reality to kill them; when they arrived, they said to Whiro, we have come for you, as your sons are not sufficiently learned for the office. Whiro replied, my knowledge is no greater than that of Marama-nui-o-hotu and Tai-nui-o-aitu-rourou-atea,† therefore I shall remain; but I am agreeable that Monoa should go in my place. Whiro said to his son, Seek counsel by the Niu; throw your stick, the *ara o te manu i te ra*, ‡ for perhaps your brothers have been killed; he therefore consulted the Niu—the omen was unfavorable, Monoa said to Whiro, his father, my stick is killed, then Whiro replied, go cautiously, and when you reach the house, do not enter by the door, but get upon

* Whiro and Tama te Kapua were the gods of thieving. They went on pou toko or stilts when going to steal, that their foot steps might not be seen, and the better to reach the high stages (watas) on which food was kept.

† "Kei au hoki heoti na no," this reply of Whiro has passed into a proverb, because all his knowledge had gone to his sons, whom he had instructed.

‡ In consulting the Niu, each one had his stick, to which his own name was given, and in throwing the stick, if the one representing the consulter fell under the other, it was a sign of the former's death.

the roof of the *pihanga*,* and there look in; Monoa went and arrived at the Whare-kura; the men of the house invited him to enter by the door, but Monoa refused to do so; remembering the advice which his father Whiro had given him, he climbed upon the roof of the house to the pihanga, and there looking in, saw the lungs of his brothers, which the priest was then waving to and fro in sacrifice, and this was the signal of flight to Monoa; when the men of the house perceived this, they went and pursued him; he hastened his steps, at the same time uttering this spell:—

Hopukia, hopukia,	Catch him, catch him, [you can,
Hopu ata, hopu ata,	Catch the light, catch the light if
E kore Monoa e mou,	Monoa will not be caught
I te ra kumutia,	in the day of his fear,
Tuaka paukina,	He has arisen and got away,
Te maiangi nui no tu,	He is light as the wind,
Te mahana no tu,	Warm as the wind.
Rere huru huru au,	I fly like feathers
Rere take take au,	I fly strong,
Rere au iho,	I fly down,
Rere au ake,	I fly up above,
I runga ano, tauranga,	Upon the perch.
Te kuti kuti, tauranga,	Afar off upon the bat's perch, out
Te awe awe,	of reach,
Tuku atu au kia mangi a manu,	Leave me to escape as the bird,
Rere houmea,	I fly as the houmea, a sea bird,
Tatu mai ata tu	Lie close to the earth,
Rarou ka hihiko,	Embracing its surface,
Ki te hau raro tukua,	Let the wind blow above me,
Tuku aiho i runga nei	Weary the legs of the pursuers,
Taka te ruhi,	let them be tired,
Taka te ngenge,	Let the strong wind blow against
Huri papa, &c.,	them, &c.

Monoa fled; he ran into the middle of a flock of kauwaus, cormorants, but they could not conceal him; he then ran

* Pihanga, an opening made in the roof to admit light, having a small roof over it to keep out the rain, this is not now used. It is probably the origin of a name given to a mountain near Rotoaira, which has a remarkable opening in its side.

into the middle of a flock of ducks; there also he was not hidden; he next tried to conceal himself in a flock of kuakas, sand pipers, but in vain, he then hid himself in a flock of toreas, large gulls, but to no purpose; he next tried a flock of karoros, penguins, but there he was not concealed, at last he ran into a flock of tara, a small sea bird seen in great numbers, and there he was completely covered. In vain did the pursuers search for him, they conld not see him, they returned, Monoa got up and cried, ke-ke-, the note of the bird, they all immediately arose, he then cried ko iewa, let us go, and the whole flock, tarai whenua kura, which covered the entire ground, flew away, Monoa escaped in the day of fear, *i te ra kumutia*, from the enemies who wanted that day to enclose him as in a bag.

The Maori, in his heathen state, never undertook any work, whether hunting, fishing, planting, or war, without first uttering a karakia; he would not even take a journey without repeating a spell to secure his safety; still he could not be said to pray, for, properly speaking, they had no such thing as prayer. As in war, they armed themselves with the most formidable weapons they could procure, and laid their plans with the greatest skill they possessed, so to secure the fruition of their desires, they used their most powerful means to compel the gods to be obedient to their wishes, whether they sought for victory over their foes, fruitful crops, successful fishings, or huntings, they called in the aid of potent incantations; when they planted their kumara, they sought to compel the god who presided over them to yield a good increase; when they prepared their nets and their hooks, they must force the ocean god to let his fish enter them; as the kingdom of heaven suffers violence, and the violent take it by storm, so the heathen Maori sought, by spells and incantations, to compel the gods to yield to their wishes; they added sacrifices and offerings at the same time, to appease as it were their anger, for being thus constrained to do what they wished them. Their ancestors were addressed as powerful familiar friends; they gave them offerings, and if it can be

said that any prayers were offered up, it was to them they were made.

The word *karakia*, which we use for prayer, formerly meant a spell, charm, or incantation; it may be derived from *ka*, to burn, showing the consuming power of the spell, and *raki*, to dry up, denoting its effects. I remember, many years ago, picking up in France a little book, published by authority, entitled "Every Man his own Physician," which contained spiritual remedies, such as Ave Marias and Paternosters, for most of the diseases to which the body is subject. This is precisely the character of the Maori religion; they have spells suited for all circumstances—to conquer enemies, catch rats, snare birds, and even to bind the obstinate will of woman,* to find anything lost, to discover a stray dog, a concealed enemy, in fact, for all their wants. These karakias are extremely numerous; a few may be given as examples.

A spell for the pigeon, that its oil may be transparent and abundant when roasted :—

Ka tahuna, ka tahuna,	Light, light,
Te ahi tapu e Tiki,	The sacred fire, O Tiki,
Ka kai te ata tapu,	Let it be kindled in the sacred morn,
Ho mai e Tiki he hinu,	Give oil, O Tiki,
Ka ki koe he wai kuku,	You say it is pigeon water,
Ka ki koe he wai ruru,	You say it is owl water,
Ka ki koe he wai kaka,	You say it is parrot water,
Ka ki koe he wai pitoitoi,	You say it is pitoitoi water,
Ka ki koe he wai perakaraka,	You say it is pirakaraka water,
Ka ki koe he wai tai,	You say it is salt water,
Ko te puna i whea ?	The fountain where is it ?
Ko te puna i Rangiriri,†	The fountain is Rangiriri,
Ho mai kia ringihia,	Give it, let it be poured out.

* Atu ahu, or charm, to induce a stubborn woman to accept the person who is disliked by her as her husband :—Te umu ma te kahu e hawe ma te karoro e kawe tua wairangi Tuapo hewa manuwairitua manawa rawrekau, mihi mai tangi mai ki au ki tenei tangata kino tenei to tane ko au. This charm is so powerful as to compel the lady to come from any distance. The offering made to the gods was called "manawa."

† Rangiriri is a celebrated fountain in the sea near Hawaiki, whence all fish originally came. Wai, water, poetically put for oil.

A charm to raise the wind :—

Hau nui,	Loud wind,
Hau roa,	Lasting wind,
Hau titi parerarera,	Violent whistling wind,
Keria te tupairangi,	Dig up the calm reposing sky,
Moi, moi,	Come, come.

Another, called Wangaihau, feeding the wind :—

Hikitia mai, taua kai	Lift up his offering,
Ki Uenga a te rangi tana kai,	To Uenga a te rangi his offering,
Kai, kai mai hu ngaro Rongomai,	Eat, O invisible one, listen to me,
Heke iho i te rangi tana kai,	Let that food bring you down from the sky.

A charm for a burn :—

I wera i te aha ?	It was burnt with what ?
I wera i te ahi,	It was burnt with fire,
Ahi a wai,	Fire from whom,
Ahi a Mauika,	Fire from Mauika,
Tikina mai wakahorahia,	Fetch me some fire, spread it out
Hei mahi kai ma taua,	As a food dresser for us two,
Wera iti, wera rahi,	Little burn, great burn,
Wera kia raupapa,	Burn be coated with skin,
Maku e waka ihi,	I will make it grow,
Maku e waka mana,	I will make it effective.

In worshipping or uttering their karakias, different ways were adopted, when an offering was made, it was held up by the tohunga above his head, whilst he uttered his karakia, and waved it about; this was called *He Hirihiringa atua*. In the south, where a small kind of image was used, about eighteen inches long, resembling a peg, with a carved head, *He waka pakoko rakau*, the priest first bandaged a fillet of red parrot feathers under the god's chin, which was called his pahau, or beard, this bandage was made of a certain kind of sinnet, which was tied on in a peculiar way, called *kaka;* when this was done, it was taken possession

of by the atua, whose spirit entered it; the priest then either held it in the hand, and vibrated it in the air, whilst the powerful karakia was repeated, or he tied a piece of string, formed of the centre of a flax leaf, round the neck of the image, and stuck it in the ground; he sat at a little distance from it, leaning on a tuahu, a short stone pillar, stuck in the ground in a slanting position, and holding the string in the hand, gave the god a jerk, to arrest his attention, lest he should be otherwise engaged, like Baal of old, either hunting, or fishing, or sleeping, and therefore must be awaked: having thus secured the attention of the god, he repeated his first karakia, in a quick singing tone; this being finished, he took a short piece of fern stalk, which he stuck into the ground; then gave the god another pull, uttered another karakia, stuck another bit of fern stalk into the ground, and thus continued until he had repeated all his karakias, which were counted by fern stalks, the same as beads are done by the heathen in Thibet; the god was supposed to make use of the priest's tongue in giving a reply, and the atua only entered the image for the occasion, the natives declare they did not worship the image itself, but only the god represented, and that it was merely used as a way of approaching him. They have a very great unwillingness to repeat their karakias, and never do so to strangers, the heathen natives think there is such power in them, that they cannot be even uttered without taking effect, the Christianized natives are afraid that the mere repetition would give the evil spirit power over them. The priest, when inspired, was really thought to have the spirit of the god in him; his body was violently agitated, he writhed as in great pain, rolled about his eyes, his arms quivered, and he seemed insensible to all external objects; then every word spoken was attributed to the god; when the answers were given, the symptoms gradually subsided, and the priest regained his usual composure. The reply was frequently given in such incoherent terms, that the priest only could interpret its meaning; the whistling of the wind—the moving of the trees—a flash of lightning—

a peal of thunder—a whirlwind—the flying of a bird—even the buzz of an insect—or anything which might occur, after uttering the karakia, would be regarded as an answer, and favorable or otherwise according to circumstances.

Dreams are very common vehicles of communication, the spirit being supposed then to visit the realms of Po, and hold communication with the inhabitants of the other world. They also consulted the Niu for such purposes (see Niu).* The priest was the usual companion of the chiefs, and he generally managed to make the responses of the god to suit their wishes, if his own feelings were the same; but at times, when the chief undertook any expedition which was not agreeable to his followers and the priest, it generally happened that the god also was adverse to the undertaking.

The natives had a kind of baptism, *He Tohi*, for their children: when the iho, navel string, came off, the child was carried to the priest; the ceremony commenced by the former being buried in a sacred place, over which a young sapling, either a ngaio, karaka, or kahikatea was planted, which, as it grew, was a *tohu oranga*, sign of life, for the child; the end of the *waka pakoko rakau*, idol, was placed in the child's ear, that the *mana*, virtue of the god, might be transferred to him, and the following karakia was repeated:—

Taria kia ahuatia to ingoa,	Wait till I pronounce your name.
Ko wai to ingoa,	What is your name?
Ko rongo to ingoa,	Listen to your name,
Tenei to ingoa,	This is your name,
Wai kui maneane.	Wai kui maneane.

The priest repeated a long list of names, and when the child sneezed, that which was then being uttered was the one selected, those repeated were of ancestors; the priest, as he pronounced the name for the child, sprinkled it with a small branch of the kokomiko or karamu; this act, *he tohinga ki te wai*, was their baptism; the naming

* Page 178.

of the child was called *te tuatanga*, or *pana pananga*. After this was done, three ovens were made; the first, which was very small, only contained one little basket of food, this was for the tino ariki, chief priest; the second at Taupo, where the female priests were the most highly esteemed, had a similar quantity, this was for one of them; the third oven, a very large one, contained food for all the guests; in the first a korimako was cooked, the sweetest singing bird of New Zealand: it was eaten that the child might have a sweet voice, and become an admired orator.

Taku kokomako wakahau	My korimako teacher come
No nga rake manawa	From the dense forest
Ki te tatika i pungarehu.	To the shore of pungarehu.

In imitation of this bird, which only sings in the morning, the high chiefs give their commands, and scold their slaves, with the first dawn of day.

The form of baptism was rather different in the northern part of the island to that of the south. There, when the infant was eight days old, the parents and friends assembled near an appointed place, by the side of a running stream. The priest procured a branch of the karamu, which was stuck upright in the water; the navel string of the child was cut off with a piece of shell, and fastened to the branch; the water which flowed round the *rawa*, branch, was sprinkled over the child, when it received its name; sometimes it was immersed. The following karakia was used:—

Tohia te tama nei;	Sprinkle this boy;
Kia riri, kia nguha;	Let him flame with anger;
Ka waka taka te watu;	That the hail may fall;
Ka tohi ki tai mo tu;	Dedicate him to the god of war;
Karo tao, karo mahuta;	Ward, ward off the spears, let them pass off;
Te toa rere, te toa mahuta;	Be nimble to jump about;
Karo patu, karo tao;	Shield off the blow, shield off the spear;
Te toa rere te toa mahuta;	Let the brave man jump about;
Ka tohia ki tai mo Tu.	Dedicate him to the god of war.

After the baptism followed a kind of exhortation :—

Hahau kai mau tangaengae ;	Clear the land for food, and be strong to work ;
Ko koe kia riri tangaengae ;	You be angry and industrious ;
Ko koe kia toa ;	You be courageous ;
Ko koe kia mahi ;	You be strong to work ;
Ko koe kia tahourahi.	You work before the dew is off the ground.

The following karakia was used at the baptism of female children :—

Tohia te tama nei ;	Name this child ;
He aha, he hau ora ;	What is it, a living breath ;
He hau rangatira ;	A Chief's breath ;
Kei runga kei te rangi ;	From the heaven above ;
Ka puha te rangi ;	The sky has breathed forth ;
E iri iria koe ki te iri iri ;	Be you baptized with the baptism ;
Hahau kai mau, tangaengae ;	Seek food for thyself with panting for breath ;
Haere ki te wahie mau, tangaengae ;	Go for firewood with panting for breath ;
Watu kakahu mau, tangaengae.	Weave garments for thyself with panting for breath.

In addition to the rite of baptism, was another resembling confirmation.

The infant was dedicated to *Tu*, the god of war; but he did not presume to fight, until he had received a second sprinkling. On this occasion the priest again used a branch of the karamu; each, on the declaration of war, assembled his own party, and went to a sacred stream ; at first, all sat down, but, after a time, stood up naked in the water, which they heaped up against their bodies, and threw over their heads ; after they had been sprinkled by the priest, he said,

Tena te au, te au ka noho,—	This is the spirit, the spirit is present,—
Te au o tenei tapu.	The spirit of this tapu.
Ka riri te tama ;	The boy will be angry ;
Ka nguha te tama ;	The boy will flame ;

Ka toa te tama;	The boy will be brave;
Ka wai korou te tama.	The boy will possess thought.
Tohia te tama nei.	Name this boy.
Kia riri, kia nguha,—	That he may be angry, that he may flame,—
Kia wakataka te watu.	To make the hail fall.
Makani ki tai, no Tu,	Dedicate him to fight for Tu.
Karo patu, ki tai no Tu.	Ward off the blow, that he may fight for Tu.
Te toa rere, te toa mahuta.	The man of war jumps, and wards off the blows.

Here the ceremony terminated, and the assembly, as if inspired, jumped up and rushed to the fight, while the priest repeated the following karakia, standing on some elevated spot, from which he could command a view of the battle:—

Tenei hoki te tuputupu wenua.	Thus also is the springing up of the earth.
Ka . . . . i . . . . ta.	Let not your breath fail you.

After the battle was over, the priest called those who survived, and enquired of each if he had killed any one, or taken any prisoners; all who had been in battle before delivered up their weapons to him, who then deposited them in the house where they were kept; those who had fought for the first time were called, and asked if they had killed any one; if the person addressed replied in the affirmative, the priest demanded his weapon and broke it in pieces; this was the invariable custom with young warriors, when they had imbued their hands in the blood of their enemies. The priest having afterwards assembled them together, used the following words, which were called the *Haha,* breath—

Ha—ha—ha—	
Tena te hau, te hau ka wangai,	This is the wind, the wind is feeding,
He hau hinga—	The wind descends—
He hau ora, oi!	The wind is prosperous.
Ko tamangemange o Tu.	The many sacred things of Tu.

He hau hinga.	The wind descends.
He hau ora, oi ;	The wind is prosperous.
Te hau ora o Tu.	The living wind of Tu.

The natives regarded the wind as an indication of the presence of their god, if not the god himself.

After this ceremony, the youths were considered as men, though they were narrowly watched, for some time, by the priest, and were even liable to be put to death if they broke any of the sacred rules of the tapu ; they could not carry loads, cut their own hair, or plait a woman's ; if one of them were discovered by the priest doing any of these things, he assumed his authority, and pronounced sentence of death by saying, Go away ! Go away ! This so affected the person to whom it was addressed that it was quite sufficient to kill him.

There was another ceremony performed after fighting, which was supposed to confer a benefit on all who had been engaged in the battle, and were successful in killing or making slaves. It was called *he pureinga,* a taking off that sacredness which had been put upon them before the fight ; or, in other words, removing the tapu.

Tena te hau.	There is the wind.
Te hau ka riri.	The wind rages.
Te hau ka wangai.	The wind is feeding.
Te hau kohirunga.	The wind which gathers above.
E hau hinga !	O wind subside !
E hau ora, o . . . . i !	O living wind !
Ko tamangamange o Tu.	O sacred things of Tu.
Haia te hau, haia.	Loose the tapu.
Te ati tupua.	The god of strength.
E tau haia te ati tawito.	Let the ancient god dismiss the tapu.
E . . . e . . . e . . . te tau haia.	O . . . o . . . o . . . the tapu is taken away.

The natives when marching or sailing, if they wished to be filled with the spirit of war, appealed to the priest and

invoked his aid, when he stretched out his arm at full length, and used the following prayer :—

E te rangi homai he riri !	O heaven, give us anger.
E te atua, homai he riri !	O god, give us anger.

Another was uttered when they were alarmed by any sudden inroad of the enemy; it was used by the *toa*, or warrior, whilst putting on his belt and mere, which he took from his resting place, where they formed his pillow, as it was the head which gave them sanctity :—

Tukia i roto te wara waka-arahia :	They thought of killing me in the house, but I have arisen.
Ka riri te mata o Tu.	The face of Tu is angry.
Ka nguha te mata o Tu.	The face of Tu flames.
E Tu, wahia te rangi.	O Tu, divide the heavens.
Homai taku tu kia numia.	Give me my strength to abide,
Kia rawea,	That I may be quick to take.
He maro riri, he maro nguha;	Long and strong anger and flaming ;
He maro kaitaua ;	Strong to devour the battle ;
He maro takarokaro whenua.	Strong for the play of war.

When they went to war, they were separated from their wives, and did not again approach them until peace was proclaimed; hence, during a period of long-continued fighting, they remarked that their wives were widows. In time of war they used to signal one another; this was done by different kinds of whistling, or a large speaking trumpet, made of flax leaves, five or six feet long, which could be heard from a great distance.

When a party attacking a pa had forced an entrance, they generally killed all within it; at the time of the slaughter, the victors pulled off a lock of hair from each victim, and also from those they saved as slaves, which they stuck in their girdles. When the carnage was over, they assembled in ranks, generally three deep, each party being headed by its own *tohunga*, to thank their gods, and propitiate their favor for the future; when all the necessary arrangements were made, each gave the *tohunga* a portion of the hair

they had collected, which he bound on two small twigs of koromiko; these he raised above his head, one in each hand, the people doing the same, except that they used twigs without any hair; they remained in this posture whilst the priest offered a prayer for the future welfare of the tribe. He then cast the twigs with the hair bound to them from him, as did the warriors theirs, and all joined in this *puha*, or war song—

Tupeke! tupeke! rua tupeke!
Raro tirohia mai taku kotore:
Ae miro-miro, he weta-weta, ki te kai a te ika:
Ka pepeke ruaki i te kai a te ika, ka tupeke!

Then standing quite naked, they clapped their hands together, and struck them upon their thighs, in order to take off the tapu from their hands, which had been imbued in human blood; when they arrived near their own pa, they marched slowly, and in order, towards the house of the principal tohunga, who stood in his *wahi tapu*, or sacred grove, ready to receive them; as soon as they were about one hundred yards from him, he called out, *I haere mai i hea te tere o Tu?* Whence comes the war party of Tu?—Whereupon he was answered by the tohunga of the party, *I haere mai i te kimihanga te tere o Tu.* The war party of Tu comes from the search.—*I haere mai i hea te tere o Tu?* From whence comes the war party of Tu?—*I haere mai i te ranga-haunga te tere o Tu.* The war party of Tu comes from the stinking place.—*I haere mai i hea te tere o Tu?* From whence comes the war party of Tu?—*I haere mai i runga; i haere mai i raro; i haere mai i te huru manu; i haere mai i te takitaki; i purongo ki reira; i korero rongo ki reira.* It comes from the south; it comes from the north; it comes from the thicket where birds congregate; it comes from the fortifications; it made speeches there; it heard news there.

When they got near the principal tohunga, the warriors gave the remaining locks of hair to their own priest, who went forward and presented them to the chief one; he

offered them to the god of war, with many prayers. They then performed the *tupeke*, or war dance, and clapped their hands a second time.

The slave of the tohunga belonging to the war party then made three ovens, in which were placed the hearts of the principal warriors slain. When they were cooked, the chief tohunga took a portion, over which he uttered a karakia, and then threw it towards his god, as an offering. Having eaten all the food of the three ovens, he took the tapu off the warriors, and they were permitted to *tangi*, or cry, with their relations. The women came out armed, and if any of the attacking party had been lost in the assault, they fell upon the slaves, and killed as many as they could.* Among the Taupo tribes it was not lawful for women and girls to eat human flesh, though this restriction does not appear to have extended to other parts of the island.

This karakia was used to propitiate Maru, for success in war. It was accompanied with the offering of a pig, or other food, which, when cooked, was placed before the priest, who repeated the following words whilst tearing it in pieces; he afterwards devoured it:—

Ko pi, ko pi te ata, ka kai ana,	Dark dark the morning when you shall eat,
Kia kai koe i te kai ngaki o tou wanaunga	And you shall eat of the food your fathers have planted,
Tenei tou kai i kai namu ai,	This is your food, the sand fly shall you eat,
Kia wangaia kai namu ai.	The sand fly shall be your nourishment.

* When Hongi returned from a war expedition, the widow of one of his chiefs, who had fallen in battle, rushed down to the canoe as it approached, loudly demanding *utu*, revenge, for her husband's death. There were many captives on board; she jumped into the canoe with a hatchet in her hand; the poor fellows knowing that their doom was sealed, without a murmur, of their own accord laid their heads over the sides of the canoe, and met their fate from her hands; sixteen thus fell victims to her fury. Mr. Puckey, an eye witness, narrated the circumstance to me.

This is a jeering song, the food of their forefathers planting was war, which sent those who indulged in it to the Reinga, where they would feed on the sand fly, the food of spirits.

Before going to war, an offering was generally brought to the priest who placed it before him, and, having uttered these words, eat it :—

Ka mama i te umu o te riariaki, o te hapahapai,	Light is the oven of the great ariki, the lifter up,
Ka mama i te umu o te Tutawaki,	Light is the oven of Tutawaki,
Ka mama i te umu o te wakauwanga,	Light is the oven of the worshippers,
Ka mama i te umu o te tirohanga.	Light is the oven of the beholders.

When a war party returned from a fight, if they had been unsuccessful, the priest met them with a large branch in his hand, as an expiatory offering, and uttered this karakia :

Nau mai ! I haere mai koe i hea ?	Welcome ! Whence do you come ?
Tenei au, I haere mai au i te pikinga a rangi.	Here I am, I come from the ascent to heaven.
Nau mai ! I haere mai koe i hea ?	Welcome ! Whence do you come ?
Tenei au, I haere mai i te kakenga a rangi.	Here I am, I come from the descent of heaven.
Nau mai ! I haere mai koe i hea ?	Welcome ! Whence do you come ?
Tenei au, I haere mai au i te ngakinga i te mate o Wahieroa.	Here I am, I come from working the death of Wahieroa.
Hikitia mai tau rakau ki runga te wata ;	Lift your weapon above upon the altar ;
Tau rakau kia kai mai koutou ;	Your weapon, that you may be permitted to eat ;
Tau rakau hikihiki taiaroa,	Your beautiful weapon, lift it up on the sacred stage ;

Hikihiki taiaroa, tai notinoti piopio.	Lift up your weapon with a loud, loud cry.*

Each tribe, or Hapu, had its own Tau, or war cry; that of Mamaku's tribe in Upper Wanganui is—

Unu unu te puru o tuhua,	Pull out the plug of the inland tribes,
Maringi te wai o Puta.	Pour out the water of Puta.

When the hostile parties at last were inclined to make peace, they met together, and repeated the following karakia:—

Ka hongi maru, ka hongi ki a Uenguku.	Maru salutes Uenguku.
Ka hongi a Uenguku ki a Maru.	Uenguku salutes Maru.
He apito, he awanga.	A curse and its removal.
Mania te mania, weo te weo.	A slipping of the foot met with a slipping of the foot.
Korero ka toe toenga nui karanga ra.	Angry speeches met with angry speeches.
Tena ano ka riro i a Uenu.	A bitter contention departs at Uenguku's call.
Taku waewae te maku i te uru Hawaiki.	My foot slips away from the offspring of Hawaiki (the angry race).
He pito aruhe he pito korero.	Let the end of a piece of fern root be the end of our talking.

Maru the god of war—Uenguku the god of the rainbow, the sign of fine weather after a storm.

The usual way of proclaiming war and inviting friends and allies to join in it was by sending baskets of human flesh to them. Immediately after a battle the bodies of the slain were cut up, the bones taken out and the flesh packed up in baskets and sent by swift messengers into every part. Whoever received the present and partook of it, thereby im-

* For much of this information, which relates to the Rarawa, I am indebted to the Rev. J. Matthews, of Kaitaia.

plied that he accepted the invitation; so in Israel, when Saul heard of the threat of Nahash against the men of Jabesh, he hewed a yoke of oxen in pieces and sent the flesh throughout all the coasts of Israel (See 1 Sam. xi., 7, and Judges xxx., 29).

In former days war was generally waged every summer, it was the regular occupation of chiefs, if they did not engage in it, they were said to have *nga ringa ringa mahi kai*, the hands of husbandmen, this was the reproach of a Ngapuhi chief, who was killed by a Wanganui native; he was told he had the hands of a laborer and not those of a warrior, as he did not kill him at once, but so clumsily as to cause him to linger for several hours.

A gentleman was not considered to have finished his education until he had joined a war party and slain his man, as sure as summer came, war accompanied it, this seems to have been almost the same everywhere; it was so in Israel and the surrounding countries (see 2 Sam. xi., 1), even amongst ourselves the custom has scarcely ceased of noblemen sending their sons to learn the profession of arms, as it is politely termed. Some even yet go to Austria, Prussia, or Russia to acquire this accomplishment in the greatest perfection.

When Commodore Wilkes of the American Scientific Expedition came into collision with the Fiji natives, and compelled them to sue for peace, they did it by sending a young female with a white cock in her hands as a peace offering; as she was not accepted two young daughters of a very high chief were next offered to him.

This is also a Maori custom. Pomare, a great chief of the Ngapuhis, in the Bay of Islands, did the same to the Governor, Sir J. Grey, as a token of his desire to make peace, he sent his two daughters to him as a present, and both he and they were greatly offended because they were not accepted. One of the officers however then stationed in the Bay was not so fastidious, he secured one, and some one else the other.

The name of the one taken by the officer was Nga Huia,

which is that of the bird most highly prized in New Zealand, on account of its feathers. They continued to live together until the officer's company was ordered down to Wanganui, full four hundred miles further to the south. Though her partner left her she was determined not to be abandoned, but actually undertook the journey on horseback, an extraordinary attempt then, as it had never before been done there being no roads, it was the more wonderful in a country like New Zealand, filled with dense forests and deep morasses, rugged mountains and rapid rivers; still love carried her through, and enabled her to overcome all these natural difficulties. She went by Maunga Kahia to the Wairoa, thence to Kaipara, Waitemata, Waikato, and so into the interior to Taupo, thence to Ahuriri, and crossed over to Otaki. Being the eldest daughter of so great a chief as Pomare she was there received with the greatest respect, and a large cortège of young chiefs attended her to Wanganui, which she reached at the head of a cavalcade of fully sixty; her entrance was that of a princess, and caused quite a sensation; she found her partner, again lived with him, and some time afterwards gave birth to a daughter, a very fine fair child; it was brought to Putiki for baptism, and named Nota Elwes, the former being the Maori pronunciation for North Star, a ship of war in which her father, Pomare, had been confined, having accepted a summons to meet the Governor he was detained as a prisoner although a flag of truce was then flying. The name was given to commemorate the treacherous act. She continued to reside at Wanganui for a period of about two years, when the officer received the news of the death of some relative by which he came into possession of a large property, he obtained permission to return home, and left poor Nga Huia and his child, with the promise of sending for them; no letter ever arrived, she waited, and waited but in vain, then again returned to her father and gradually pined away. It is said that when Nga Huia returned home she showed her father a heitiki, which she had given her husband, but when he abandoned her, as it was a greatly prized jewel of her family,

she got it restored, her father said, if you took it back again after having given it to him it is an aitua, an evil omen, you will certainly die, and so she did. She was a fine, tall, commanding looking woman.

Her father, Pomare, soon followed her to the grave. Her partner is now a man of wealth, and poor Nota Elwes, her child, who survives, has been abandoned by her unnatural father, as well as her mother, the once well-known and admired "Nga Huia." Such is a short episode in the history of New Zealand.

THE PROW OF A WAR CANOE.

A FISHING HUT.

CHAPTER X.

FISHING CEREMONIES.

The Religious Ceremonies connected with fishing were very singular. The day before they went to sea, they arranged all their hooks around some excrement, and used a karakia, which will not bear repeating; in the same evening the following invocation was uttered:—

E te pu nei, e te weu nei,
E ki konei hoki koe,
Ka wano te tama nei,
Ka tangiwaraue,
Ko ia ka uru atu,
Ko ia ka urumai
Ko ia ka uru to hai,
Keuwea mai te pu mai,
Te weu mai te keuwenga mai,
O te matua nui, i a matua nui ra,
Ko ia i te kewenga mai,
O te matua nui ra, ko ia hai.

O ye roots and little roots,
Soon will your trunk depart (being made into a canoe),
Soon will it be separated from its branches,
Soon go out to sea,
Soon return again;
Soon will it be finished;
Lift up the trunk, the root of the great father remains, separated from him,
This is the launching of the great father the trunk, truly this.

In each pa, different individuals were appointed for the several karakias, one for the kumera, another for fishing, and so on; when they reached the sea, and all the hooks were duly arranged (being stuck in the raupo, with which the joints of the side plank of the canoe were covered), the tohunga set apart for fishing commenced the following prayer, standing up and stretching out his arms :—

Tahuri mai, tahuri mai e Maru,	Turn to me, turn to me O Maru,
Tahuri mai e Henga,	Turn to me O Henga,
Tahuri mai e Kahukura,	Turn to me O Kahukura,
He tapatua ko i uta,	Be favorable on shore,
Ha tapatua ko i tai,	Be favorable on sea,
He tapatua Tane,	Be favorable O Tane,
He tapatua Tangaroa,	Be favorable O Tangaroa,
Ko tapatua a te hiri,	Be favorable at the sailing,
Ko tapetua a te hara,	Be favorable to do away with sin,
Ko tapatua a te manuka,	Be favorable to take it from the mind,
Ko tapatua a te ngahoa,	Be favorable to take away headache,
Ta tapatua Tane,	Be favorable to Tane (the tree, *i.e.* canoe),
Tangaroa e au ko i uta,	Tangaroa (sea), let thy current flow fair,
E au koi tai e au Tane,	Let it set in from the shore for the canoe,
E au Tangaroa,	Let it set in seaward,
Ko te au a te hiri,	The current is unloosed,
Ko te au a te hara,	The current is freed from sin,
Ko te au a te manuka,	The current is freed from the mind,
Tena te au ka wiwi,	Behold the current is gained,
Tena te au karawhe,	Behold the current is held,
Tena te au ka mou,	Behold the current is firm,
Mou ki mua waka,	Gained before the canoe,
Mou ki roto waka,	Gained by the side of the canoe,
Mou ki tu ta mua a Tane,	Gained beyond the canoe,

Mou ki tapu kaha nui o Tangaroa,	Gained in the midst of the fish,
Te waka tauiratia ana mai e koe,	The canoe is rendered sacred,
Te kaha Tane, Tangaroa ko taku,	The strength of Tane Tangaroa is my strength,
Kaha, ko te kaha awai,	The strength of whom ?
Ko te kaha a Tama Titoko,	The strength of Tama Titoko.
Tena te kaha ka wiwi,	Behold this is the strength gained,
Tena te kaha ka rawe,	Behold this is the strength acquired,
Tena te kaha ka	Behold this is the strength held,
Mou, ki mua waka,	Before the canoe to be held,
Mou ki roto waka,	In the midst it is held,
Mou ki tu ta mua o Tane,	Before Tane it is held,
Mou ki tapu kaha nui o Tangaroa,	In the midst of the fish,
Mou ki tenei waka,	Gained by this canoe,
Mou ki tenei tauira,	Gained by this spell,
Ko koe te waka tauiratia,	You are rendered sacred,
Ana mai e koe te kaha,	You are made strong,
Tane Tangaroa te wanatu,	Tane Tangaroa render prosperous
Taku kaha nei ki ware pouri o Tangaroa, i tai,	My strength in the dark house of Tangaroa (deep sea),
Te homai,	From the sea the giving,
Te herea,	From the sea the binding,
Te notia,	From the sea the fastening,
Te nota,	From the sea the holding,
Te waka maua ki tenei kaha,	From the sea the retaining by this strength,
Te wanatu taku kaha nei,	The prospering my strength,
Ki ware huakina o Tangaroa i tai,	The opening of the door of Tangaroa's ocean house,
Te homai te herea te waka-maua,	The giving, the binding, the holding firm,
Ki tenei kaha,	By virtue of this spell ;
Tena te kaha ka wiwi,	This is the strength gained,
Tena te kaha ka rawe,	This is the strength obtained,

Tena to kaha ka mou,	This is the strength held,
Mou ki mua waka,	In front of the canoe,
Mou ki roto waka,	On the side of the canoe,
Ko koe te waka tauiratia ana mai,	You are strengthened by the spell,
E koe te kaha Tane Tangaroa,	With the strength of Tane Tangaroa,
E rarawe taku ure ngaua.	The biting of the fish has begun.

The first fish caught was returned to the sea, a karakia being previously uttered over it, to cause it to bring abundance of fish to their hooks. If the kahawai only was taken, the women were not allowed to partake; if a tamuri or other fish were caught, they were then permitted to eat; but the first fish taken belonged to the priest. On returning home, if very successful, three ovens were tapued:

The first was called *He Marae*, for the elders;
The second ,, *Te Ikahoka*, for the priest of the canoe;
The third ,, *Te Tukunga*, for all the party.

The priest took a fish, and pulled out a *piha*, or gill, then taking it to a sacred place, and holding it suspended by a string, he uttered this invocation to the gods:—

Te ika te ika i Waitotara,	The fish the fish of Waitotara,
Te ika te ika i Whenua Kura,	The fish the fish of Whenua Kura,
Te ika te ika i Patea,	The fish the fish of Patea,
Te ika te ika i Tangahoe,	The fish the fish of Tangahoe,
Te ika te ika i Waengongoro,	The fish the fish of Waengongoro,
Te ika te ika i Kawia,	The fish the fish of Kawia,
Te ika te ika i Taranaki,	The fish the fish of Taranaki,
Te takina mai hoki te ika,	The drawing to us the fish,
Ki tenei rua ki tenei one,	To this deep hole, to this bank,
Te ika ki tenei papa,	The fish to this ledge of rock,
Te ika ki tenei au tapu,	The fish to this current made sacred,
Te ika ki te au tapu nui no Tane,	The fish to this current made sacred by Tane,*

* Spoken ironically, being the land, *i.e.*, the oven.

Ki te autapu o Tangaroa te ika,	To the sacred current of Tangaroa.
Teretere te ika,	The fish swim,
He ika waka mou kaha hai,	The first fish is caught,
Tena te ika ka moe,	Behold the fish killed,
Ko te ika o te rua,	The fish of the deep hole,
Ko te ika o te one,	The fish of the bank,
Te ika o te hohono,	The fish of the deep.
Tena te ika ka taki ki mua,	Behold the fish is drawn before,
Ka taki ki roto,	Is drawn to the side,
Ka taki ki te turanga,	Is drawn to the landing,
Ka taki ki te kainga,	Is drawn to the village,
Ka taki ki te au tapu nui no Tane,	Is drawn to the sacred current of Tane,*
Ki te au tapu nui o Tangaroa.	To the abode of Tangaroa.

In former days, the hunting of the rat was an undertaking of some importance, and required a large number of persons to assist in it, as not only were a great many traps required, but also roads had to be cut, which were made with much care, as the slightest obstruction was sufficient to ruin the undertaking. When the hunting party had assembled, this karakia was sung:—

Taumaha ki runga,	Give thanks above,
Taumaha ki raro,	Give thanks below,
Ki taku matua wahine,	To my mother,
I ti ai taku kiore,	My rat squeaks (it is caught)
Ma te reke taumaha taumaha,	For thy coming thanks, thanks,
E taka te po,	Night suitable falls,
E taka ki tuhua,	Inland it falls,
E taka te ao,	Day falls,
E taka ki Karewa,	At Karewa it falls,
I tutu ai, he kiore,	What is that standing up? it is a rat.

The hunting party then cut a line through the forest, carrying it up hill and down, however great the declivity; this was often many miles long. There were generally two roads made, one parallel to the other; along them were

* See Note on preceding page.

many *tawiti* or traps placed. The first was called *tamatane*, the second *tamawahine*. If a rat was taken in the first, there was certain to be a failure along the whole line; but if in the second, they then made sure of having most of the traps filled; these were baited with miro and other berries; the bait was called a *poa;* when the first rat was taken, the following karakia was used :—

Tai tai ki runga,	Tap tap above,
Tai tai e rangi,	Tap tap, O heaven,
Ko taitai o tu pahua,	The tapping of the hungry,
Ko taitai o te wairua toa,*	The tapping of the strong spirit,
Ko taitai unuhanga,	The tapping which produces food,
Tena ko taka o te wairua toa,	Behold the knawing departs,
Marie ki tenei,	food will come,
Taitai awa,	Tap tap hungry,
Ko tenei taitai,	Thus tapping,
Ko taitai unuhanga,	The tap tap drawing forth
Te poa ki runga,	The bait above,
Te poa e rangi,	The bait, O heaven,
Te poapoa tukia,	The bait giving out its fragrance,
Poahaunga,	The bait strong smelling,
Poa kakara tukia ki tenei,	The fragrant bait placed for this purpose,
Poa haunga ki tenei poa,	The strong smelling bait, this is the bait.

They commonly caught several hundred in one hunting, and were out many days: when all the rats taken were collected together, then they made first an oven—*hangi atua*—in which they put a rat, as an offering of the first fruits of the chase to the Atua; this was lifted up on a stage, and then the priest used the following karakia :—

Te kaha ko ia unuhanga,	The smell is drawn out,
Ko ia komokanga,	It enters the nostrils,
Ko ia puakanga ki waho,	It spreads in the air,
He popo, popo ngaruru,	The bait is perceived by its fragrance,

* The spirit of hunger.

Te huia mai,	The assembling,
Te katoa mai,	The numbering,
Ko taumaha atu ki tau,	The thanskgiving,
Maha a Rongo,	To Rongo,
Ka ma tama kiri,	For the rats living in the bark of trees,
Ka ma te ware rakau,	For that is their house,
Te rangi akinga,	Heaven brings them
A Ware Rakau,	From their homes in the trees.

A second oven was made, in which two rats were cooked; this was sacred to the priest; a third oven had about ten in it; this also was for the priest; a fourth had a large number in proportion to those employed in the hunt, for whom it was sacred; the fifth oven had a still larger number in it, for all in common; but no one touched the food until the offering and karakia to the atua had been made.

The general size of the Maori rat is about one-third that of the Norway; it was formerly very abundant; but now, from one cause or other, is nearly extinct; its two grand enemies are the cat and imported rat; this little animal is said to run only in a straight line, if the roads made for it were at all crooked, it turned off where they diverged, and ran into the forest. The rat was formerly prized for food, and said to have been very fat and delicate eating; much oil was extracted from it.

Nearly allied to these supposed charms or spells was *makutu*, or witchcraft.

When a native had, or fancied he had, received an injury from another, he sought the destruction of his enemy by witchcraft, if he could not obtain it by other means; if he had a pig stolen, he would say, go away, my pig, without a payment; he then took a branch of tree, and went to a spring of water, used incantations to his atua, until the person who had injured him appeared before him, when this was the case, the bewitched person was sure to die, but then it also endangered the other's life as well. The person

who wished to bewitch another, sought to obtain something belonging to him—a lock of hair, a portion of his garment, or even some of his food; this being possessed, he uttered certain spells over it, and then buried it; as the article decayed, the individual also was supposed to waste away; this was sure to be the case if the victim heard of it, fear quickly accomplishing his enemy's wish; the person who bewitched another remained three days without eating; on the fourth he eat, and his victim died. The natives were afraid of their food being bewitched; when they embraced Christianity, they were very particular in asking a blessing on it, to prevent the evil wishes of their enemies from taking effect.*

The power of bewitching was not confined to the priests, but supposed to be possessed by every one, a simple wish often being sufficient; many instances have fallen under the notice of the Missionaries, where those bewitched have died, although unaware of their being so. In the early days of the Mission, those who opposed the Gospel tried by witchcraft to destroy the preachers of it; this was frequently practised upon several of our members, and it is remarkable, that the individuals who made the attempt, died themselves shortly after, which was attributed solely to their having failed in injuring the parties sought to be destroyed, this was the case twice with individuals who endeavoured to makutu the Missionaries of Otaki and Wanganui; at the latter place, one who sought his death was a head chief, he was the very first person killed in the war, which immediately afterwards broke out; two others attempted the same, and they also shortly after died; the fact that they have been unable to injure us in this way, has caused many to embrace the Gospel, as they ascribed our safety to the greater power of our God.† I

* A native put a question to me relative to food on which a blessing had been asked,—Is it right to give even a bone of food thus sanctified to a dog? I replied, that we only asked a blessing on the portion consumed, and not on what was left. He might therefore give his dog the fragments.

† The relatives of Maketu, the chief who had uttered the curse, came, after

once heard a story of an Irish sailor, who fancied he had been bewitched by a native; poor Paddy became alarmed, and anxiously demanded what he should do to get free; he was recommended to go to the tohunga, who had bewitched him, with a handsome present in his hands; the advice was adopted, Paddy was graciously received, and gravely ordered to open his mouth, when the other spit into it, and then told him he might rest satisfied, no evil would befall him, for he had made him *noa*, or removed the spell.

One of our countrymen living at Mokau, a swearing, blaspheming fellow, was thought to possess this power, from some individual who had been cursed and sworn at by him, suddenly dying; the natives afterwards had the greatest fear of him, and even Poutama, the head chief, who was in general an overbearing man, was quite afraid of the fellow; he had sold some pigs to him, but did not dare to ask him for payment, and he, being a rogue, never gave any.

The natives had a way of divination by means of sticks; this was called Niu. Herodotus relates that the Scythians had a similar mode. Ezekiel speaks of divination by a rod or wand, and probably Hosea alludes to the same, "My people ask counsel at their stocks, and their staff declareth unto them." (Hosea iv. 12.) The pur alluded to in Esther may have resembled it. (Esth. iii. 7.) Each chief had a particular name for his own stick; thus, that of one chief was called *Te ata mounu;* of another *Te manu i te ra;* and a third *Tongo hiti.* The person consulting the Niu went out in the morning before it was light, so that no one should have been before him, which would destroy the power of the consultation; taking his stick, a short thin one made of the mahoe, in his right hand, and another representing the enemy in the left, he went and stuck a third in the ground for the tapu; and placing the two sticks together, one across the other, he uttered a karakia, then threw them

his death, and demanded whether I had not also cursed him, and thus been the cause of his being killed, thinking my curse had proved the most powerful. I replied, Ministers never curse even their enemies, as Scripture bids them bless and curse not. They went away quite satisfied.

in front of the third, and it was according to their position that the consulter ascertained whether any one was travelling on the road, whether they were friends or foes, and if the latter, whether they would be conquered or not.*

Different tribes had various ways of consulting the *Niu*, but the practice was general throughout the land. A spirit called *Korohaha Tu*, was supposed to reside in the sticks.

The following was a karakia used when the divination was made with the hands, and therefore called *He niu ringa-ringa* :—

Kia mana tenei niu ;	Let this niu be strong ;
Tenei te niu ka rere ;	This is the niu, there it goes ;
He niu na Paki	A niu of Paki.
Ko te he kia puta.	The bad let it be seen.

Whilst this was being said, the person kept clapping his hands together ; if the fingers locked within each other, it was a good sign for a party wishing to pass along a road, in time of war, they would succeed, and arrive safe ; if, however, the finger ends rested one on the other, it was a sign they would be stopped ; if two of the fingers entered and two were arrested, it was a sign they would only meet with a travelling party.

* If the stick representing his tribe fell above the other, it was a favourable sign ; if below, a bad one.

With them, as with the heathen in general, the most trifling things are invested with the greatest importance ; thus, the cutting the hair (purei) was done with much ceremony, and repeating many spells ; the operator was made *tapu*, for this service, and until he had finished, could not feed himself, or engage in any other employment. When the hair was cut, a portion was cast into the fire, and the following karakia was uttered :—

Oe he pikinga he kakenga,	Piki mai te rangi tua toru,
Ka e kei tua, kei waho kei tuatua,	Piki mai te rangi tua wa,
Kei te karawa kei te ranginui e tu nei,	Piki mai te rangi tua rima,
Piki mai te rangi tua tahi,	Piki mai te rangi tua ono,
Piki mai te rangi tua rua,	He rangi he hei te uru. — uru.

This was a karakia to avert the bad effects of thunder and lightning, which were supposed to be occasioned by this potent operation.

The word Niu is also used in Tonga for a divination by means of a cocoa nut, which is spun upon the ground, and according to its motions a favourable or unfavourable omen is drawn.

It is remarkable, that although the natives had innumerable karakias and rites, yet they had no stated festivals, or any days more sacred than others, nor had they a system common to all; their religion, indeed, may be regarded as of an individual rather than of a national character, each one being independent of his neighbour, and at liberty to follow his own ideas; although there were persons called priests, who officiated on certain occasions, such as before entering upon a war expedition, planting or reaping the kumara, fishing or hunting; still this did not interfere with each one's individual right to use whatever karakias he might think fit, and whenever he pleased. In this respect they differed from most nations, which in general are so tenacious of any interference with the rights and privileges of the constituted priesthood.

The freedom in spiritual matters naturally caused a great diversity of rites and customs; often what was practised in one place, would be quite different from that in another. This chiefly depended upon some individual, whether a tohunga or not, who was supposed to be more gifted in one department than another; for instance, the chief of Waitotara was considered to be profoundly wise in the stars, knowing all their names and powers; his people therefore became the chief worshippers of the heavenly bodies, and there the only resemblance to a stated period of worship existed, for each star had its karakia when it was in the ascendant; so also was it with the moon, which the chief of another place was supposed to be the best acquainted with; he had a karakia, when the new moon appeared. In one place, the *hurihanga tau*, or new year, was celebrated with a karakia; in another, the most sacred day of the year was that appointed for hair cutting; the people assembled from all the neighbouring parts, often more than a thousand in number; the operation being commenced with karakia, the operator and his obsidian, substitute for scissors, being thus rendered peculiarly sacred.

The piece of obsidian too, with which the hair was cut, had this karakia uttered to render it efficacious:—

Mori mori ta kiki,	The hair is gone,
Mori mori ta kaka,	The hair is shorn,
I te waruhanga a te mata,	By the cutting of the stone
Ko i to ko ata	The head is as bare
I taku ipu waka iroiro.	As the calabash.

In some places, the hair was cut only in the morning; in Taupo in the evening; the hair in other parts was laid upon the *tuahu,* or altar, whilst the karakia was uttered, and left there, the tuahu being in the wahi tapu, or sacred grove.

Tapatapa, or Tukutuku, to curse, was a way of obtaining revenge. To call any object by the name of a chief, and then strike or insult it, was regarded as a Kanga or curse, to apply any word to another which had reference to food, to say, you be eaten, or be cooked, would be considered in that light, the following is an example:—To bid you go and cook your father would be a great curse, but to tell a person to go and cook his great grandfather would be far worse, because it included every individual who has sprung from him. This would have been quite sufficient in former days to cause a war; it could not have been overlooked. Tenei tou roro, ko te kowhatu e tu ki te ahi kai, kia reka iho ai taku kianga iho —e; if this stone which stands by the food fire, *i.e.,* the kitchen hearth, were your brain,.how very sweet would it be for my eating.

Apiti was also a term for cursing; any one who used a word, however unintentionally, which was regarded as a curse, would be exposed to extreme danger; a young man, who saw a chief running in a great heat, and the perspiration flowing down his cheeks, remarked, that the vapour rose from his head like the steam of an oven; the expression was regarded as a great curse, and caused a war, which did not terminate until the entire tribe of the person who uttered it was destroyed.* Thus the expulsion of the Nga ti waka tere and Te Rauparaha from Maunga-tautari was caused.

* He kai mau-te tangata	Food for thee, O fish, is the man
Makutu mai,	whom thus I curse, who by his witch-
Mahara mai,	craft and wishing me ill luck, is the

Kei reira to hara
Harahara aitua,
Harahara atai
Ipakia ai koe,
Irahau ai koe,
Niniho koi, tara koe
Kei te tai timu,
Kei te tai pari,
Kei a Rangi riri
Haukumea hautoia
Nau ka nga atua,
Anga atu nau
Ka anga mai, anga mai.

real cause that none of you will take my bait. What have you done that they should thus bewitch, and with their ill omens and curses, reach you; you have been by witchcraft touched, by curses smitten, those teeth of yours, so keen and sharply pointed; at the ebb tide, or at the flood, you are the best caught; then you return to Rangi riri's fount. Come, pull away at my bait, drag out my line. If finished be your nibbling, then begone; but if you will bite again, come quickly.*—*Maori Gazette.*

A chief named Rona, one night being very thirsty, when his wife was from home, was compelled to go to the spring himself, much to his annoyance, as it was degrading for him to do so; as he went, the moon became overcast, and he struck his foot against a stone, in his anger he said, Awhea te puta ai te marama upoko taona?—When will the moon make its cooked head appear? which, being a great curse, caused it immediately to descend, and take both him and his calabash up with it; this is the way the natives account for the spots on its surface.

Closely connected with religion, was the feeling they entertained for the Kura, or Red Paint—which was the sacred color; their idols, *Pataka*, sacred stages for the dead, and for offerings or sacrifices, *Urupa* graves, chief's houses, and war canoes, were all thus painted.

The way of rendering anything tapu was by making it red. When a person died, his house was thus colored; when the tapu was laid on anything, the chief erected a post and painted it with the kura; wherever a corpse rested, some memorial was set up, oftentimes the nearest stone, rock, or tree served as a monument; but whatever object was selected, it was sure to be made red. If the corpse were conveyed by water, wherever they landed a similar token was left; and when it reached its destination, the canoe was dragged on shore, thus distinguished, and abandoned. When the

* This is a curse upon some unknown enemy of the fisher, who had bewitched the fish that they would not come to his bait, thereby causing him ill luck.

hahunga took place, the scraped bones of the chief, thus ornamented, and wrapped in a red-stained mat, were deposited in a box or bowl, smeared with the sacred color, and placed in a tomb. Near his final resting-place a lofty and elaborately-carved monument was erected to his memory; this was called *he tiki*, which was also thus colored.

In former times the chief anointed his entire person with red ochre; when fully dressed on state occasions, both he and his wives had red paint and oil poured upon the crown of the head and forehead, which gave them a gory appearance, as though their skulls had been cleft asunder.

Red appears to have ever been a sacred color; it is still so in heathen lands, and has been from remote antiquity. The tabernacle was covered with skins dyed red; the idols of Egypt were red; the houses of princes were ceiled with cedar, and painted with vermillion; Ezekiel speaks of the Chaldean images pourtrayed with it; Jezebel painted herself doubtless with a similar pigment, hence we gather that red was then used by princes as a mark of dignity. (2 Kings ix. 30.) The heathen power is described by St. John as a great red dragon, and the anti-Christian one as a woman, clothed in scarlet, and sitting on a scarlet-colored beast.

Red was the distinguishing color of kings, princes, and rich men; it is still the color of the Sovereign Pontiff and his Cardinals, who are clothed entirely in it, even from their hats to their very shoes.

It is the chief prized color of all savages, and Maori tradition records, that when they came from Hawaiki, they brought a supply of *kura* with them, that they might not be without so necessary an article.

CARVED BOX.

ATENE, ON THE WANGANUI RIVER.

CHAPTER XI.

WAKAPAKOKO—IMAGES.

THE Maori could scarcely be said to be idolators, although they certainly had idols, yet they were not generally worshipped, but only used by the priests as adjuncts to their karakias.

The *Wakapakoko*, or images, thus used, were little more than wooden pegs with a distorted figure of the human head carved on the top; these were about eighteen inches long, the other end was pointed so that they could be stuck in the ground. In respect to idolatry, the Maori differed from almost every other heathen people, in not having the images of their gods of gigantic size, by which it was thought the greater terror would be excited, from their superior strength thus denoted, distorted features and huge dimensions pourtraying their supposed powers; but this was not so with the Maori, they seemed to have a more spiritual idea of their gods; the only exception, a large human figure over the chief entrance of the Ohine Mutu pa at Rotorua, the door

being between the legs of the figure, but this was not an idol, merely a figure to strike terror in the enemy. These images were only thought to possess virtue or peculiar sanctity from the presence of the god they represented when dressed up for worship; at other times they were regarded only as bits of ordinary wood.

This dressing consisted in the first place of the *pahau*, or beard, which was made by a fringe of the bright red feathers of the *kaka*, parrot,—next of the peculiar cincture of sacred cord with which it was bound; this mystic bandage was not only tied on in a peculiar way by the priest, who uttered his most powerful spells all the time he was doing it, but also whilst he was twisting the cord itself, and lastly, painting the entire figure with the sacred *kura*; this completed the preparation for the reception of the god who was by these means constrained to come and take up his abode in it when invoked. But the presence of the atua was not supposed to be confined to these images, he more frequently took up his abode in the priest himself, who, when thus filled with his spirit, was so violently distorted in all his limbs, so frantic in his movements, foaming at his mouth as to appear filled with the god, and no longer the master of his own actions, his body was then entirely surrendered to him; every word he uttered whilst in that state was regarded as proceeding from the god, and not from himself; this was thought to be the case after uttering certain karakias, at other times he was only an ordinary person.

When the chief wanted to carry any measure which he felt he had not sufficient influence to do by his own *mana*, or power, he usually called in the aid of the tohunga, who not only managed to be inspired when thus wanted, but to utter just what agreed with his chief's wish, which coming direct from the atua at once convinced the people.

The *ariki*, or head chief, in virtue of his office and position was likewise thought able to hold converse with his deified ancestors; there appears to be some similarity between him and the high priest under the Mosaic Law, in being a temporal as well as spiritual ruler; thus after the election of a

king there were two rulers—one the head of the State, the other of the Church. The king was still however a sacred character, David wore the ephod, Solomon offered up prayer for Israel at the dedication of the temple.

After the Captivity the two offices were again united in the same person, whilst the regal power remained in the family of the Maccabees. In the Lama and the Pope we see this union continued, whilst in Japan the Mikado and Tirkoon are spiritual and temporal heads, so in the Tonga Isles until they were separated, but both are now united in the Ariki. Amongst the Maori, the number of high chiefs being greater, the power of any single individual is of course only in proportion to his temporal position amongst his confréres.

The reverence for the head seems to have some connection with that for the ariki. The head of the person, as well as the head of the tribe, was sacred; nothing common could touch it.

To return to the subject of idols. The chief use to which they were devoted was to render sacred their plantations; the image was stuck in the ground and powerful spells uttered to make the men sacred, that none of those employed should leave the work before it was finished, pass over, or even enter them, except for their cultivation. This was done at the *tokanga*, or planting; the ceremony was again repeated when the kumara began to grow, and again at the *haukakenga*, or in-gathering. Certain stones, or *tuahu*, had offerings of the liver of the first killed in battle placed upon them.

There was also a household god, an image in the form of an infant, which belonged solely to females; this was nursed by those who were barren, as if it were a baby, to remove the reproach; it was made with great care, and generally as large as a child, adorned with the family jewels, and the same garments which they usually wear, and was addressed in the same endearing terms, but no religious rites were used. Thompson, in his work entitled, "The Law and the Book," has a passage which

seems to throw light on this singular custom. In his account of the seraphim, "The charge of stealing Laban's images (Gen. xxxi. 29) is the earliest distinct notice of their existence and worship. They must have been so small as to be easily concealed under the saddle of Rachel; and, by the way, it is still very common for Arabs to hide stolen property under the padding of their saddles. They probably resembled the small images of saints which are now carried about by Oriental Christians, and may have been honored and consulted in much the same way; some of these saints are celebrated for assistance given to women afflicted with Rachel's sorrow, and perhaps she herself had been driven to this sort of idolatry in her anxiety to become a mother. It would be orientally feminine in an eminent degree, if this were the cause of her stealing her father's gods, nor does the act of stealing a god to worship strike these people about us as monstrous or absurd. I have known many such thefts of modern seraphim, and by women too."—(Page 370.)

The ancient Hindus, according to the Rig Veda, had only similar idols when it was written.

BASKET WITH GODS.

A VIEW OF THE REINGA.

CHAPTER XII.

SINGULAR RITES, AND CUSTOMS RELATING TO THE DEAD.

The Rakau Tapu, sacred tree, or religion of the Nga-ti-rua-nui, had several singular rites connected with it; of such were their grand sacrifices. The *Pouwhiro*, High priest, or chief ariki, stood before the sacred *wata* or stage, on which the offerings were placed.

There were three kinds of these stages. The first was *He wata wakaairo*, which was carved and highly ornamented. This was the principal one, and was called *he Paiahua*, the beautiful. The second was called *Te Witipana*, the power of warding off evil. The third was named *Pou Wakaturia*, the enduring post. The Pouwhiro stood before the sacred stage, generally in a state of nudity, holding in his hand a carved *tokotoko*, staff, with a grotesque human figure on the top, similar to those on an ornamented *hoe*. This *tokotoko waka airo* he stuck in the ground by his side; whilst uttering his karakia no one came near him, he stood in the most

holy place. Between him and the *Tauira* was *he arai o te wahi tapu,* a fence of the sacred place, then beyond that another, to separate the *Tauira* from the chiefs and other worshippers; this space was called *he pahiko,* and beyond it the sacred food was eaten, the priests taking a portion to each chief, which they say resembled our sacrament, for the priests first partook of it themselves. The following was the order:—

1. The Paiahu,
2. The Witi Pana,
3. The Pou waka turia,

} The stages, or altars, the first being in the centre.

4. The Pou whiro, high priest, with his staff and tokotoko.
5. The fence of the most sacred spot.
6. The Tauira, inferior priests, in the Pahiko.
7. The outer fence.
8. The chiefs and body of worshippers.

The high priest first uttered his karakia taro, beginning—

Karikari ki te uru o Rongo,
Uenuku mawaka rere, &c., &c.

Then the entire body of Tauira or priests followed with their karakia standing in the Pahiko.

Ka mata mai te riri,	Give force to the anger,
Ka mata mai te nguha,	Give force to the flame,
Ka mata mai te patu,	Give force to the blow,
Ka mata mai te hoa,	Give force to the friend,
Ka mata mai te tuatau,	Give force to the whole,
Taumaha ka manamaina.	Many strengthen the spell.

He karakia mo te kainga noho anga pahiko.
The prayer of the priests of the pahiko.

The sacred food was usually cooked in three ovens, a small one for the god, the next for the priest, the third and the largest for the worshippers; but in this case there were three besides that for the atua, the high priest having his own, the inferior priests of the Pahiko theirs, and the general body of worshippers one large one; this form of worship belonged to the Nga-ti-rua-nui; these ovens were made in the space beyond the Pahiko.

The customs relating to the Dead varied in almost every

part of the island, as did also the ideas entertained of their state after death.

The interment of the dead was considered a duty of the highest importance, especially that of the chiefs; as for poor slaves, little thought was bestowed upon them; they were buried or not, according to circumstances; the master generally contrived to save the body from being lost by eating it; when by any chance one came to a natural end if the corpse laid in a spot where it was not offensive to the living, there it was left; if otherwise, a hole was dug, and it was thrown into it; but when a chief died, the mournful event was immediately made known; a loud howl or wail brought all the neighbours together, who joined in the doleful cry. The wives and near relations, especially the female ones, testified their grief by cutting the face and forehead with shells or pieces of obsidian, until the blood flowed plentifully, suffering the streamlets to dry on the face, and the more perfectly it was covered with clotted gore the greater the proof of their respect for the dead; the hair was always cut as a sign of grief, the men generally cut it only on one side, from the forehead to the neck. Since the introduction of guns, the custom of firing has been adopted, as a powerful aid to the human voice, in testifying sorrow for the dead; a native has no idea of silent grief; the greater the noise, the greater the sorrow, and the longer it is kept up, the greater the honor paid, every friend or relative shows his respect for the dead, by the number of guns discharged; this is called *he maimai aroha.*

One of the first things was to make the kaheru, or spade, for digging the grave when such was needed, this was rendered sacred by the karakias which were repeated* whilst it was

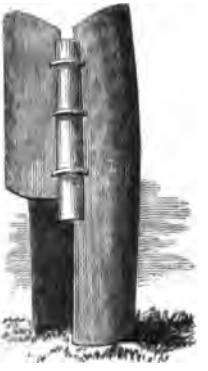
* The karakia used on this occasion, is a very long one; the following is the commencement :—

Ko pi ko pa hua te ata,	Closed up, closed up,
Ka kai e, i nga,	(In the womb of night.)
Kainga ngaki o te	With the early dawn,
Matua, i waiho	Eat the sacrifice of the dead,
I te ao nei,	From the cultivation of your father,
Ko pi ko pa hua te	Which is left in the world.
Ata, ka kai-e-,	Closed up, closed up,

being made, and until the interment, the body laid in state, dressed out in the finest mats, and ornamented with feathers, the mere, gun, and spear being placed by its side. In some parts the grave was dug in the house of the deceased, in which the body was placed in a sitting posture, the limbs being retained in that position by bandages, still dressed in the best garments, adorned with the family ornaments of green-stone and shark's teeth; it was then wrapped up in a fine sleeping mat, and the grave covered over with planks and a little soil; it is still usual to inter the property of the chief with him, especially all things which have touched his person during his illness, such as garments, &c.

In former times, one or more of the chief's wives would strangle themselves to accompany and wait upon their lord in the other world; for this purpose, also, several slaves were killed, that the chief might not be without attendants; sometimes the chief wife would have her husband's head cut off and dried, and always sleep with it by her side.

In other places, the body was put into a kind of frame,



A FRAME TO DEPOSIT CORPSES IN UNTIL DECOMPOSED.

E hinu ra, he taro ra,	In early dawn,
Ko te kai, kai namu	Eat the spirit of the fat, the taro,
Ai, kia wangai ia,	Your food to feed you is the fly,
Kai namu ki Pai-rau ra,	Eat it in Pairau your abode.
&c., &c.	

Even Christian natives regard the spade used in digging a grave as being tapu, and do not like to use it again, except for the same purpose.

formed by two pieces of an old canoe, standing about six feet high, and forming a hollow place, in which the corpse was seated on a grating, to allow the flesh, as it decomposed, to fall through; after a certain time the skeleton was removed, and the bones scraped, this was the Ngapuhi custom. In the south, where the body was interred, the first *rukutanga tupapaku,* or digging up of the corpse, took place about four weeks after the *nehunga,* or burial, when a feast was made by the relations and friends of the deceased; on this occasion the tohunga extracted two or more molar teeth of the corpse, which he tied to a small stick or fern stalk, and laid upon the food, which was prepared for the oven, this was called *te umu o te pera,* or the oven of the putrified flesh.* The first oven was tapued for the tohunga; the second for the guests; while the teeth laid on the food, a long karakia was repeated over them; afterwards the ornaments of the corpse, which had been buried with it, consisting of shark's teeth or green stone, were removed, and worn by the relatives, for the ceremony appears to have been chiefly intended to *wakanoa,* or take off the tapu from the body, that the ornaments might be again used; when the ceremony was over the teeth were bored, and worn as ear ornaments by the nearest relative; the body was then wrapped up in a fine mat, and re-interred.

After two years the bones were again dug up; this was called *te Ruku-tanga tuarua,* or the *wakanoa-tanga tuarua,* when the hahunga, or scraping of the bones, took place; this being considered an indispensable duty to the remains of chiefs; all the friends and relatives of the dead were summoned to assist, and a great feast given on the occasion; the bones when scraped were painted red, and ornamented with feathers, they were then carefully wrapped up in a fine mat, which was also surrounded with several others; this being done, the sacred bundle was deposited in a small canoe, which was elevated on a pole, or in a miniature house, similarly raised up, or else the bones were carried to the top of some sacred tree, and there left on a small stage; sometimes

* Psalm cviii. 28—"And ate the sacrifices of the dead."

they were put in a hollow trunk, or conveyed to a cave or fissure of the rocks, where they were finally left; but it was not uncommon to burn them, when that was done, it was called the *tahunga*, or burning.

When a person died, food was placed by his side, and some also with him in the grave, as it was supposed the spirit of the deceased fed on the spirit of the food.

At Taranaki the child of a chief was buried in the *whare tapu*, *i.e.*, its father's house, in the middle of which a grave was dug, and covered over with boards, on which the family slept, the child had a taro placed in each hand, so that if he descended into the Reinga, he might have food; when the relatives thought that the body was sufficiently decomposed, they dug it up and scraped the bones, which were placed in an ornamented basket, and suspended from the ridge-pole of the mahau, or verandah, and from time to time the priest karakied over them, to assist the soul in ascending through the different heavens, if it did not reach the eighth heaven, its abode was not very comfortable; the tenth was regarded as the chief residence of the gods; every prayer uttered over the bones was supposed to aid the soul in its ascent; when asked why they placed the taro in the hands, if they thought the soul ascended to heaven, the reply was, they were not sure whether it ascended or descended; they knew the body descended, and thought it probable the soul did the same; therefore a seed taro was placed in the grave, that, should such be the case, they might be right both ways; many of the Taranaki natives, however, had no faith either in the ascending or descending of spirits:* they thought the dead always remained near the bodies, that the

* Whakaeke, a karakia to facilitate the ascent of the spirit :—

I ei! tena te huri,	Alas! this is the turning over,
Te huri ka whakarawe,	The severing the link of life.
Te huri e whano ai koe,	The turning over that you
Ki to tini,	May join the many,
Ki to mano,	The multitude,
Ki to kauariki,	The ariki gone before.
Whakairi atu,	Ascend the road
To ara ki te rangi.	To heaven.

sacred grove in which they were interred, was filled with their spirits, and if a person died a violent death, he wandered about until the priest, by his spells, brought his spirit within the enclosure.

When a chief was killed in battle, and eaten, his spirit was supposed to enter the stones of the oven, with which his body had been cooked, which retained their heat so long as it remained in them; his friends repeated their most powerful spells to draw his spirit out of the stones, and bring it within the wahi tapu; for it was thought otherwise it could not rest, but would wander about inflicting injury on the living, all spirits being considered maliciously inclined towards them; so when any were slain in battle, if the body could not be obtained, the friends endeavoured to procure some of the blood, or fragments of their garments, over which they uttered a karakia, and thus brought the wandering soul within this spiritual fold; these places are still looked upon with much fear, as the spirits are thought occasionally to wander from them, and cause sickness. In them the tuahu, or native altar, the toko and pataka, or stage for offerings to the gods, were placed: it was thought to be extremely dangerous for the living to enter either them or the houses where the dead were buried; in almost every pa nearly half the houses belonged to the dead; these being in every stage of decay had a very unsightly appearance; the tohunga cut off the hair of the relatives, and cast it into the fire; fern root was eaten in the morning. *Kainga i te ata te aruhi.*

When friends arrive at a pa, it is customary for them to cry over all those who have died since they were last there. They wore a pare or taua, chaplet of green branches, or of a beautiful *lycopodium;* one of the elder females of the party, who acts as chief mourner for the occasion, has a chaplet of dog's hair round her temples, sometimes it is very tastefully made of a kind of black sea-weed; they then present themselves before the house of the dead, and begin the wail in a low plaintive tone; the lady, who leads the ceremonies, throwing about her arms, and slowly raising her head and

eyes to heaven, then casting them down again, and crossing her arms over her breast; until a person is accustomed to these scenes, he can scarcely refrain from weeping, it appears so natural, and the wail seems to come from the very bottom of the soul. The virtues of the dead are repeated, and the following lament is used on such occasions: for a male—*He — — — taku makawe — — — hi.* Alas, the covering or glory of my head, alas. For a female —*Haere e hine e wai i te ara o tupuna, kia karanga nui mai kei o kui — — ha, kei o matua, hei karanga mai ki a koe.* Go, O lady, pursue the path of your ancestors; call loudly to your female and male ancestors, they summon you.

He pihi mo nga Tupapaku.	A lament for the dead.
Taku hei* he piripiri,	My fragrant bundle the piripiri,
Taku hei mokimoki,	My fragrant bundle the mokimoki,
Taku hei tawiri	My fragrant bundle the tataka,
Taku kati taramea,	My sweet juice of the taramea,
Te hei o te pounamu,	The companion of the green-stone,
I haramai ai — e,	Is gone—alas, upon
I runga te angai-ia-ana.	The angai — e —.

The *tangi*, or wail, was not confined to the dead; whenever friends met, it was raised, they cried over each other; this ancient custom probably arose from the insecurity of life in former days; those who had escaped from their constant fights, when they met, wept as though they had been dead: even we sometimes cry for joy, at seeing a dear friend, relative, or child, who has had any great deliverance from danger; the custom naturally becomes general amongst a savage and warlike race, like that of the Maori.

When the dead were buried, the following pihi was used, by the side of a running stream, in which the staff of death was stuck† :—

* The hei was a little scent bag or bundle tied to a string and worn round the neck.

† The priest had two tokos or staffs, one for life the other for death, or, as they are expressively said, one for the *po* and the other for the *ao*, these were stuck up in a wahi tapu, and when he was consulted respecting the recovery of the sick, he visited these tokos until he perceived the *Wairua*, or spirit,

Toko kai i te po,	Place a staff for the night,
Te po nui,	The great night,
Te po roa,	The long night,
Te po uriuri,	The dark night,
Te po tangotango,	The gloomy night,
Te po wawa,	The intense night,
Te po te kitea,	The unseen night,
Te po te waia,	The unsearchable night.
Tena toko ka tu,	Behold the staff stands,
Ko toko o Tane rua nuku.	The staff of Tane rua nuku.

This was followed by one for the living. Another staff was then stuck in the water, and the priest said :—

Toko kai te ao,	Place a staff for the day,
Te ao nui, te ao roa,	The great day, the long day,
Te ao marama,	The bright day,
Te ao whekere,	The gloomy day.
Tena toko katu,	Behold the staff stands,
Ko toko Ikurangi,	The staff of the tail of heaven,
Ko toko te wai ao,	The staff of flowing light,
Ko toko te ao marama,	The staff of the bright world,
Oti mai ki te ao.	This is all for the day.

The number of ceremonies observed on the death of a chief were extraordinary, they commenced immediately the breath went out of the body.

Mo te hemonga o te Tupapaku.

1. *Ka Takaia,* for the binding up of the corpse; the karakia used is that beginning :—

Ko te noti, ko te noti,	The tying, the tying,
Ko te here, ko te here,	The binding, the binding,
Nawai rahe kaha nei ? &c.	Who is able to do it ? &c.

2. *Mo te Whakawahanga ki te tuara,* for the carrying the corpse on the shoulders :—

which caused the malady ; if the spirit alighted on the staff of life the sick recovered, but if on the other he died, unless the priest could succeed in spearing the spirit, which sometimes he professed to do, then the sick recovered ; how this feat was accomplished the narrator could not tell.

E Tu, E Rongo, naumai,	O Tu, O Rongo, welcome,
E waha e waha,	Bear O bear
I taku tua no wai	Upon my shoulders,
Te kawe mai, &c.	Of whom is the carrying, &c.

3. When they have gone and are near to the sacred grove, or place, if by the road of the spider,* or if to a cave there is a particular karakia for each, but if a lifting up on a stage or amongst the branches, there is another; this is for the latter :—

Tena te ara te ara ka iri,	This is the way, the way, lift it up,
Ko te ara o tenei aitu	The way of this calamity,
Ara ko i runga, &c.	The road above.

4. If water be near the sacred grove, the bearers, though they be twenty in number, must dip their bodies in it. This is the karakia :—

Tangaroa mea i rukuhia,	Tangaroa says you must dip, &c.
I oko whatitahuri iho,	
I a Rongo, ka mau te whatu,	
Mai tai i tapa rere, &c.	

5. When they have come out of the water they must stand on the side, the twenty in a row, with a branch in each of their hands. This is the karakia of the priest :—

Ka mama te rangi tuatahi,	Let the ascent to the first heaven be easy,
Ka mama te rangi tuarua,	Let the ascent to the second heaven be easy,
Ka mama te rangi tuatoru, &c.	
Tena te umu te umu ka wangai, &c.	This is the oven, the oven to feed the spirit.

The second part—

After a period of two or three years the hahunga, or exhuming of the corpse took place, when the bones were scraped, painted, wrapped up in a fine mat, and placed in a small canoe upon the top of a pole.

* A spider's thread is supposed to be the soul's road to heaven.

6. In taking up the skeleton, the person whose office it was to exhume it walked first, the priest followed and uttered this karakia :—

Tena te ara, te ara kaheheu	This is the road,
Te ara o tenei ara punga-	This the concealed way,
werewere, &c.	The way of the spider.

7. Having arrived at the entrance of the cave the staff of the exhumer was stuck in the stones, or whatever it might be, and this karakia uttered :—

Tu te rou roua,	Tu the searcher,
Roua ki whiti,	Search out the bones, &c.
Roua ki Tonga, &c.	

8. When the bones were taken up this karakia was said :—

Kohikohi nga iwi o Tane Rua	Gather up the bones of Tane
nuku,	Rua nuku,
He Ariki ka whano ki te	A Lord will go to the opening
wheiao,	day, to the bright world.
Te ao marama, &c.	

9. When they were placed in the bag this karakia was used :

Ko te noti, ko te noti, ko te	The tying, the tying, the bind-
here, &c.	ing, the binding, &c.

When that was finished then the former one :—

E Tu, e Rongo nau mai e wa whenua.

10. Then the bearer had to bathe, when the twenty arrived at the dwelling-place they turned round and took the skeleton from his back, repeating this karakia :—

Amio te ariki, amio i Rangi-	Turn round the Lord,
kapiti,	
Amio i Rangi Kataurua,	Turn round him,
Amio i te aotea, te peka	Who has returned from Rangi
te peka, reremai, &c.	Kapiti, &c.

Kura e Hotu te uniko i runga,
Ka kitea te peka waka te waka hao ra o te ipo,

end of last karakia.

11. Then the bag was placed on the ground:—

Tukua Rangi ko ta taua mea, &c.,
O Heaven release our common property.

12. Then the bundle was untied, and this said:—

Ko Ruru maweti, ko Ruru mawete,
Ko mea irikura iri toro.

13. Then the bones were anointed with oil.

Homai he hinu tapeka kura Rakeia
Ki te hau, tapeka kura, homai o
Taonga tapeka kura, &c.

14. Then they made the canoe, repeating its proper karakia:—

To waka, whaka tere tere, to waka uakina, Ranga mai hea te taka pau tukua iho, &c.

Thy canoe, thy swift canoe, &c.

Mo te whaka ngoi ngoi. For the making strong.

Kei to kakahu ra, ko te hara, kei to heru ra ko te hara, uru atea, uru wetea wetea te whiwhi.

15. And, lastly, raising the canoe on the pole:—

Tena te ara, te ara ka iri, te ara o Tane,
Tane i te Pu, Tane i te waka, Tane i te Tamore,
Tangaroa hakehake, Tena te ara.

When the person was at the point of death the legs were bent, and the body rolled up in its garment, and placed in a sitting posture.

After it had been properly prepared it was laid in state for a certain time, when the usual wailing had taken place, the corpse was carried to its grave, or placed in the fork of some tree, and the party returned. Having reached the water a pole was stuck in it for the dead, and the priest uttered the following prayer:—

Plant food for Hades, or night,	Toko kai mo te Po,
The great night, &c.,	Te po nui,
The long night,	Te po roa,
The long, long night,	Te po uri uri,
The night to be touched,	Te po tango tango,

The night to be felt,	Te po wawa,
The night not be seen,	Te po te kitea,
The night to be followed,	Te po te waia,
Plant the pole, it stands.	Tena toko ka tu,
The pole of Tane Rua nuku,	Ko toko o Tane Rua nuku,
The pole of night,	Ko toko o te po,
This is all for the night.	Oti atu ki te po.

When the karakia for the dead was finished, then another pole for the living and the world, was stuck in the water and this karakia was uttered.

Plant food for the world, or day,	Toko kai mo te ao,
The great day,	Te ao nui,
The long day,	Te ao roa,
The gloomy day,	Te ao pouri,
The clouded day,	Te ao potango,
The swelling day.	Te ao wa tuma,
Now plant the pole, it stands,	Tena toko, ka tu,
The pole of Tane,	Ko toko o Tane,
The pole of the tail of heaven,	Ko toko o Hikurangi,
The pole of following day,	Ko toko te wai ao,
The pole of day is planted,	Ka toko te ao marama,
This is all for the day,	Oti atu ki te ao,
For the living this pole.	Monga tangata ora o tenei toko.

When the karakia for the living was ended and they had returned to the village, food was cooked and placed on the different things which belonged to the deceased. This was done to destroy their sanctity, they were then given to the relatives.

If the deceased chief was a very great one, the friends brought what is called a *kopaki*, or *koere*, for the dead, which was a present, or as it is expressed, a covering for him. It consisted of garments, fine mats, dog skin cloaks, green stone ornaments, or canoes, &c. Sometimes these presents were brought before the interment, in that case they were piled up in a house until the mourners returned, and after they had been in the water, and the priest had uttered the karakia toko koe te po, &c., they had the sacred oven, *umu ruku*

hanga, then the priest took off the tapu from the presents, and they were divided amongst the relatives.

There was still another covering of a similar character given when the *Hahunga*, or disinterment took place; the same ceremony was gone through, with the exception of the karakia being for the living, Toko koe te ao, te ao nui, &c.

THE CARVING ON A TOMB, REPRESENTING THE LIZARD WHICH CAUSES DEATH.

ATENE AND ITS TOMBS.

CHAPTER XIII.

SINGULAR RITES, AND CUSTOMS RELATING TO THE DEAD.

(CONTINUED.)

THE New Zealanders had various ways of interring their dead which have been already alluded to; near the sea side it is a favorite way to bury them in sand drifts: scooping out a small space, and keeping the dry sand from falling down by a board, until the corpse is placed in it, then by withdrawing the board to allow the sand to fall down and cover it, leaving no traces of its locality. It is now customary to erect very pretty and fanciful buildings, ornamenting them with red ochre and feathers, in which they place the beloved object,

and then locking the door throw the key inside the fence, which encircles it: the pots and vessels belonging to the dead, and even the spade, hammer and tools used in erecting the mausoleum are also left within the enclosure.

The favorite way is to select some conspicuous mound, in which the grave is dug, or the mausoleum erected, this is surrounded by a neat paling, painted red, the earth is then cut away, so as to leave the erection like a fortification, or else the coffin is placed on the top of the mound, and alternate layers of fern and soil built over it, until it attains a height of six or eight feet, on which a railing is placed; these tombs are both conspicuous and picturesque. A new fashion now prevails of erecting the frame of a small house, and covering it with the sheets belonging to the dead; now that they can saw timber and build houses, they bestow much labour on these abodes of the deceased.

The natives are very particular about their burial grounds. I had a number of mimosa trees planted for ornament amongst the graves; when in flower they were extremely beautiful, and even the natives used to admire them; but when I introduced the bee that industrious little insect soon found its way to the sacred grove; the natives also were not long before they observed it, and that it sacrilegiously feasted upon the flowers; they complained to me about the bees, gravely saying, they fed upon the flesh of the dead as the trees derived their substance from them, and therefore asked me to have them cut down. I laughed at the idea, and tried to make them see the absurdity of their wish, they went away and said nothing; but some time after, when I was away on one of my journeys, they availed themselves of my absence to do it; when I returned and beheld the unsightly appearance, the dead trees scattered about on the graves, for having grown there they were sacred and could not be moved, I felt grieved for the loss of my trees, and especially at their having been cut down without my permission, but I knew it was too late to say anything, and if I had that it would not convince them of their folly, so I took no notice of what had been

done, but when the time for taking the honey arrived, I sent a large piece of the comb to each of those who had done the deed, and received many thanks for the present; and a few days afterwards I called upon them to know how they liked the honey, they all said it was excellent. I then reminded them that it was made from the flowers of the mimosa trees they had cut down, and consequently from the flesh of the dead; they all laughed and acknowledged their foolishness, saying, I might plant as many more as I liked, and they would never interfere with them again.

The prevailing idea of the abode of spirits was, that they went to the Reinga, which is another name for Po or Hades; the word *Reinga* literally means, the leaping place. The spirits were supposed to travel to the North Cape, or land's end, and there passing over a long narrow ledge of rock, leaped down upon a flat stone, and thence slinging themselves into the water by some long sea-weed, they entered Po, the Reinga being the passage to it;* there were several compartments in Hades, each having its own name, the lowest being the worst, had no light or food, and there the spirits gradually pined away, and were finally annihilated. Spirits were thought to require food, and to feed upon flies and filth; but they had also the spirit of the kumara and taro in the highest region or that next to the face of the earth. Before a soul entered the Reinga, it had to pass a river called Waioratane, the keeper of which placed a plank for him to go over; sometimes he would not do so, but drove him back to the upper regions, with friendly violence, to take care of the family left behind; so, likewise, if he had not eaten in the Reinga, he might return to the earth. If a person recovered from a dangerous disease, or anything which threatened life, he was said to have reached Waioratane and returned.

* The spirit of a person who resided in the interior generally carried with it some tohu or remembrance of the part it came from, such as a leaf of the palm tree; that of a person on the coast took with it a kind of grass which grows by the sea side. A portion of these tohus were left at its different resting places on its way to the Reinga; these little bundles of leaves so left were called Waka u's. A green bundle denotes a recent death.

Whilst the heavens increase in beauty and excellence as they ascend, it is the contrary with the regions of Hades, each one in descent becomes worse than the preceding, the lowest is worst of all, there it is *po rawa*, pitchy darkness; when the spirits descended to that dismal region, where there was neither light nor food, they wasted away and ceased to exist; this lowest pit was the zero of the spiritual thermometer, it gradually ascended to the earth and thence rose to the heavens.

Te Rua is another name for the Reinga, *kua hoki mai te ra ki te Rua*, the sun has returned to the pit, or set; both it and the moon were supposed to give light there, but it was only in the first region that they shone clearly, in the next compartment they had only reflected light, and below that the same again once removed, thus in the lowest the last glimmering of light was lost.

One of the most recent discoveries of the day is what has been termed heterogeny, or life, under one form or another, evolved from decomposed organic matter; it is said to be nothing new; Plutarch stated rats were thus derived from the soil of Egypt, and Virgil that bees were bred by putrified meat (blue bottles would have been nearer the truth); in corroboration of this idea, boys believe that eels may be formed by tying a knot at the end of a horse hair and throwing it into the water.

On one point the advocates of heterogeny seem to be fully agreed, that is, whatever may be the living creatures thus produced they are very inferior in size and organization to those whose putrified remains gave them existence, being in fact mere microscopical animalcules; whether this be true or not, the Maori have carried their researches further, for none of our philosophers have attempted to go beyond organic remains, unless the gases evolved from them, or electric currents may be so considered, they have seemingly devoted much thought to the changes which spirits undergo; in one respect, however, they bear a striking resemblance to heterogeny, in the belief that such change is of a retrograde nature.

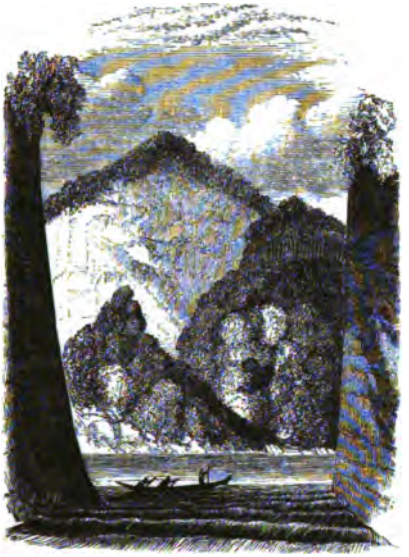
Mr. Cross is said to have produced a small midge from some of his chemical solutions, and now even that seems far to exceed more recent productions, but from the spirit when severed from the body the Maori discovered several larger species of insects, coleopterous, lepidopterous, and others. Whilst with ourselves they have found that putrified remains produce a small worm, and that the human spirit undergoes a regular gradation of metempsychosis after death, gradually descending lower and lower, from the butterfly to the beetle, thence to the spider, lower still to his prey the fly, and terminating with the midge, the highest organization we are said to have discovered.

The following account was given me of an old woman who lived near Rotorura some years ago:—She was taken ill and died, as was thought; they laid her out in the native fashion, on a bier in her house, and then rubbing the door over with red ochre, in token of its being tapu, her relatives left her; some days after, two natives were paddling along the coast in their canoe, when an old woman called to them to take her with them; they landed, and were rather frightened at her appearance, her eyes being sunk in her head and glassy: she gave the following account of herself: she said, she had returned from the Reinga, that after her death, she reached a river, where some one met her, and bid her run and call for a canoe, otherwise she would be hindered by a large bird; she accordingly ran with all her might, and called for one, which immediately came for her, with one of her deceased relatives in it, she had only just time to get in, before the bird tried to stop her; they were soon at the other side, arrived at a village, where they were sitting down to their food; she recognized several of her acquaintance, who offered her a fresh-made basket with some in it, but her relative warned her not to eat any, otherwise she could never return; so when they pressed her she refused, and looking at it perceived it was only filth; after some time, her relative bid her get up and return, she obeyed, he told her she might go back to the earth, as he wanted her to take care of his grandchild, for it was too young

to be left, and she was the only relative remaining to bring him up, when she stepped into the canoe, another tried to stop her, and wanted to go likewise, this was her evil spirit, after some time, it was permitted; her relative gave her two very fine seed kumara, when she reached the shore, the evil spirit likewise wanted to get out, and hinder her from doing so, but it was not allowed to leave the canoe; the banks of the coast were very steep; there she saw the roots of the pohutukawa, of which she laid hold to ascend by, but immediately she put her hands upon them, a number of potiki, infant gods, ran up, and were going to drag her down, when she bethought herself of the seed kumara, and threw one amongst them, whilst they were scrambling for it, she climbed up, but before reaching the top they returned, she then threw the second kumara amongst them, and thus diverting their attention escaped and safely arrived at her house, where her spirit again entered the body, she got up and tried to open the door, but could not, being fastened outside; she then managed, though faint with hunger, to creep out at the window, and seeing a bowl with the remainder of the ochre in it, which had been used to paint her door, she drank it all off.*

There are many stories told of persons who have descended into the Reinga and returned; one is said to have gone there, who stated, that when he jumped into the sea, he found it was of no great depth; there was a large place below, into which the sun shone, he saw a door, which he tried to open in vain, it was fastened; so after having knocked some time to no purpose, he wisely determined to revisit the earth: another went down, and there married a lady, with whom he returned to his own place; after some time she persuaded him to go back with her to the Reinga, so they went to the jumping place; when they got there, she told him to go first, but giving the lady the precedence, he bid her take the first leap, after some dispute, she did so; her timid partner changing his mind, returned home, and left his wife in the Reinga!

* This poor woman appears to have been in a trance.



THE PA OF TE ARERO ON THE MANGA-NUI-A-TE-AO.

CHAPTER XIV.

TRADITIONS AND LEGENDS.

THE natives have innumerable traditions, which are generally known, and no one who has any claim to be thought an orator would think his speech complete, if he could not find some appropriate sentiment from one of these to enrich it.

The following is a well known one, and though containing a great deal of the marvellous, it is still viewed as an historical account of some of their most distinguished ancestors, and commencement of their wars.

Tini-rau was a great chief, some say of the middle island,

but others of Hawaiki; he was celebrated for his fine form and great vanity, and had several pools filled with beautiful transparent water, which were his looking glasses to admire himself in, he also kept a stud—not of horses, for they were then unknown, but—of whales: these were his *mokai*, or pets, one of which was called Tutunui. The fame of this chief reached the ears of Hine-te-iwaiwa, a lady of a distant tribe, who was also remarkable for her great beauty, she fell in love with him, from the report of his noble form and qualities, and at last nothing would satisfy but she must go and see him. One day when she was out with the women of the pa, gathering mussels, assuming the form of a mermaid, she suddenly jumped into the sea, and dived down, coming up near a rock a little distance from the shore, on which she rested for some time; then diving again, she had a long submarine journey, meeting with many adventures, and holding conversations with the different fish she saw, especially the shark and the kahawai, at last she rose up near the abode of Tini-rau, resumed her usual shape, and sat down considering which would be the best way of introducing herself to the chief; being aware of his admiration of himself, the plan she adopted to attract attention, was to spoil the looking glasses by jumping into them and rendering the water muddy. Now Tini-rau was so particular about them, that he kept an owl as their guardian, who, perched upon a lofty tree in the vicinity, always kept his eye upon his charge; immediately therefore he saw Hine-te-iwaiwa floundering about in them, he called to the chief, who was sitting on his elevated stage, incensed at the insult, he came down at once and went to the pools, where he soon discovered the cause, his anger immediately vanished, and was turned into love for the beautiful lady who had taken such liberty with his pools, and equally soon formed an attachment with her.

Tini-rau's wives, however, did not admire their new companion, so much as their lord and master, he was therefore obliged to keep her apart from them. After some time, Hine-te-iwaiwa gave birth to a child; this event caused her

to be viewed with still greater hatred by the jealous ladies; two of them determined to kill her, she was naturally in great fear, but as they separately approached her, she had time to utter a potent spell,* and throw a stone at the first, whose body burst open, and behold it was filled with green stone; she treated the second lady in the same way, and with a similar result. Thus green stone was formed.

After some time, Hine-te-iwaiwa returned to visit her friends, and Tini-rau missing her society, went to her village; when he approached the place, where she lived, he saw some children playing at the back of the pa, in a swamp, which was covered with the kakaho or reeds: he hid himself amongst them, and then made a noise to attract the attention of the children, who came to see what it was, when he recognized his own child by its ear ornaments; he sent it to its mother, with a little scented bag, she had given him, which he constantly wore round his neck, the child went, and its mother immediately recognized the love token, and came to him, bringing him into the pa, where he was received and welcomed with great distinction, and so many feasts given to do him honor, that their entire stock of provisions was soon consumed, and to increase the evil they were unsuccessful in fishing. Tini-rau saw their destitute state, and promised them a plentiful supply of fish provided they all remained in their houses with their doors and windows closed during the night, and did not open them before the morning, to this they readily agreed; he then uttered one of his powerful spells, immediately a great rushing sound was heard, which continued during the whole night, and in the morning when they opened their doors,

* Haruru te toki, Loud sounds the stone,
Ngahoa te toki, Sharp pain is the stone,
Hei pao i to uru te toki, To strike the seat of life is the stone,
Hei pao te roro te toki, To strike the brain is the stone,
Tena toki ka haruru, Behold the stone resounds,
Tena toki ka ngatoro, Behold the stone will destroy,
Ko toki e Whiro-te-tupua, The stone of Whiro-te-tupua,
Manawa ko koe, Spirit even of thee
Kaitangata. The man destroyer.

they were amazed to find all the inside of the pa filled with every kind of fish, which reached up to their very watas.*

After staying some time with the relations of Hine-te-iwaiwa, they returned to Tini-rau's abode, where she again became a mother; but before the child was born, her husband began to slight her, and went to live with one of his other wives; when Hine-te-iwaiwa thought she was near her confinement, she sent two of her slaves to bring Tini-rau, that he might catch some fish, for which she had taken a fancy; when her slaves reached the outside of the pa, they called out Tini-rau-e, he answered, -e- Your wife is unwell, and very near her confinement, she wishes you to catch her some fish; Tini-rau went on board his canoe, and reached her abode, he demanded, what is the matter with you? Hine-te-iwaiwa replied, my child, about to be born, when he had seen her he made a fence of nettle† branches and briars bound with flax, around her house, and then left her, that she might not be able to leave her abode; her heart was very dark at such treatment, and shortly afterwards the child was born; when Tini-rau heard of this, he went and began to open the fence of nettles and brambles; but being deeply grieved for his want of love, Hine-te-iwaiwa, cried to her brother, O Rupe,‡ come and take me and my child away. Rupe flew down at once, and uttered these words:—

Ko Hina.

Ko hina te tuahine,	Hina is my sister,
Ko Rupe te tungane,	Rupe is her brother,
Mei na whea mai?	But how came he here?
Mei na raro mai,	Did he come from below?
Mei na runga mai,	Did he come from above?
Whakapiki to ara,	Climb up your way,
Tatau to aroha,	Let your love turn,
Tatau ki motu tapu.	Turn to the sacred isle.

* They are food stores, erected on poles about five feet from the ground, to secure them from dogs and rats.

† The ongaonga nettle of New Zealand is a large sized shrub.

‡ Rupe was a god in the form of a pigeon and the creator of it. He was brother to Hine-te-iwaiwa; he came from Hawaiki to look for her.

To which Hine-te-iwaiwa replied—

Ko Rupe te tungane,	Rupe is my brother,
Ko Hina te tuahine,	Hina is his sister,
Mei na whea mai?	But how came he here?
Mei na raro mai?	Did he come from below?
Mei na runga mai?	Did he come from above?
Whakapiko to ara kia Rehua.	Let him ascend up his way to Rehua.

When Tini-rau returned, Rupe with the child and its mother were gone, he had folded them up under his wings and flown away; Tini-rau called out as they went, O Rupe, bring back your sister and the child! Hine-te-iwaiwa said to her brother, do not consent to my going back, only let him have his child; he gently let it fall, and Tini-rau caught it, he fed it with water, the child grew, and was named Tuhuruhuru, from the plumage of Rupe. One day the children went to play at the teka,* some cast their stalks—they did not fly, Tuhuruhuru threw his, having first uttered this karakia :—

Taku teka nei,	You are my teka,
Ko te teka nawai,	The teka of whom?
Ko te taka na Tuhuruhuru,	The teka of Tuhuruhuru.
Te rokohina te rokohana.	Overtake the other sticks and arrive first.

Jealous of his skill in throwing the teka, the children mocked him, there goes the teka of this bastard, where is his mother?

Tuhuruhuru heard their taunts, and when he returned home he demanded of Tini-rau his father, where is my mother? Tini-rau replied, I don't know, you can't reach her, the child demanded, but where is she? you do not tell me, lest I should go to her, his father said, you are welcome to go, if you like, but listen to my advice, when you have reached a burnt piece of ground, go and roll yourself in the ashes to disguise your countenance, that they may think

* A game with fern stalks, which are thrown to see who can cast them the furthest, and hit a mark.

you are a slave, Tini-rau asked, is your heart strong to go? the child replied, yes, it is strong, he then directed him, when you have reached the pa, offer to carry water for Rupe, and when you have brought it, do not pour it into the mouth, but into his nose; in the evening, when Hine-te-iwaiwa stands up to dance with the damsels of the place, then do you utter a karakia. The child said, But what karakia shall I say? Tini-rau replied :—

Te tu o Hine-te-iwaiwa	The garment of Hine-te-iwaiwa
Makere makere	Has fallen fallen,
Te Taupaki o Hine-te-iwaiwa	The covering of Hine-te-iwaiwa
Makere makere.	Has fallen fallen.

Tuhuruhuru having received his directions, set off; when he arrived opposite the place, he saw the women who came to carry firewood, he therefore rolled himself in the ashes that they might take him for a slave child;* having reached the dead wood, he laid down amongst it; when the women came to collect fuel, saw him there stretched out all his length, they cried out, here is a nice young slave for us, he will do for Hine-te-iwaiwa; on reaching the pa, they turned him over to her, she said, oh, he will just do to carry water for Rupe: before long he was sent for some; Tuhuruhuru returned with it, Rupe held out his hands, but Tuhuruhuru poured it up his nose, Rupe cursed: the young slave has poured the water up my nose; he ran after him, and gave him a beating, Tuhuruhuru cried, complaining,

In vain have I come!
Rupe is my uncle,
Hine-te-iwaiwa is my mother,
And Tini-rau is my father.

Rupe said, the little slave grumbles and cries.

In the evening, Hine-te-iwaiwa and her damsels began the dance, then Tuhuruhuru uttered his karakia :—

The garment of Hine-te-iwaiwa has fallen, fallen,
The garment of Hine-te-iwaiwa has fallen, fallen.

* This is a proof of their slaves having formerly been of a different race and darker color.

Hine-te-iwaiwa turned aside and stooped down, because she had dropped her garment. Some of the young women heard it, and said to Hine-te-iwaiwa, the young slave has been making game of your garment. Hine-te-iwaiwa ran after him, and gave him a beating, Tuhuruhuru cried, lamenting—

In vain have I come:
Rupe is my uncle,
Hine-te-iwaiwa is my mother,
And Tini-rau is my father.

He ran crying out of the house; she heard her child crying, and tried to catch him, being grieved for what she had done, saying, Alas! my child, my youngest, that I should beat you. Tuhuruhuru thought they now knew him, he fled, they pursued, but could not overtake him; he ran into the water to cleanse himself from the ashes. Hine-te-iwaiwa called, O Rupe, fly down at once, and catch your child, he flew down to the water, and caught him up, and brought him back to the pa. Hine-te-iwaiwa cried over her child, whom she had now recognized, alas! alas! my child, who was abandoned! After she had finished her tangi, she asked him, what message did his father send to her, Tuhuruhuru replied, he said we and Rupe must return to my naming;* Rupe and his sister agreed, they reached the abode of Tini-rau; he was rejoiced to see his wife, brother-in-law, and child, they slept, and the following morning, as soon as it dawned, he sent off a messenger to assemble all the chiefs to the naming of his child. All agreed to come, and Kae as well; they called him Tuhuruhuru, his first name was Tu-ai-takaroro, the meaning of this new name is The Plumage of Rupe; when the ceremony was over, all returned to their homes, but Kae remained; after most of the company had dispersed, he inquired, where is Tutunui, the pet whale of Tini-rau, the

* The Tuatanga, ceremony of bestowing a name upon him, was considered a very important rite.

mokai of my grandchild? will it not serve as a bridge to carry me over? Tini-rau replied, by no means, lest your grandchild's pet should die. Kae replied, no, I will be very careful of him; Tini-rau at last consented, but gave him directions how to use it; Kae agreed to all his instructions, Tini-rau said, when he approaches the pa, and shakes, you must get off, and go on shore, lest you chafe his belly against the rocks at the bottom, and he should die, Kae assented, saying, Yes, I am aware of it, and will do as you say; he then got on the whale's back, but paid no attention to the directions given, for when he was out at sea he did just as he liked; when he approached the shore, which is close to the pa, Tutunui began to shake; Kae paid no attention, but still kept on his back, he chafed his belly against the bottom: Tutunui, the pet whale of Tini-rau, was killed, the people of that pa cut him up, and cooked him; Tini-rau kept waiting for his return: night passed away, the morning also, and yet he did not come back; at noon, the tonga or north-east wind arose, and brought the savoury smell of the ovens to his nose. Tini-rau cried in his sorrow, the fragrance of Tutunui is wafted across from Haruru-atea to me, a place of Hawaiki. From that time, from the death of Tutunui, the heart of Tini-rau became dark; he exclaimed, I must have Kae for my revenge, after many nights' thought, he ordered his wife and the women of his place to go and fetch Kae, the women answered, we don't know him, Tini-rau replied, you will find him out by his teeth, but, they said, how shall we be able to see them? play some silly game was the reply; enough, the women agreed, they got into their canoe, and paddled away, when they reached the pa, they entered the house where Kae lived; they found that *tutau*, or singing in turns, *he whae*, cats' cradles, *he haka*, singing with gestures, and *he waiata*, songs, were the amusements of the evening, but Kae did not laugh when he heard them; they inquired, what is the haka that will make him laugh? they at last found the *pua pua*, the *waitoremi*, the *anaana*. They sung the *waitoremi*:—

Ako au ki te kowhiti, kaore te kowiti,	I teach how to whistle and he does not whistle; I teach how
Ako au ki te whewhera, kaore te whewhera,	to open out the fingers and he does not open out his;
E kowhiti Nuku, E kowhiti Rangi,	Nuku whistles, Rangi whistles,
E kowhiti werewere, Puapua e — hanahana e — tinaku ai.	whistle a round, O Puapua, O thou red-garment-wearing fellow, obey my spell.

he laughed, they saw the hollow space, Kae had lost his front tooth; this was sufficient, they gave over, they repeated this rotu,* or charm, to send him to sleep:—

O mata e tiromai,	O eyes that behold,
Nana tu wakarehua,	Be you closed in sleep,
Tu wakamoea, e moe,	Be you fast bound in sleep, sleep.

He tried to resist its power, and placed two pieces of pearl-shell over his eyes, to make them think he was awake, but in vain, Kae could not withstand the charm, he fell fast asleep, he was completely overpowered, with every one in the house as well; they then went and gently carried him on board their canoe, and paddled off with him to their home; there they laid him by the pillar of the house, and left him to sleep.

In the morning they heated the oven; sow-thistles and other leaves were used as a wariki or covering for it, and food was placed in a basket by the side, they then awoke Kae, sir, sir, arise, although you sleep alone there, yes, he replied, this is my sleeping place; come then to eat, he went; Tini-rau motioned him to his place on the green covering of the oven; he sat down upon it, and stretched out his hand to take the food, they then poured water over his back, the thick steam from the heated oven beneath immediately arose, and stifled him—Kae was dead; they

* The rotu is a potent spell to throw a person into a deep sleep; the same word is used in Tahaiti for prayer; it too often has a similar effect elsewhere.

then covered him over with the leaves: he was cooked and eaten.* This led to interminable wars.

The Burning of the Tihi o Manono by Wakataupotiki.

The beginning of the journey of Apakura to fetch Wakatau to avenge the death of her child, of Tuwakararo. She found Wakatau at his place Paparahi, and on her arrival called out to him, I have come to fetch you to revenge the death of your youngest brother, because you are both my children. Wakatau assented, and said to Apakura, return, and when you get home make me a canoe, a long spade, a spear also, and fill me several calabashes with oil, when Apakura got home, the men of the place enquired of her, what did he say to you? She replied, he bid me make him a canoe, adze him a long spade, and fill him a calabash with oil (literally with water which is put for oil), it was not long before the men of the place had finished the canoe, formed the spade, and filled the calabashes, when Wakatau arrived, the thousands of the place were there awaiting him to be his companions in the war expedition, he asked for what

* In another version of this story: Tini-rau despatched his sisters, when they discovered Kae, who had built himself a new house, they sent the exact pattern of it to Tini-rau, he caused a fac-simile of it to be made; they then rotued the entire pa, carried off Kae, and laid him in the new house. In the morning, one went and awoke him, saying, well, Kae, where are you? he replied, where should I be, but in my house; another crept in and said, well, Kae, where are you? he looked about, but could find no difference, as both houses were exactly alike, he said, I am at home; a third came; and thrusting the door a little aside, demanded, well, Kae, where are you? Kae looked out, but seeing different scenery, said, I don't know. They then told him where he was, and killed him.

Ko te mea i kai kino ai te Tangata Maori.

Na Kae i timata, ko tutunui he tohora, Titiro ana nga tamahine a Tini-rau, ko Kae, ka patua na Tini-rau: i patu Kae rawa, muri iho ko Tuhuruhuru, ka patua hei utu mo Kae: ka ea te mate o Kae, ka utua e Wakatau: ka mate ko Mango pare, ko Manga waho. Na titiro ana a Wakatau, ka tahuna te ware o te Tihi o Manono. Ka tahi ka tupu mai ki nga uri: ka tahi ka kainga te tangata no te witinga mai o Tainui o te Arawa, o te mata atua ki tenei Motu ka timata ai te kai tangata. Na Hoturoa tenei Korero.

purpose so many hundreds were assembled? the men of the place answered, these hundreds are to be your companions in the fight, Wakatau said, no, let the many remain, and a few only be my companions to bring back the canoe, then Wakatau went on board his canoe, the Hikutoto was its name; they paddled in the night and arrived outside the pa, where they anchored, in the morning some of the men came out of the pa, they saw the *kumete*,* bowl, afloat, the cry was raised throughout the pa, here is the kumete afloat, Mongourunui called out, I will go and bring it back, he swam to the canoe, when he approached the side, he was speared with the ko, he was killed, they pulled him on board, the men of the pa saw that Urunui was dead, they uttered the proverb, "It is the fault of the swimming, let me fetch my swimming stroke to the prow direct." Mangoururoa entered the water and dived to the canoe which floated outside, he went under the prow, Wakatau saw him, he poured out some oil from the calabash, the water became transparent, he saw him diving, he speared him with the ko, and pulled him into the canoe. Mangourutapena saw it, he uttered the proverb, "The fault of the diving, let me take my dive to the stern." That man entered the water, he dived down, Wakatau saw him, he poured out more oil from his calabash, he saw him clearly, he speared him with the ko, but only wounded his tongue, he was not killed, that man was left alive and suffered to swim back, this was all, Wakatau returned, when he reached the road, he called to his friends, I must go inland, do you take back the canoe to the kainga; in the dawning of the morning, if a great redness arises in the sky Tihi-o-manono will be burnt, and the thousands of Poporokewa killed; if there be but a faint redness in the sky, it will be a sign that I am killed by Poporokewa. When he had finished his friends returned with the canoe, he also went and arrived at the place; they were busy carrying firewood; he did the same and thrust his *tiaha*, weapon, within a

* It appears they did not know what a canoe was then, they thought it was a bowl.

bundle of the fuel, for it was evening, and dark. The men of the pa assembled within the house, to question the person who had been speared by Wakatau as to his appearance; one stood up and asked if Wakatau were like him, did the fellow resemble me? the wounded man indistinctly said, Short person, large face, great eyes; he sat down, another arose and asked, was he like me? the other replied, no; he sat down, then another stood up, and put the same question as before, thus they went on until every one in the house had made the inquiry, at last Wakatau arose to question the man, Was he like me? Mangourutapena, the man who was wounded in the tongue, looked steadfastly at Wakatau, and examined his person attentively, then he exclaimed, I am almost convinced you are Wakatau himself, yes, you are; immediately Wakatau seized his weapon, and brandished it from one side of the house to the other; he hastened to fly by the *pihanga*, opening in the roof above, he escaped outside, he flew to the window and closed the door of the house;—the day dawned and the sky was red, he had set fire to the house, the sky was very red, the men of his place knew that the Tihi-o-manono had fallen by Wakatau, because the sky was very red; the house was burnt, and the thousands of Poporokewa perished in its flames. Wakatau potiki asked the slave whose life he had spared, where is the road by which Porokewa descends to his cave, for he did not live with his tribe in the Tihi-o-manono, the slave said, by the roof; Wakatau again asked, how when he comes forth? snare him: again Wakatau potiki inquired, what is the call? the slave answered thus: Poporokewa—oh! arise, he will growl, then cry, this is the spring, they earth up the kumara. Wakatau potiki departed, he went to his abode and pushed aside the covering of grass, and discovered the path, by which he descended. Wakatau laid his snare round the opening at the mouth of the pit, to snare Poporokewa, when he had finished the placing it, he called Poporokewa—ho! a growl ascended, O come forth, come forth, this is the spring, they till the kumara, come to karakia;—a yes ascended from Poporokewa, he ap-

peared above, his head and shoulders, entered within the snare, then he pulled it tight, he was killed; Poporokewa died, the thousands of Poporokewa also were killed by Wakatau potiki, thence the proverb from Muri Wakatau potiki, by whom was burnt the Tihi-o-manono. When he had finished his slaying, Wakatau returned to his place to Paparohia.

Nga toro rangi and his Sisters.

Nga toro i rangi went from Maketu, where he lived with his slave Nga uruhoe after his arrival from Hawaiki, to see what kind of country there was inland; he reached mount Tauwhara, which he ascended, and thence walked by the sea of Taupo, into which he cast his staff, which became a great totara tree, and is still to be seen, standing up in the dark blue waters of the lake;* as he walked along its shores he shook his mat over the waters, and from the bits which fell from it sprang the Inanga,† which now abound in the lake.

Tia was the first person who came to Taupo, he called the moana ‡ "Taupo a Tia," he came to Totara; after him Nga toro i rangi arrived, who saw the signs of Tia having been there, but to make it appear that he was the first by a very long time, he did not cut a green post, but took an old dry one, and set that up as a sign of his coming before Tia, afterwards he went on to Poutu, and there left the impression of his foot on the solid rock, where the marks of his heel and five toes are still plainly to be seen; thence he journeyed on to Tongariro, which he ascended, in order the better to see the country, there he was overcome with the

* Numbers of large trunks of trees may be seen in the lake, proving that the ground had subsided, in proportion to the quantity of matter ejected from the neighbouring volcano.

† A small fish, about two inches long, very abundant, and taken in large quantities, it is one of the chief supports of the Taupo natives.

‡ Taupo lake, on account of its size, was called "Te moana," The Sea, by way of distinction.

frost and snow; his *tihe*, or mat, was made of the *monoa*,* an epacris, as the snow settled upon it, he gave it a shake, and thence sprang up that shrub which now covers those inland plains. Suffering from the cold Nga toro i rangi shouted to his sisters on Wakari † to bring him fire, they heard his voice, and sent some of the sacred fire which they had brought with them from Hawaiki by their slaves, the taniwa Pupu, and Te Haeata; ‡ they went under ground all the way, and came out on the top of Tongariro.

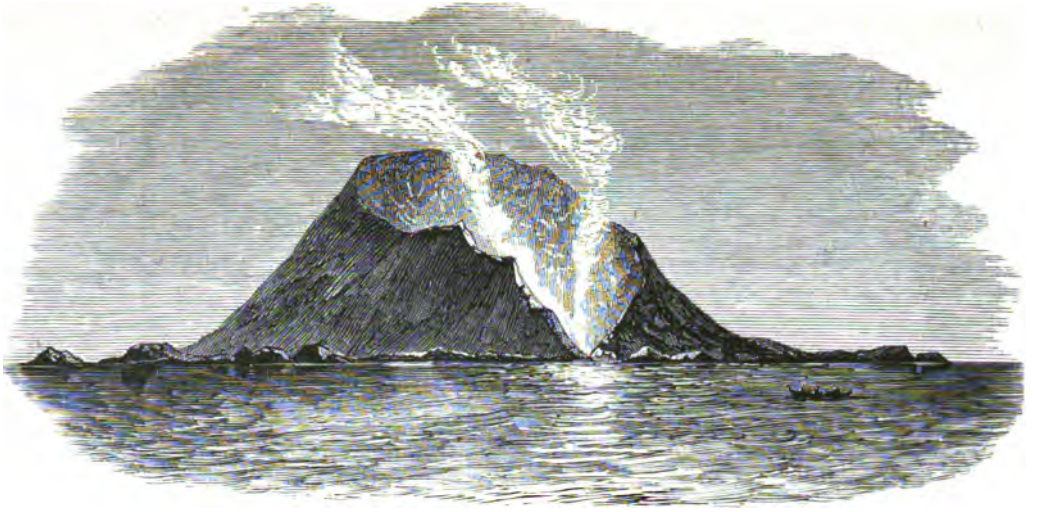
The fire reached Nga toro i rangi only just in time to save his life, but his slave was already dead, when they arrived with the fire it was too late, but in remembrance of him he called the orifice, out of which the flame arose, by his name, Nga uru hoe, the crater of Tongariro is thus called to this day, and the fire still burns all the way under ground from Wakari to Tongariro.

The cause of his sisters coming from Hawaiki was the curse of Manaia when he had his hair cut; on that sacred operation being performed much food was cooked for the assembled guests, it was prepared by his two wives Kuku and Hohata, the sisters of Nga toro i rangi, the food being under done, Manaia was greatly annoyed, he said to his wives, did the stones of Tuaikorora, which you used to heat your oven with cook your brother, that the food of my *purenga*, hair cutting, was done so badly? now this was a great curse, the women therefore wept for this insult to their brother Nga toro i rangi, that is all, they uttered their karakia, repeated their spells to counteract the curse, they fled, those wives of Manaia, they went in a canoe called the Rewarewa, or as another account states in the Huruhuru Manu. In another tradition it is said that the two sisters of Nga toro i rangi, Haungaroa and Kiwi, were gallantly carried from Hawaiki by two Gods, Rongomai and Iho o te

* The monoa is said to be the parent of all trees, or the first formed, and if used as fuel to cook with, being a sacred tree, invariably causes rain.

† This is a volcano in the Bay of Plenty, known as White Island, from the cloud of smoke which is always being emitted from its crater.

‡ These names seem to have reference to the boiling springs.



WHITE ISLAND, IN THE BAY OF PLENTY.

Rangi without a canoe, the ladies were spirited over, they landed at Wakari, white or sulphur island; and had no sooner reached it, than they heard the cry of their brother for fire, which fortunately was brought with them.* After sending it by their slaves they also followed, first lighting their fire on Wakari; thence they reached the Nga ti wha kawhe, when they arrived at Kainga roa they lighted their fire, and from the time consumed in eating after their long fast, they called the place *Kainga roa*; thence they went to

WAREAKE, A BOILING MUD POOL AT KAINGAROA.

Tauwhara, where they lighted their fire; then to Tokanu, and there likewise left a fire, afterwards they ascended Tongariro, and made another, in remembrance of the sufferings of their brother from the snow, but he had left and returned

* This tradition of bringing fire from Hawaiki affords conclusive evidence of the truth of the legend that they really came from that locality, it proves that the remembrance of Maunaloa, one of the largest volcanoes in the world was retained, and this line of volcanic agency thus extending from Wakari to Tongariro, shows what a correct apprehension of the truth they possessed.

to Maketu; they did the same, going inland by Waikato; and also lighted their fire at Hipapatua, and thence a little further off at Orakei korako, then at Tihi oruru, again at Rotomahana, then they made a fire at Wakarewa-rewa, afterwards at Ohine mutu, and there they terminated their work of setting the earth on fire; they went on to Maketu to see their brother, and reaching his marae got on the tuahu. In the morning, when Nga toro i rangi went to perform his usual devotions, he saw his sisters sitting there, and said, is that you? they replied, yes; what are you seeking? they answered, you; what did you come for? a curse of your brother-in-law Manaia, that you would be cooked with the stones of Tuaikorora;* what was the reason? an oven of half-cooked food which we made; then said Nga toro i rangi, leave for the cooking of him the stones of Maikukutea at Maketu. This done they karakiad upon the Tuahu;† when Nga toro i rangi had finished he dug up a totara for his canoe out of a swamp, the bare tree in its natural state, unhollowed and unshaped, with its roots and branches remaining, this was called Totarakeria, the dug up totara; then they embarked upon it with their followers, who were twice seventy in number, perched amongst its branches. It was the power of his karakia which made it so light as to float upon the surface of the sea; yes, twice seventy men went upon the branches of Totarakeria, they reached Hawaiki, landed and went on shore in the night, entered the marae, the sacred inclosure of Manaia, and laid themselves down amongst the tuahus. Then Nga toro i rangi bid his followers smite their noses with their fists, and smear themselves over with the blood, that they might appear to be slain, from this circumstance the name of the battle was Ihumoto motokia, or bloody-nose battle. Nga toro i rangi ascended the Tuahu of Manaia and laid himself down upon it as though slain by his god.

* In another it is Waikoroariki.

† The Tuahu appears originally to have been a pyramidical structure, like the teocalli; in New Zealand it was only a stage or stone.

In the morning Manaia arose from his sleep, and went to his marae, from afar he had seen the men laid in a heap quite dead, he looked also at his tuahu as he passed by, and there he saw Nga toro stretched out upon it as an offering to his god, immediately he returned and called out to his people, oh come forth, and see the fulfilment of my karakias to Homai Tawiti, behold they are all slain, and laid in the marae of my tuahu, come dig out an oven to cook our enemies, who have been killed by our god, Manaia was deceived, and said, behold this is the work of my god, heat the oven quickly with the stones of Tuaikorora, was it you my enemy who said that I should be cooked with the stones of Maikukutea? yes, indeed you shall be cooked immediately.

Whilst this was being done, Nga toro was busily engaged in repeating all his spells on the tuahu; they continued digging the oven to fulfil the curse upon him, then suddenly Nga toro i rangi stood up, and cried out to his company, arise! let the slaughter commence; all immediately jumped up to slay; the one hundred and forty men fell upon the multitudes of Manaia, he fled, was not secured, but his tribe was destroyed, two thousand men were slain by the hundred and forty; the pa of Tawiti noa fell; the name of that battle is Ihumoto motokia, or bloody-nose battle, the killing being finished, Nga toro i rangi and his warriors embarked and returned to their home at Maketu.

After this Manaia went and raised a taua to slay Nga toro i rangi; he collected his thousands—an immense army—and soon arrived at Maketu with a very great fleet filled with the people of Hawaiki; they reached Motiti. Nga toro i rangi and his wife were alone in their house when they arrived, his sister's child saw them, she ran and told her relatives, O Nga toro i rangi, go out and look at the sea, he went, and lo, the sea was entirely covered with the canoes of his enemy; he cried out, to-morrow let us fight, it is too late to-day, let down your anchors outside, let down your anchors outside, push off from the shore, outside of Taia, and anchor there for the night, we will then fight as

soon as the day dawns, I cannot be killed in the night; he persuaded him not to land, saying, that if they fought in the night he should not be conquered, but if he waited for the day he might. Manaia said, very well, the multitudes of Manaia agreed to his word and pushed off outside the harbour and there anchored, there were an immense number of canoes and anchors, they let them all down into the sea and went to sleep.

Nga toro i rangi returned to his house; in the night he and his wife uttered their spells, she stood at the matapihi, to which she tied her rope, and by the power of the spells she pulled and pulled, and drew together all the winds, the entire family of Tai-a-pawa to the sea, then they all arose and rushed forth and stirred up the waters of the ocean from their very bottom, causing a fearful tempest; yes, indeed, by the power of her spells, she drew towards her all the winds of Pungawere, in that very night it blew a hurricane, behold the entire fleet was destroyed, the thousands of Manaia were engulphed in the sea, they were overwhelmed in the waves, all were drowned, not one single person escaped.

The day dawned, Nga toro i rangi went forth to look for Manaia, he beheld the shore strewed with the wrecks of his many canoes and the bodies of his enemies, of Manaia he only found his tattoed tumu or shoulder, the fish had eaten every other part of him; thence correct is the song of Turoa:—

Truly Muru Tohanga,
There perished the thousands of Manaia.

Then Nga toro i rangi uttered this proverb for Manaia:—You said I should be cooked with the stones of Waikororariki, but instead of that you shall be cooked with the stones of Maikukutea.

Tradition of Tamatea Pokai Whenua, and the origin of the name of Putiki Waranui.

Give heed to this. Rongokako was the father of Tamatea,

who was the ancestor of all the tribes of New Zealand; he came from Hawaiki in the Takitumu, which was also called Horouta; he first landed at Turanga on the fish which had been drawn up by his ancestor Maui; there he left the canoe and travelled by land, keeping near the sea coast, until he reached Ahuriri, where his pet crocodile fled from him to the interior, the name of it was Tapu te ranga; Tamatea travelled on thence to Ruahine, the place whence his son Kahungunu returned, where a post was set up, the name of the pole was Rakautaonga; the cause of Kahungunu's returning was that he saw the sea-gulls, which had followed them, flying over Ruahine and wheeling over their heads, from the crying of the karoro, he said, Sir, you proceed on your way, I shall return from this place from my regard for the karoro, which is crying for Te Ngutuawa o Ngarururoro. Then Tamatea, addressing his son Kahungunu Matangirau, said, do you feel home-sick? he replied, no sir, I am only sighing; Tamatea said, if love for our home influences you, go back and welcome, so Kahungunu returned to Heretaunga, and Tamatea journeyed on till he reached a lofty mountain, where another of his pets escaped, Pohokura by name, an enormous reptile was that pet; Pukeokahu was another; when he reached the great river Moawanga, they say he stuck up the ends of his firebrands in it, hence the saying,* The firebrands of Tamatea's fire; these he left to turn into taniwas; as he went along the sea shore his dog ran into the sea and became one; when Tamatea Pokai Whenua reached Wanganui, he sat down to arrange his toilet before he entered the pa, and tied up the locks of his head into a top-knot; from this circumstance the place was called Putiki Waranui o Tamatea—Tamatea's top-knot. Afterwards he paddled up the Wanganui river and reached the cave of Tararoa, he threw the flax seed upon the cliff, where it remained; the flax grew on the kotukutuku, the fuchsia tree; then he reached Omaka, there was no anchorage there for his canoe, he therefore

* Fossil trunks of trees standing up in the bed of that stream, like those seen in the depths of Taupo Lake, are all named after ancestors. .

bent a rock in the bed of the river, to which he tied his cable; truly that is the bent stone; he arrived at Taupo; then he went on board a canoe, paddled to the Waikato river and reached the fall, there he met with his death, and so ended his travels. His children were Mahine rangi, Raukawa Wakarere; Turanga was the husband of Mahine rangi; Tamatea had two wives, Iwirau the mother of Kahungunu Matangirau; the second wife was Mahakiroa; her sons were Koau, Tamaekiroa, Kahunui, and Apa the father of the Nga ti apa tribe. This is all I know of one of our ancestors, who was named Tamatea Pokai Whenua, Tamatea who encircled the land, the great traveller.

Tanguru the Chief of the Panari ki Rotoatara.

Tanguru was a very great chief of the Nga ti Kahungunu, he was an ancestor of Aperahama. There was a quarrel between the men of Rotoatara and of the Panari with the Nga ti Kahungunu; the cause of the quarrel was land, to which they all had an equal claim; they fought at Rotoatara, the pa was taken, Tanguru its chief sought to escape upon a moki, a raft made of bullrushes, but he was so loaded with beautiful parawai and topuni, that the moki upset and he sank, the Nga ti Kahungunu saw him sink, and raked the bottom of the lake with a marau, eel fork, which caught hold of his garments, he was pulled up and placed in the canoe, the body was cut up and eaten; from this circumstance his tribe acquired the name of "Nga ti Marau."

The Arrival of the Kuia Ruahine, a great Female Ancestor of the Wanganui Tribes.

The coming of Ruahine from afar, from Hawaiki, was as follows: behold she arrived at the doorway of the house of Ruamaunu, immediately they began to say to her, there, see what a smell of smoke the old creature brings with her; disgusted with such a reception, she at once left Ruamaunu and dwelt at Otumatua, where she gave birth to Tainui, the

ancestor of Ngatipotama; this old lady crossed over from Hawaiki, sitting astride the bent neck of a large calabash, ngutu hue, on which she comfortably sailed, the neck of the calabash has ever since remained bent. She is the great ancestor of all the people of Ngatipotama.

Tradition of Matuku and Witi.

Matuku and Witi were two great cannibals, after having killed and eaten many persons, Matuku murdered a great chief, named Waheroa, and carried off his wife; Rata, his son, with his friends, however, determined not to suffer such a crime to go unpunished, they therefore went to the wood, and selected a suitable tree for a canoe, that they might pursue after Matuku; having found one,* they set fire to it, and burnt it down, but during the night † *Te tini-o-te Hake-turi*, Hake-turi's flock of wood fairies, came and raised it up again, they had therefore a second time to burn it down. Hake-turi, however, returned with his multitude in the night, and again made the tree whole; this was repeated several times, wondering what could be the cause, they determined to watch; having, therefore, burnt down the tree, they hid themselves near it, and when *Te tini-o-te Hake-turi* appeared, they suddenly made such a great noise, that the little fairies flew away, some of the trees themselves were so alarmed, that they held down their heads, and have never been able to raise them up since; amongst these were the *ponga*, a fern tree, and the *kareao*, supple jack, whose tender shoots are now always bent. When they had

* Another account states the tree was chopped down, and the Haketuri uttered this spell, by which it was restored whole again:—

Rere mai te mara mara,	Fly together, O ye chips,
Koi whetau	Stick ye fast together,
Toro tika	Rise and stand upright again
E tu te maota.	A perfect tree.

† Te tini-o-te Hake-turi appear to have been a kind of fairies, in the form of small birds, and in very large nnmbers. In the myth of Tawaki, Tongo hiti is spoken of as being the chief of a similar race, although he himself was a glow worm.

adzed out the canoe Punui,* sewed on the top sides, and got everything ready to go to sea, they found the thicket was so dense, that it could not be launched. They therefore repeated this karakia :—

Waea turihunga,	Thrust aside the thicket,
Waea taramoa,	Thrust aside the brambles,
Ka puta ki waho,	And Witi and Matuku
Ko Witi ko Matuku,	Shall come forth. †

The thicket immediately opened, but in vain did Rata call out, pull away, pull away, the canoe would not move, in vain did they hawl, not an inch would it stir ; Rata had dammed up the stream, but there was not sufficient water to make it float, then they karakiad to the god of rain, he called to the sky, pull out the plug of the reservoir of rain ; he had no sooner uttered the words than down came the torrents filled the river, floated the canoe of Rata, the warriors embarked, it glided along, reached the open sea, and they pulled over to Matuku's residence ; on arriving at the place, where they expected to find him, they discovered that he was from home, but the woman they were in search of was within ; they asked her how they might most easily capture Matuku ; she advised them to place a large noose over the door, and conceal themselves in the sides of the house ; but she recommended them by no means to attempt to catch him by the neck, but by the waist, as in the former part he was too strong to be held ; they soon heard him coming, for he made the ground shake under his feet as he went along, he had a load of human flesh on his shoulders, which he threw down as he approached the door ; the woman called to him, but suspecting some treachery, he said :—

* This canoe had three other names :—

The first, Riwaru, because the damp of the forest made it green.

The second, Tuirangi, when it reached the sea, it was painted and ornamented.

The third, Pakawai, when it was drawn up on shore.

† This is a saying for the beginning of a quarrel :—Push aside the barriers, and anger will burst out.

Piro piro haungaunga taku kai, he tangata.—I scent my food —a man. She assured him all was right, so he crept in on his hands and knees; as soon as he got his head and shoulders in, they drew the noose tight and secured him, and cut off one of his hands, but he told them they could not kill him, this he repeated, as each limb was chopped off, but when at last his head was severed, he died, and according to some accounts, was changed into the bittern, which still goes by his name. When he was dead, the warriors asked the woman how they might also capture Witi, she told them where they would find his den, and said, that if they placed a noose over it, and made a noise, the monster would be sure to come out and attack them, as he did every one who came near his abode, they did as she advised, and when he put out his head, they immmediately drew the cord tight and despatched him with ease.

Tradition of Kupe and Turi.

The first person who reached New Zealand, is acknowledged by all to have been Kupe: he came in the canoe *Mata-o-rua* to Wanganui-a-te-ra, seeking his wife Kura Marotina, who had been carried off by his younger brother Hoturapa, he went from the place of his landing as far as Patea, there he heard the cry of the kokako inland, and mistook it for the call of a man, hua noa he reo te tangata, a man's voice, he exclaimed, and sent to see who it could be, but found no one, not seeing anything of her, he set up a post there, and returned to Wanganui-a-te-ra.

Kupe was accompanied by Hau, on landing he found the ground soft and trembling,* he was afraid, and therefore went on till he came to the Wairarapa, a rocky part of the island which was firm, he left his daughters Mateu and Ma-

* Kupe is said to have overtaken the land, it was floating along the surface of the sea when he came up to it, and his first work was to render it firm and stationary.

koro there; the latter, after giving name to a pa, returned to Hawaiki, because she grieved for her children left behind. Mateu went on the mountain and cried, and whatever she touched was covered with blood from her wounded feet. Puatiki was also a son of Kupe, and Taiapua, another of his daughters, who killed herself at the red cliff Tamure. Some time afterwards Kupe came there and bewailed her death, cutting his forehead with obsidian for grief, the blood flowed upon the surrounding rocks which were dyed red, and have continued so ever since: those rocks are seen in sailing through Cook's Straits, a little before entering the heads of Port Nicholson, and are very conspicuous by their color.

After this there were two pas built at Patea; Raumana was seated on a neck of land jutting out into the sea, Rangitane, the other pa, stood at a little distance; a quarrel arose between the two places, and the former being the strongest, bid the people of the other depart; they asked them for canoes as they had none of their own, but they were refused; then the people of Rangitane cut a trench across the neck of land which separated their place from that of Raumana, and made four large wedges of hard wood, which they karakiad over, and drove into the ground, the land split in two, and half with the pa of their enemies sank into the sea and all perished; others say the land floated and became a moutere, island, and drifted to Rotoma, where it remained stationary, the marks of these wedges on the lofty cliff are still to be seen at Patea; so saith my informant.

Thence he again returned to Hawaiki; hence the saying—

Hoki Kupe, e kore ia e hokimai,
Come back, Kupe, he cannot return.

Several extraordinary works are attributed to him; such as severing the two islands asunder, thus forming Cook's Straits, and also cutting off New Zealand from Hawaiki, with which it was said to have been previously united. (May there not be here preserved some remembrance of a grand Southern Continent having been submerged).

Ka tito au, ka tito au, ka tito au,	I sing, I sing, I sing,
Kia Kupe te tangata,	Of Kupe, the man
Nana i tope tope te whenua,	Who cut off the land,
Tu ke a Kapiti,	Stands apart Kapiti,
Tu ke Mana,	Stands apart Mana,
Tu ke Ara pawa.	Stands apart Ara pawa.
Ko nga tohu tena,	These are the signs
A taku tupuna,	Of my ancestor,
A Kupe, nana i waka-tomene Titapua,	Of Kupe, who went over Titapua,
Ka tomene au te whenua-e-.	Who went over the land.

It was from the account Kupe gave when he reached Hawaiki, that other canoes came; six are said to have arrived together. The chief of this second expedition was Turi, he is universally allowed to have been the first person who settled on the western coast; and by all the inhabitants of that part, was regarded as a kind of demigod.*

Turi is said to have fled from Hawaiki on account of a quarrel, Popouakoako, his younger brother, at the ingathering of the kumara, presented one to Uenuku, the ariki, god of the rainbow, who was so indignant at the smallness of the gift, that he swallowed both it and the offerer together. Turi, in his anger, slew Oe-potiki, the son of Uenuku, and eat him; the *manawa* or lungs he carried to Uenuku, who having eaten them, perceived they were those of his own son; he then uttered a powerful spell; Rongo rongo, the wife of Turi, overheard him utter this karakia:—

Horu horu taka manawa i a Hawe Potiki,	My spirit shudders for Hawe Potiki.
Ka utaina ki runga te wata a maia,	I place his liver on the altar, and listen,
Runa mai rongoe, runa mai rongoe, hae,	Great be the assembling, great be the assemblage to avenge his death.

* When Turi also arrived he found the land still soft, it had not been quite dry and firm, for as my informant stated, it was very soon after Noah's flood that he came.

Turi then sent her back to listen, when she heard the second spell:—

Tikina atu te tini o nga ti rongotea,	Bring me the many,
Wakataka mai, kia tini,	Of nga ti rongo tea,
Kia mano,	Let many, let a multitude fall,
Kia ngakia te mate oe-potiki,	Let oe-potiki work death.
Koreka te kai mua,	The first vengeance
Runa mai rongo e—,	Is sweet, assemble
Ka runa ha-i——	Let all who hear assemble.

When Turi heard that this karakia had been uttered, he went and brought his canoe, Aotea, from his father-in-law, Toto,* Turi embarked, but he forgot in his haste the *tata*, baler, of his canoe, which was called *Tupua oronoku;* his paddle was named *Kautu ki te rangi.* The pukeko, the rat, the green paroquet, the moeone, a small bronze beetle, the awato, the grub of a sphinx moth, which preys on the kumara, the kumara, the karaka, the native calabash, were taken with him, also his god, who was carried by his priest Tapo; but before he had proceeded far, he pushed Tapo into the sea, for his supposed filthiness. Maru grumbled at the unjust slight showed to him, and said by the mouth of Tapo, if you leave without my servant on board, you will never reach Nukuroa, New Zealand; place me on the outrigger, *tu ama,* and we shall reach *Uku-rangi,* New Zealand. Turi consented and took him again on board; he went on shore at Motiwatiwa, there he killed his dog Iki iki rawea, there Potoru eat him, became deranged by doing so, and was lost with his canoe in the Gulph of Parata.†

Turi landed at Wangaparaoa, where he planted the karaka,

* Another tradition states, that Toto built his canoe in a small river named Tau-toru, and when finished, gave it to his son-in-law Turi, who made a sail for it, which they called *Mata o rua,* and sailed to Witi Marama.

† Te Waha o te Parata. It was supposed that the ebb and flow of the tide is occasioned by the ocean rushing down the throat of Parata and being vomited out again; in this way a very broken sea was supposed to be occasioned. Kupe had a narrow escape from the Korokoro o Parata; hence the saying, no canoe can go where Kupe went.

thence he sailed to the Aupouri, North Cape, thence to Aotea, and there he left his canoe, which was turned into a rock, and is still to be seen; he went inland, and named all the rivers; Kawia, Marakopa, Mokau, Moakatino, Tangaporutu, Mimi, Riui, Waitara, Wai o ngana, Wai Wakaio, Kau pokonui, Puni, Waingongoro, Tangahoe, Hinga hape, so called from his slipping there, a most appropriate name, the descent to this river being over a very slippery rock. Turi named all the rivers from Aotea to Patea, and Hou, those from that place to Wairarapa; at Patea he first built his house, and called it Matangirei, he planted the kumara, at a spot called Heke heke i papa, where he saw Kupe's post, which stood on Rangi tawhi; he took up some of the soil in his hand, and smelt it, calling it a rich soil, hence the saying for good ground, this is the earth that Turi smelt; there his dog, Mata Ware was killed; he said to Taneroa, his daughter, either your husband or children have stolen it, at this word Taneroa fled, and went to live at Papawero, where she had two children; she said to them, when you grow up, there will be food enough for you at Rawaira-ra, on the other side of the river, at the place of my brother, Turanga i mua. Turi and his son slew* the men of this island; the name of that race was the Kohi-kohi.

When Turi left his pa, with all his people, to fish or work in his cultivation, that his enemies might not be aware of their departure, in order to deceive them he placed a matuku, or bittern, in it, so that when any one came they might hear the cry of the bird—hu, hu, hu, and fancy he was at home; to strengthen the matuku in the defence of his pa, he uttered the following incantation:—

Ko te Matuku i hea	The bittern from whence,
Te Matuku i Waiaua,	The bittern of Wai aua,

* That there were inhabitants of the land before the arrival of the Maori race appears highly probable, since they not only state as much in their traditions, but also record their having gradually driven away a race far inferior to themselves, and compelled it finally to take refuge in the Chatham Isles. This despised people, by way of reproach, were called Kiri waka papa, which may be translated bare sides, from its ignorance of clothing. (See page 13.)

He Matuku, aha te Matuku,	The bittern, what of the bittern ?
Matuku tau tiaki,	The bittern, the guardian,
Tau aroaki, Tau aroaki.	The overlooker, the overseer,
Te waka rangona manawa,	The imitator of the hum of men,
Te korero te wakarongona a te Wananga,	Let your voice resound,
Waka tikaia, kia tika, Waka-tonu hia	That the enemy may be deceived,
Kia tonu hau e kia tonu,	Be quite correct; be perfectly correct, your imitation,
Ko te Matuku i hea,	The bittern from whence,
Ko te Matuku i Waingon-goro, &c.	The bittern from Waingongoro, &c.

This was repeated to each of these rivers, Tangahoe, Hinga-hapa Patea, Whenua-kura, Waitotara. When the Matuku heard this incantation of Turi, he was strengthened to cry, hu, hu, hu, in the pa, and thus those who came, hearing his voice, thinking it was Turi, were afraid and fled away.

A great love for Hawaiki, his country, then seized Turi; he committed suicide in the Patea by drowning himself, so concludes the tradition. The sites of Turi's house, Ma-tangirei, and his kumara farm, at Patea, are still pointed out; and an old man living there said, that in his early days, the land marks, which were sculptured stones, sixty in number, still remained; but when the Gospel came, they destroyed them all. Turi's well is yet in existence.

Tradition of Nga Hui and Tama te Kapua.

Nga hui came from Hawaiki to see a quarrel between the Mata and the Pounamu, which had its origin in that island; he landed on the East Coast, at Wangaparau, and came to Tauranga, and from thence to the Wairere and Taupo; he afterwards crossed over to Kapiti, Arapawa, and Arahura, near Wakatupa; when he reached that place, he obtained the Pounamu, green stone, in a lifeless state, and there he laid hold of the Kaukau matua and Tukurangi, from thence he returned to the Arawa Mountains, there was the moa

at the waterfall, he killed it, and put it into a *taha*, bark basket, and went back to Hawaiki, telling the chiefs, Tama te kapua, Nga toro i rangi, and Hotu roa, he had found the fine country Aotea roa, the large island; they said to him, how shall we cross over to it? he replied, build canoes; the canoes were commenced, the first, Arawa; the second, Tainui; the third, Aotea roa; the fourth, Taki-tumu; the fifth, Kura-haupo; the sixth, Tongamaru, when finished they all left Hawaiki together; but whilst they were putting on the haumi, or stern of one of them, which is a separate piece, joined on to the end, they accidentally killed Mania's son, whose name was Tutenanahau; the builders of the canoes were therefore anxious to complete them as quick as possible, and get away before the child was missed; being a chief child, he was in the habit of going about visiting his friends, and staying away ten days at a time, they knew that he would not be missed for some time, and therefore made haste, and paddled away from Hawaiki, having buried the child near the place where they adzed out their canoes.*

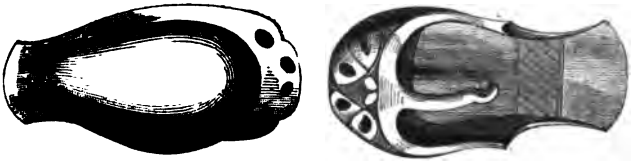
The Arawa first sailed; its chief, Tama te Kapua, called Nga toro i rangi, to come and eat their food at sea, or *tupeke*, that is, taking away the tapu, by making it *noa* for them to eat on the voyage, which they could not have done till the principal chief removed its sanctity, that the voyage might be prosperous, they succeeded in persuading Nga toro i rangi to go on board, also his wife Kearoa, so he went with them to Aotea roa. Nga toro i rangi did not live inside the canoe, being too sacred a person, but on the top, the canoes having houses built on them with side poles, probably out-riggers, and roofed with raupo; they landed at Wangaparau, thence went on to Waka-tane, and Maketu, there they left the Arawa, where she has ever since remained turned into stone. The Tainui proceeded to Kawia,

* Another account states, that this boy was not killed by accident, but designedly, by Hoturoa, for mocking his work as he was adzing out his canoe; and that he buried him on the spot, strewing the chips of his canoe over it to avoid detection.

its chief was Hoturoa. The Aotea roa remained for a time at Hauraki, and thence sailed to Otahuhu in company with the Tainui and Tonga maru, where they hauled the canoe across the isthmus,* the Aotea roa remained at Aotea; the Tainui at Kawia; and the Tonga maru at Nga ti awa.

Some time after they left Hawaiki, the young child Tute nangahau, Mania's son, was missed, but they could not discover what had become of him, until Tuparaunui, a large fly and an ancient god, came to their aid, by his exquisite power of smell, he found out where he was buried, and by his low thrilling sound over the spot, enabled them to discover the poor child's remains.

* From the Tamaki to Manukau there is a portage of not more than a quarter of a mile, called Ota huhu; by dragging their canoes across this, they passed from the Eastern Sea to the Western.



HE TIEHERU, OR BOAT SCOOP.

A VIEW ON THE MANGA-NUI-A-TE-AO, A TRIBUTARY OF THE WANGANUI.

CHAPTER XV.

TRADITIONS AND LEGENDS.

(CONTINUED.)

The Arrival of the Nga toro i rangi from Hawaiki in the Arawa.

Listen to me, this is a tradition of our forefathers which we have heard :—

Hei and Tia conceived the desire of making themselves a canoe, when they lived in Hawaiki, the name of the canoe was Te Arawa ; the cause of their leaving was Rahuitara a manaia, the name of a bloody battle ; before departing they sent for Nga toro i rangi, as a priest for their canoe, then

they sailed; Hou mai i tawiti said, Friends, go to the other side of Tu, who is blowing, keep constantly steering in that direction, carry with you the grub Huhu, the Popo, but the Hanehane, a weapon, bury that in the earth; Nga toro sat in the stern, Kearoa his wife, and Tama te kapua were below; at sea they misbehaved, and caused the Arawa to be drawn into the *Waha o te Parata*, the mouth of Parata,* as a punishment. Ika cried out, Oh Toro oh, the pillow of Kearoa has fallen, Nga toro cried, lay hold of it that it may be fastened; Ika stood up in the prow and uttered his karakia; Nga toro stood up in the stern and used the following:—

Loose the sacred post,
The post of Rongomai whiti,
Why do you not hearken,
Bound is Kahika to the post before,
To the post in the midst,
To the post Wharawa (sleeping shed).
Distant Heaven opposed.

The spell of Nga toro saved the Arawa, behold they sailed opposite to Wangaparaoa, they saw there the Rata, and exclaimed, it is kura, red ochre; Tauninihi threw their ochre into the sea, mistaking the bright scarlet blossom of the Pohutukawa for it, expecting to find abundance on shore; they sailed thence close to Aotea, the great barrier; there they left Muranui, one of their company, and sailing further reached Repanga, there they left their slaves, Mumukau and Takereti, and arrived opposite Maunganui, Tauranga. The dog of Tarawhata jumped into the water, and afterwards he followed it: this was the spell which he uttered while swimming:—

Swims, swims Tarawhata, eh.

Both reached the shore, and landed at Maunganui; the anchorage of the Arawa was there, hence the name Tauranga; they coasted along the shore, Hei stood up and

* A great gulf in the middle of the ocean, supposed to cause the ebb and flow of the tide. (See Note page 260).

said, leave that country which lies there, as a resting-place for my child Waitaka; Tia stood up and said, leave the land which is spread out there as a resting-place for my child Tapuika; Tama te Kapua stood up, and said, leave that promontory which lies there as the point of my nose, truly that is the name of Nga Kurai, Maketu point; they landed on Motiti, the island of Maketu, and dragged the Arawa on shore; the crew stood up and tied its cable, Te Hau painted it on Motitinui, near to Hoieke; they dwelt there and raised their Tuahu, called Taumaihi; their gods were Hani and Puna; afterwards they sailed thence, landed on the main land, and hauled the Arawa on shore; its crew stood up, fastened its cable, and sang the song:—

Kua keria te awa i Maketu nui e Tupiahoieke.
The river from great Maketu was dug hard by Tupahoieke.

They dwelt at Maketu, and thence separated; Uruhika, the priest, from whom the idea of coming arose, and after him Matamoko went to look for suitable spots to live in, afterwards this man, that man, this man, that man, each went to select a spot for himself; Hei and Tia dwelt apart from Maketu, there Raumati came and burnt the Arawa with fire (but the accounts vary as to the name of the person who did it, and the manner in which it was done). When Hatupatu, the famous hero living at Rotorua, heard of it, he came and slew Raumati, carried off his head, and returned to his home.

A Tale of the Patupaiarehe of Pirongia.

There was a man whose name was Ruarangi, and Tawhaiti was his wife, they were the only persons living in the kainga with their two sons; one of these died, but they still continued in the same place; Ruarangi's employment was shooting birds. Behold the patupaiarehe came to the kainga and surprised the child and its mother, they carried off the mother, so that when Ruarangi returned she was gone, he questioned the child, where is your

mother? he replied, she is gone; great was his sorrow! he and his child wept. Behold, during the night the spirit of the child which had died came and sat on the ridge pole of the house: What are you both crying about? they replied, for your mother, who is gone; cease your weeping, I will tell you what to do: go, said he, when you reach the first river, the second river, the third river, stop there and light a fire, and when you have caught a pig, throw it on the fire. Ruarangi went and arrived at the first river, at the second, and at the third river, he stopped and there lighted his fire, an exceeding great one, he then caught a pig and threw it on it; the smoke of the fire penetrated into the forest, with the smell of the pig.

Tawhaitu perceived the smell of the fire, she wept, saying, Yes, indeed, whence this smoke of fire, perhaps it is from Ruarangi; she began to follow the scent of the fire until she reached him; they returned together to their home. Tawhaitu said to her husband, you must be strong to retain me, for by and bye the patupaiarehe will return; before long he came and took her away and departed.

Ruarangi and his child wept during the night; the spirit of the child returned, and enquired, what are you two crying about? they answered, we are lamenting for Tawhaitu, who has gone; he said, give over crying, set off, and when you have arrived at the first river, the second and the third, then light a fire, carry a pot and calabash with you, having reached the place, kill a pig, singe it; having finished the singeing, fry it in the pot, then go into the river and dig red ochre; this being done, fry together the fat and the ochre, and pour it into the calabash, and carry it home. When he had done this, the smoke reached Tawhaitu, she wept, and said, from Ruarangi perhaps is this smoke of the fire; she followed the smell, and when she reached him they both worked the red ochre, and said, we must make haste, lest the evening should overtake us; when they got home they painted all their house with it, the ridge pole of the house only being left. When the patupaiarehe came he stood on the other side of the fence; great was

his fear of the red ochre, he went from one side to the other, seeking a way by which he might enter the house, but could not find one, the only thing he could do was to fell a tree, so that it should touch the ridge pole, by it he climbed up, but when he got upon it still there was no entrance for him into the house; this was all, he sung his song, and said:—The heaven cannot be pressed down from above, the rope of New Zealand which I had stretched out is brought very near; the love for Pirongia still remains; the divided race split into two parts, (Mount) Tiki and (Mount) Nukupore; will the union of the two be sacred? Ripiroaite will push me away, the (Rangi pouri) gloomy sky.

This story is evidently a very recent one, and it appears to have been composed during this struggle of the two races. The Patupaiarehe is a kind of semi-spiritual being, supposed to reside in lonely places, they are thought to be white, and therefore an apt representation of the European; the woman represents New Zealand, and her husband the Maori race; the instruction given by the spirit appears to be to return to their old heathen customs; the Kokowai being the emblem of the tapu, against which all the skill of the Pakeha is vain; Ripiroaite may represent their great champion.

Mahina.

The *Kura*, red ochre, was brought from Hawaiki in the Arawa; when they approached the land they saw the Pohutukawa and Rata in full bloom, their brilliant red blossoms were taken for kura, and they cried out, what was the good of our bringing kura here where it is so abundant? they threw it overboard, but when they landed they found out their mistake, and vainly regretted their loss. Mahina, however, was walking along the beach, and picked up the kura which had drifted ashore; when this was known the owner asked him to give it back, but he refused, and said, what is drifted ashore is the property of the finder, hence the proverb for anything lost, which has been picked up by

another who keeps it: Me aha te kura pae a Mahina?—What does it signify, is it not like the kura of Mahina which drifted ashore?

Pare and Hutu.

There was once a very beautiful woman named Pare, a great lady was she, living in her own house; there were three fences around it, and the house was beautifully carved and ornamented. The reason she lived single was, that she might be the head chief of her tribe, and also because there was no one in it who was equal to her in rank; when her food was brought it was given to one servant, who handed it to another, and then to a third, who presented it to Pare. Inside her house she had everything to make it nice, beautiful mats, parawais, kaitakas, and topunis, with every kind of perfume, even to that of the kawa kawa.

On a certain day the tribe had various games, such as striking the ball and throwing the tekateka. When a great chief named Hutu came and played with the ball and tekataka, so great was his agility in these amusements that he always surpassed every one else, which excited the admiration of the tribe at his wonderful skill; they applauded him loudly, Pare heard them, and a desire seized her to go to the verandah of her house to see Hutu throwing the stick, one fell close to her, which she picked up; Hutu came to look for it, but when he reached her house she would not restore it. Hutu said, give me my stick. Pare replied, come into the house and talk, for great is my regard for you, but Hutu declined, because he was married, and had a family, but Pare said, what does that signify when my regard for you is so great on account of your skill in all the different games; for yours only was the ball which whizzed as it went, and yours was the stick which flew with force, therefore, great is my admiration.

They strove together, but Hutu persisted in repelling all her advances; Pare asked, why are you so indifferent since my love for you is so great? still Hutu refused, but Pare

went and shut the door of her house; Hutu said he must go, Pare followed him; when he got outside he said, stay you there and I will shortly return, Hutu left, and continued fleeing away, Pare saw that he was deserting her, then she uttered her last words to him: go then, O Hutu, go to your home, Pare returned to her house, and having reached it called her servants and set her house in order, putting everything in its proper place, and then went and strangled herself.

Now when the tribe heard that their chief lady was dead their sorrow was very great; they said Hutu must be the payment; Hutu heard this, and went to the Pa, and said to her tribe, it is good, I will be the atonement for her death, but he told them not to be in a hurry to bury the body of Pare before he returned, the tribe agreed, and he set off, when he reached the place of departed spirits, he saw Hine nui te po, and enquired which was the way down? She pointed out to him the road taken by the spirits of dogs; but when he gave his beautiful greenstone jewel to her then her heart was opened, and she showed him the proper road for human spirits to take; this was the common practice of Hine nui te po to obtain riches; she then cooked food for him, beat the fern root and put it into a basket, saying, when you reach the lower regions eat sparingly of your provisions that they may last, and you may not be compelled to partake of their food, for if you do you cannot return upwards again; Hutu agreed to do as desired. She again said, when you jump down into the pitchy darkness bow your head, you will soon reach the bottom, for the wind from below will blow you along, then lift it up, and your feet will stand firm. Hutu carefully followed all her instructions, when he arrived below, he lost no time, but immediately began his search for Pare, he inquired after her, the men said she was in the pa.

Pare heard that Hutu was there, but she would not go out; then Hutu began some games, throwing the stick and catching the ball, but Pare took no notice, she still remained within; then he tried the morere, a swing, twisting the

rope round the top of a very, very lofty tree, as a swing; he pulled the rope, so that the head of the tree might bend quite down to the ground, the top touched it, and Hutu sat upon it; he bid a man get upon his shoulder, calling out let go, the morere bounded up, great was the admiration of the men at the wonderful strength and skill of Hutu, and the variety of things which he did; at last the spirit of Pare came forth to see what was being done; Hutu was overjoyed at seeing her; from the excess of her delight she cried out, let me get on your shoulders; he gladly allowed her, that being just what he desired; he said to Pare, lay hold firmly of my neck, she said to him, pull down the morere that it may quite touch the ground, when it was thus brought down she said, let go; immediately it was released it bounded up with immense force, the stem of the tree stood upright, and the rope flew quite straight up, and touched the ground above; Hutu at once laid hold of the grass, which overhung the mouth of the pit, and climbed up to the top, with Pare also, who clung to him. They both safely reached the world above, and went to the Kainga, to Pare's house, when the spirit of Pare reached her body, it re-entered it, she was quite alive and well again. From the thankfulness of the tribe for her restoration to life they strove to make Hutu Pare's husband, Hutu answered, but what shall I do with my wife and children? They replied—me puna rua, take two wives; he consented, and they called Pare—Pare Hutu.

The Story of Tama te Kapua, and his brother Wakaturia.

Truly Houmaitawhiti, their father was the beginner of war, he was the author of much strife, even at Hawaiki, and afterwards in Aotearoa. His dog went into the wahi tapu, where fragments of sacred food were thrown, and devoured them, this sacrilegious act was witnessed both by Toi and Uenuku, who killed the dog, Pataka tawhiti, and eat him. In vain did Tama te Kapua, and Wakaturia, the sons of Hou,*

* They constantly shorten the names of persons in familiar conversation.

seek for him, they could not find their dog, they searched from pa to pa, until at last they reached the abode of Toi; they kept crying, "moi moi" to their dog, there at last the dog answered them, barking inside the stomach of Toi,—hau, hau, Tama and Wakaturia again moi moid, and the dog repeated the bark,—hau, hau. Toi firmly closed his mouth, but in vain, the dog still kept hau hauing from within. Thence arose the proverb of Toi: "Slave, thou wert concealed in the great stomach of Toi, and yet thou dost bark, thou slave."

Tama and his brother returned to their village, they considered what they should do to punish Toi and Uenuku. They left their garments by the side of the water and of the Tuahu, all night, all day, and all the next night, the blood of the Tuahu dropped upon them, an aitua or omen of bloodshed; they immediately began to make stilts for Tama, and when they were finished he went on them, and his brother on foot; they arrived in the night at Uenuku's place, where they saw the Poroporo full of fruit, which overshadowed his house, Tama went on his stilts and gathered the fruit, they eat it; it was late before they returned home, this was their practice, night after night. At last Uenuku began to wonder what had become of the fruit of his Poroporo tree, who had eaten it, he carefully examined the ground, but saw no foot-prints, there were only the marks of Tama's stilts, and he could not tell what they were; when night came he set a watch, and waited a long time, at last they came, the watchers arose and rushed upon them, Whakaturia was caught, but Tama escaped.

They carried him to the sea side, cried out, cut him in pieces with the tomahawk, and throw him into the water, Whakaturia said, I cannot be killed beside the water, you must carry me inland, there you will be able to kill me; they agreed to his words, when they arrived inland, the whole tribe, the thousand of Uenuku, assembled to see Whakaturia put to death, they all met together, some said chop him to pieces; others no, let us bind him up in a mat, and suspend him from the roof of the house, for

the smoke to suffocate him, to this they all assented; then they hoisted him up to the ridge pole and lighted the fire; they began to haka, when they were tired of that they sang songs, but nothing was well done, all was very bad; thus it was, night after night, until his father and brother found out where he was; Tama heard that he was suspended from the roof of the house to be killed by the smoke, therefore, he thought he would go and see what was his state, whether he was still alive in the smoke; he went in the night, when he arrived there, he climbed upon the roof of the house, and broke open a small place over the spot where he was suspended, then he asked, are you dead? he whispered upwards, no, I am alive; is the haka of this tribe good? enquired his brother, what kind of haka is it? he replied, no, it is very bad, they are always quarrelling amongst themselves on account of the badness of their dancing; he whispered down to him, could you not speak to them below? O never did I hear people haka so badly as the people of this tribe, and if they answer upwards have you the good haka, you say yes, if I were to haka you would know which was the right way, if they let you do so, then say I am filthy with the smoke, let me have some oil and a comb, also a feather to stick in my hair, if they give them, then say I am unfit to dance without a garment, give me the red pake of Uenuku, as a covering, and his maipi, then, indeed, when I am properly dressed you shall see the right way to haka, and, said Tama, I will be outside the house, and when you rush out I will fasten the door and stop the pursuers, I will close the window and the pihanga as well, and we shall both easily escape, thus he finished his talk with him.

Wakaturia said to Uenuku, and those in the house, listen all of you who are hakaing there—they were attentive and cried hush—be quiet, hear what the fellow who is suspended has to say, we thought he had been dead before this with the stifling smoke, but no! he is still alive; all agreed; then the people of the house spoke up to him, thou who art suspended above speak down; truly indeed, what a wretched

kind of haka is that of yours which I have heard; the tribe replied upwards to him, is yours skilled in the haka? he answered downwards, it greatly excels in it; and do you know the haka? he replied, yes, great indeed is my skill. Uenuku said, let him down, and accordingly they lowered him; the tribe said haka then; but he according to the instruction which Tama-te-Kapua had given, did exactly what was told him, first the brave man said, brighten up the flame of the fire, lest it should smoke; it was done, they said haka now, he replied, I am filthy with the smoke, give me some oil, a comb, and a feather to stick in my hair, and a garment, then I shall be fit to begin. He arranged his hair properly, he took the red garment of Uenuku with his maipi, then began to haka; wonderful was the agility with which he twirled himself round! the wind blowing about his feather, he twisted his belt and karakiad, he laid hold of the maipi and karakiad, then he danced upwards and karakiad; the haka he performed was surprising, he went first on one side then on the other, quite to the door, then to the end of the house to the tungaroa; there he stood, and that brave man said, draw aside the door that I may breathe, for I am very hot; they slid the door aside, he stood up, he bounded from side to side to the front of the house, going from side to side in his returning inside, the people wondered at his agility; now he twirled about like the wind, twice he went up and twice he returned, twice he went inside and twice outside, he stood entirely outside; there sat Tama with the sticks in his hands to fasten the door, Wakaturia returned inside, he danced again, first on one side then on the other, waving about the maipi, then he went to the extreme end of the house, then he returned to the door, and bounded out; Tama immediately closed the door, and fastened it as well as the window and pihanga; truly, they heard the cursing of the people within, where they were as in a hole, of the kakariki, paroquet, in a hollow tree.

Tama and his brother escaped, the captives had to get a person from without to undo the door and let them out, the thousand confined within.

Manaia.

At Whangarei there are some very remarkable looking rocks, which strike the eye of all who sail past them. The natives have a curious tradition respecting them.

Formerly a very powerful priest, named Manaia, lived there, his wife, Maunga-kie-kie, was also a priestess; they had two daughters, and a slave named Paeko. Manaia had a quarrel with the chief of some neighbouring isle; he thought the best way of conquering him would be to erect a pier from the main land to the island; he, therefore, diligently set to work to make one, and so hard did he work at it that it seemed probable it would soon be completed. Now, his daughter, his chief favorite, was in love with the son of his enemy, she justly began to fear for his life, and therefore sent to her father, threatening that if he proceeded any further with his work, she would throw herself into the sea from his pier and drown herself; justly alarmed at this threat, Manaia desisted from proceeding with the work; the rocks there jut out far into the sea, and present quite the appearance of a pier. Another tradition states, that it was made by Manaia's daughter for the convenience of fishing, but it certainly appears to have been far too heavy and laborious a work for a young lady, and so thought her father's gods, who every night replaced all the stones she had brought during the day, and returned them to their original position; this opposition being continued night after night, she at last gave it up as being quite hopeless. The entire family then determined on going from Wangarei to the Bay of Islands, taking their slave Paeko with them, who carried a calabash in each hand and was followed by their dog; before they began their journey Manaia quarrelled with his wife, and all were in a very bad temper with each other, they crossed over the Wangarei river and ascended the rugged ridge of the mountain on the other side, where they sat down to rest; there again they renewed the quarrel, the chief kicked his wife, the slave

interceded for her, got kicked also for his pains, and was sent flying down the hill with the calabashes in his hands; even the dog shared its master's wrath, and was kicked as well as the others; to punish Manaia, the gods, who were looking on, turned the whole party into stone, and there they are still to be seen on the rugged ridge, a warning to all as well as chiefs, to avoid domestic brawls, which are sure to have an unfortunate and unsatisfactory termination.

Uenuku.

This is a talk about Uenuku, he was from Horana, he lived with his wife, who bore him Kahutia te rangi, he had a great number of sons, and obtained kura for them all: they then went on a journey taking it with them, having lost it they turned back and sought for it in vain, but not finding it, they all returned home very sorrowful, they came to Uenuku, and told him, he also was much grieved for the loss; after they had returned it was found, but when Uenuku sent for it, the finders would not give it up, saying, according to the proverb of Mahina, what had drifted ashore was not to be restored. The kura was kept by the finders, messengers were sent to fetch it, they were taken and killed, these murders were committed by Wena; he slew Mapu te rangi, who was killed, as well as the children of Uenuku; one escaped, reached his father and told him that they two only were left, great was the anger of Uenuku, he made wooden images of men for his canoes, for all his people were killed by Wena, he embarked and placed the figures he had made in them, then went to fight, and proceeded to Wena's place: he saw him making for the shore, but he followed him from the sea; one paddled away, the other paddled after him, they approached one another, they fought, Wena and all his people were killed; this was the battle of the logs. One man drifted on shore, his name was Paripari; Manurautaka was taken captive alive and eaten by Uenuku sitting on his mat, made of the scalps he had taken, which was named Ruatapu.

The Origin of the Owl.

The wife and daughter of the bird of day, Te Manu i te ra, went one day to the beach to get pipis, cockles; whilst the mother was thus employed, the daughter was looking about here and there, and espied a ladder which reached upwards far away out of sight, she began to climb up it, when she had ascended some distance her mother saw her, and cried out, Oh my daughter, come down, come down, but she paid no attention, still continued going up higher and higher, until at last she came to the top, and behold there was a village, she did not stop there, but still went on; the people of the place saw her, and called out, as you go by Rupetu's dwelling, do not laugh if you see him and his wife Rupetakoto, or they will kill you; she made no reply, but walked on, and at last came to Rupetu's house, she looked at them and laughed, for she could not help doing so, they were such odd-looking people; this made them very angry, they ran out after her, caught her, and shut her up in a house.

Night came and Te Manu o te ra's daughter did not return home, so her brothers set off to seek her, they ascended the ladder, reached the village, and enquired of the inhabitants if they had seen their sister, they replied that they had, and that she had gone on to Rupetu's place; when they arrived there they enquired for her, but received no answer, and would not have discovered her had they not heard her singing in her prison, so they broke open the door and rescued their sister, being very angry they went to Rupetu's place killed his wife, and him they turned into an owl. When you hear that bird of darkness calling out in the night, it is Rupetu calling for Rupetakoto, always calling, but never finding.

The Story of the Karitehe.

The Karawa have a tradition that formerly two caves called the Kauhoehoe, near Knuckle Point, Lawriston

Bay, were inhabited by a race of fairies who were called the Karitehe; they are described as being a little yellow-haired people, with a white skin like Europeans, these fairies used to come and fish in the bay near the caves; an ancestor of Nopera Pana Kareao on one occasion surprised them whilst thus employed, unperceived he got amongst them, for he was very fair, and likewise small in stature, as soon as they had enclosed a great number of fish in their seine the kokiri, he lifted up one corner of it and allowed them all to escape, the fairies exclaimed, there is the smell of man, and immediately both fairies and net vanished away. On another occasion he again mixed amongst them, and succeeded in capturing one of them, a young girl, who became his wife, and from her Nopera Panakareao, the late chief of the Rarawa, was descended; after this fairy was captured, the Karitehe abandoned the Kauhoehoe, and never returned. The Rarawa state, that formerly the Karitehe used to haunt the forests of the north until white people came, and frequently surprised young girls who went into the woods to gather tawhara, the fruit of the kiekie; those girls who were thus seized never returned again to their homes.

The Story of the Wheke, or Monster Cuttle Fish of Raukaua (Cook's Straits.)

The many tales of canoes pulled under water by this monster cuttle fish having reached Wanganui, two of its chiefs were seized with a desire to go and destroy it. Popea and Tamangakau having heard the tales of the great cuttle fish, whose abode was Ko nga watu kai ponu, which is near Titapua maunga, and close to Nga tata o te waka o Kupe, went and adzed out a canoe in the forest near the stream Maruia, near Waipakura; when the canoe was finished they hauled it out, and reached the cliff at Kaimatira, near Waipakura, and there shot it down from the top of the precipice, to test its strength, that they might have a token of its suitability for the work; it was not broken, it dived

down from one side of the Wanganui to the other, then a loud *umere*, shout of joy, was raised for the good omen of that canoe, for if it had cracked it would not have answered; this being done it was dragged on shore, and the side boards put on; when this and the other canoe were finished they went to slay Turere ao, as in payment for the death of Aukehu, they killed him, took his head and stuck it on the post of the Pae pae at Manga watu, this was the food for the voyage of Pohea and Tamangakau (ko te o tenei)* when they went to slay the cuttle fish; on arriving at the lips of the Wanganui, they sent for Tireo o te Rangi, a very sacred person, (hei po ike mo te waka), to sit at the bow of the canoe and render it sacred: he was brought from Turakina, from the top of Tauranga manga, and taken on board to make the canoe very sacred, they then sailed and arrived at Rangitikei. One hundred men of the party, *heke*, went on shore, the men of Rangitikei saw them and came to kill them, they seized their paddles and fought with them, and killed the men of Rangitikei, thence Tawiri hoe became the name of the battle. Now when this battle was finished by Pohea and Tamangakau, they went thence to the other side of the Mana watu, the men of that place stood up to fight, that battle over, they left as a name for the place Harakeke tau toro, from the flax leaves with which their top-knots and loins were tied, afterwards they went and reached the Ika a maru and slept there; in the morning they sailed for Ara pawa; when they reached the middle of Raukawa ko nga watu kai ponu,† the abode of the Weke, the water was of a different color, rereke, it was red, before long the Weke appeared and laid hold of the canoe with his feelers, the men cried out, alas! and were afraid; they had made pointed poles to spear the fish: the men cried out, let us hasten to kill the Weke, but Pohea said, wait till we see his body, then he emptied the taha, calabash of

* O means food for a journey, this seems to be a play upon the name of the person they killed, Turere *ao*.

† Titapua maunga and Nga tata o te waka o Kupe, were close to the abode of the Weke.

oil, on the water, that it might be clear, for it was dark and agitated; now behold the body of the cuttle fish was distinctly seen, they immediately speared him and pierced his stomach, this was all, it was killed; the body being left, it drifted on shore, and the spot obtained the name of Whekenui to this day. Pohea and Tamangakau reached Arapawa, this place belonged to Turere te ao, to which they came. Kahu pani, his sister, lived there, she enquired, was there not a name at Wanganui, Ture ao? they said, no: she said, her brother was so called, being put off their guard, they said, there is only one name Turere te ao; the woman wept, her tribe having enquired the reason, slew Pohea and Tamangakau, because they had slain her brother. She pretended her brother's name was different, to get them to say the true one, by which to find them out. Behold the stump from which the canoe was taken is still to be seen, formerly they could not see it, because it was sacred and guarded by the rainbow.

Tradition of the Origin of Sand on the Taranaki Coast.

Formerly the Taranaki shores were entirely covered with huge boulders, as indeed is still the case with a great portion of them, which renders travelling along them very difficult and unpleasant. Once upon a time two strange canoes arrived on the coast, one contained the two daughters of a god, the other was filled with their slaves; they were going to visit some other island when they were driven out of their course by the current. On their arrival at Taranaki they were very well received, and treated with the respect befitting their high rank; at last they left, and on reaching their home, the god was so much pleased with the attention which had been paid to them, that he enquired what he could do to requite their kind hosts; his daughters said the Taranaki country was a very good one, being extremely fertile and productive, so that they had abundance of food, and of the best kind, there was only one thing they could find fault with, and

that was their coast, it was covered with great stones, which hurt the feet, they had no sand; Oh, said the Atua, I will will soon remedy that evil for them, he immediately sent a canoe filled with sand, which he caused to be spread over all the stones, and left sufficient to form sand hills as well, so that should the sea wash any away there might be sufficient to replace it. Another account states that some old priest in walking over the stones hurt his feet, and then in anger uttered a spell, which caused the sand immediately to be blown up and cover the coast. Some of the natives also account for the coming of Mount Taranaki to its present place in the following way. Taranaki was the wife of Tongariro, an active volcano, but he behaved so ill to her, that she at last determined to run away from him; so one morning very early, she set off. Tongariro soon missed his partner, and went in pursuit of her, being, however, heavy and bulky, he could not follow very fast, as she was far lighter and more nimble; at last he got into a great swamp and stuck fast in it, unable to catch his wife, in great anger he spit fire at her, which accounts for fire being emitted from Tongariro; his wife pursued her journey and to be as far as possible from her old companion, placed herself on the sea coast in her present position, where she has ever since remained.

Rupe.

This is the story of Rupe, a god in the form of a pigeon, of his sisters Hina te iwa iwa, Hina te otaota, Iti iti marekareka, Raukatauri, and Raukatamea. Behold Rupe arrived from heaven to search for his sister Hina te otaota, he was seen by her at Motutapu, Rupe came to the window of the house and cried over his sister; this was his lament, down from the window above:—

O Hina, O Hina,
The long lost,
Lost in Motutapu, alas!

His sister cried up to him from within the house—

O Rupe, O Rupe,
My brother, alas!

Their mutual lament was over, they dwelt together for days or for months, they reached Mangeremumu, the lazy months, *i.e.*, winter, then did Rupe return to his home, to heaven; he reached Tawatupapa, where he was overtaken by the cold, being the Ngana o tahuhu, or ridge pole of heaven, where it was intensely cold; at Tawatupapa Rupe caused his feathers to grow upon him, and they grew, he straightened them out, and they became straight, he caused them to be full grown, and they were full grown; the new bird was fledged, the bird of Tane was full plumed; this being finished Rupe flew up to the highest heaven, the abode of Rehua; when Rupe was hungry the God Rehua unbound the girdle of his hair and shook his locks, when, wonderful to say, a flock of small birds immediately flew forth, upon which Rupe was invited to feed, but that he declined doing, as everything which had touched the head of the god was extremely sacred; the mouth of Rupe became hoarse through hunger, thus truly the pigeon speaks through its nose and can only cry ku-ku.

Legend of Flying Men.

The abode of Te manu i te ra, the bird of the day, was the hill Hikurangi. The evil caused by the moth and rust had not reached his house. He was a god and his house was called Totoka. The lightning of heaven flashed upon it. This was the proverb about him :—

Rere rere atewaiti, Ka rere te manu i te ra,
Ma rama rama ana tatu o te rangi.

Uenga o te rangi possessed the power of flying, so did Tuwaka and Tamaroro. Maru also could fly, and likewise Rehua, he was a good man, behold his dwelling places were called Tupu o te rangi, the ancient of the sky, they are like the hill of Hikurangi. The daughter of Rehua Taki ao te rangi lived with Tu kai taua, behold the ears of Rehua

were deaf; Ngo ngo blew into them with his trumpet, the trumpet with which he blew was called Koringo tangi roa, long blast, the ears of Rehua were cured, he could again hear men speak, when he found he was healed, he gave Taki o te rangi to Ngo ngo to wife as his reward, Maru was angry with Rehua, for Tu kai taua, her former husband, was Maru's son, he sent the grub, *awato*, the beetle, *moe one*, the caterpillar, *kau waha*, into his *mara*, to punish him. The garden of Rehua was called Mo ana uru uru; all the food of Rehua was thus destroyed, then for the first time did they fight: behold Maru was vanquished, he was driven away, he fled from Rehua, letting fall his sleeping mat, the wakopa, covering of heaven. The battles of Rehua were Taruru, Tao oioi, and Witianga te ra. Maru fled inside the rock, Toka waiti; the proverb for Rehua and Maru is, "Ko te ika o Taki o te rangi, kai taua a Maru raua ko Rehua, &c." The quarrel about Taki o te rangi caused Maru and Rehua to feed upon war; the fault of Ware paia, the offspring of Tawiti nui truly fed the world with war. The fault of Hine nui te po was punished in the bloody battle at Pikara nui; the fault of Oranga nui was punished in the battle of Kewa, within the dark cave, Rua ki pouri, his house. From Toka witi, shining rock, Maru uttered his spells.

The different traditions relating to the grand wars which had formerly raged amongst them alternately speak of the chief actors as gods and men, doubtless, they were all deified heroes, Rehua being represented as dwelling in the highest heaven must have been one of their greatest in ancient times.

Tama tuna, an Ancestor of the Patu toko toko.

Tradition states that he found a fine large totara tree at the bottom of a deep hole in the Wanganui, at a place called Kohutu near Nga Mahanga, every day he dived down, to adze out a canoe from it; this he kept doing until it was finished, he used to go in the morning and stay until

evening, he knew when it was time for him to leave off work, by the eels coming and coiling about his legs; his neighbours knew when he was at work, by the chips he made rising to the surface. The name given to his canoe was Tahuri te arorangi. This man was an ancestor of Turoa and Ihaia.

Raukura.

Near the Moa awango stream which flows through the central plains at the base of Patea, there is a curious little serpentine lake, long and narrow, called Pake hiwi which is completely shut in by the mountains. A man named Raukura was bewitched and walked into this lake, when in, he kept going from one end to the other and round the sides, without being able to get out and he is ever doing the same, sometimes his head appears out of the water, and my informant stated that he had often seen him thus walking up and down with his head above the water.

The Child of Takaraho who was stolen by the Fairies.

The child of Takaraho wandered into the woods at the close of day. The fairy of the forest, te Tahae o te Koraha, found him and carried him off. Takaraho's husband went in search of the child, he heard him cry, and followed after but could not lay hold of him; then he knew in his heart that the child was turned into a spirit, or atua, and therefore returned to the kainga. The child cried, all the men in the place heard it, they recognized the voice which was crying, tried to find and lay hold of the child, but in vain, they could not do so, for whilst they were following the voice in one place, suddenly a different crying was heard in a distant spot on the other side of the mountain, therefore they concluded oh! it is an atua, hence when a noise is heard which cannot be accounted for they say oh! it is the child of Takaraho that is crying.

Tradition of Taka.

Taka a chief of the Nga ti au is said to have been one of the first, who went to settle at Muri motu beyond Taupo, but he and his party miserably perished from cold and hunger on the Rangi po road* which runs over a spur of Tongariro; he was going to Muri motu, to spear birds, but found the snow so deep that he was detained there two months, their food was soon consumed, they had to eat their seed kumara, and drank hinu kawa mixed with clay, afterwards they killed their slaves, next their children, then their wives, and lastly one another, until all perished, the snow being so deep that it was level with the tops of the trees. A hundred and forty are said to have thus died and their bones to remain to this day, on the Rangi po road, I never saw any traces of them although frequently journeying that way, I found it however covered with snow in winter, and was myself detained three days on it during which period we did not advance twenty miles, my poor natives being unable to walk without shoes on the frozen snow, without leaving a track of blood, I was obliged to go before and trample a way for them.

Mahuru.

Mahuru was an Ancestor of Hawaiki. He sent the Wawauroa, cuckoo, as his messenger to New Zealand, to tell them when to dig their cultivations, and prepare his kumara ground, but that bird came too early in the year, and the kumara were all killed by the frost. Mahuru literally means a shoot or sprout and may be a figurative term for spring, Maka and Paiake were two other ancestors of Hawaiki who sent the Kawe kawea, another cuckoo, and the Riro riro, as the harbingers of summer; when they arrive, planting begins in earnest, there is then no further

* Rangi po is the name of a road through the interior, all the native roads have names.

fear of frost; Maka signifies to cast into the ground, as the seed kumara; Paiake means a root, these also may be figurative of summer. When the Kawe kawea first arrives its cry is Kui kui "it's cold, it's cold," but afterwards as the season advances it changes its note to Witi ora, witi ora, "it's warm, it's warm."

MATUA KORE—WITHOUT FATHER.

Matua kore was the name of a celebrated taiaha, a spear which was supposed to possess peculiar virtue and supernatural powers. It was owned by the Nga-ti-mania-poto, but originally belonged to Hore, a chief who gained three battles with it over the Ngatiawa. Te Tauri the chief of Ngatituwharetoa asked for this taiaha and it was given up to him, he used to keep it constantly enveloped in its covering except when he heard of the approach of an enemy at which times he consulted it as an oracle, for the purpose of ascertaining what success he should have if he met the enemy, he decided by the appearance of the red feathers with which the head of the taiaha was ornamented, if on removing its envelope they appeared a bright flaming red, the omen was considered favorable; if on the contrary a dull or dusky red it was a bad omen and foreboded defeat to its owner.

Te Tauri gained two victories with Matua kore, at the end of the second battle it was lost, Ko Pataua the first battle, Ko Kurawi the second. The Ngatiraukawa were their foes, they were beaten, and had nearly all retreated; Te Tauri had knocked down two men with one stroke of Matua kore, their names were Matua and Tangata, whilst Te Tauri was busy despatching Matua with his mere pounamu, Tangata got up and seizing the taiaha made off with it: being evening, Te Tauri was unable to recover his treasure and the tribe into whose possession Matua kore fell, were afraid to keep such a celebrated weapon openly, it was therefore disfigured; they adzed off the carving of the tongue and concealed the weapon in the earth, thus it was lost.

The Feather of the Moa.

This is the story of Taukaituroa, and his dog Ngaupari; he was a man of Murimotu, an ancestor of the inhabitants of that part. One of his exploits was going to fight at Rotorua, and burning the house in which all his enemies were assembled, and thus destroying them; afterwards he returned to Muri motu, and went to Ngati ka hunu to carry a plume of the Moa, he received a celebrated green-stone mere in payment for the much-prized feather. When he returned to Murimotu he died and was buried; it was at Ko kopo he was interred, together with his green-stone; the fear of the men who wished to steal the Mere was lest the great reptile which guarded it should kill them, it was also a very sacred place, and moreover, quite covered with dreadful nettles, so that no man can safely go near the place. The true reason however appears to be that no one knows where he was buried.

Lake Mapere.

At the foot of Pukenui a volcanic hill, about three miles distant from Waimate, Bay of Islands, there is a very fine lake, from five to seven miles long, and two or three broad, at an elevation of more than seven hundred feet above the sea; it is called by the natives Mapere, there is a curious tradition relative to its formation, that once it was a plain, containing five villages, in one of these situated near a wood lived a chief who, wanting some water, when his wives and slaves were from home, and being ashamed to let his neighbours see him draw it at the public fountain, went and began to dig a well in a retired spot; but no sooner had he dug down a little way, than flames burst forth from it, which rapidly spread, and consumed the trees and village, large stones also were shot out, but after a time, the fire was exhausted, and water gushed up, which formed the present lake; the survivors preserved the names of the

places and families by calling the headlands after them; two old chiefs still living at Mawe, a village on its banks, declare that when they were boys, watching with their tribe, by the side of the lake, for fear of their enemies, in bravado they ran up the hill Putaia, a very sacred spot which has several remarkable fissures in it, down one of them they threw some stones, afraid of what they had done, they ran away, when a tremendous rumbling took place, and the earth shook under them until they were so frightened that their teeth chattered; after some time, they saw an island suddenly rise up in the middle of the lake, which extended nearly across it; it remained the whole of that day, and then gradually subsided, leaving a shoal in its place, which is still to be seen, the deepest water being near the shores.*

Original Canoes.

The following is a list of the Canoes which are said to have brought the first settlers to the island:—

1. *Mataorua.*—The chief was Kupe; it came to Wanganui a te ra, Port Nicholson. Kupe went back to Hawaiki. The Nga te rua nui came in it.

2. *Aotea.*—Turi was its chief; it brought the *karaka,* which was first planted at Aotea, the *kakaua,* kumara, and *para tawiti,* yam; this name is now given to an edible fern, the former being lost; the pukeko, kakariki, and all plundering birds, with the kiore, rat, came in it, also the Nga-ti-rua-nui, Nga rauru, Wanganui, and Ngatimaru. This canoe is likewise called *Aotea roa.*

* This tradition is probably founded on fact. That the site of the present lake was a wood, is evident from the number of trees which are still standing in the water. When Captains Ross and Crozier came to Waimate, they cast the seine into the lake at some distance from the shore, but it was so entangled amongst the stumps at the bottom as to be almost torn to pieces, bringing up large branches of trees with it; the greatest depth of the lake was found to be five fathoms, from it flows a river over a ledge of rock, to the west, and falls into the Hokianga, this ledge is doubtless a stream of lava, which, crossing the lowest part of the plain, stopped its drainage, and thus formed the present lake, which, with very little expense, might be restored to what it must once have been—one of the most fertile plains in that part of the island.

3. *Tainui.**—Hoturoa was the chief, the Waikato, Nga ti Raukawa, Nga Puhi, Nga ti Awa came in it, it also brought the *anurangi*, a kind of kumara.

4. *Arawa.*—Nga Toro i rangi was its Ariki, and Tama te Kapua its chief. The ancestors of the Nga ti wakaue, and the Nga ti Porou were in it; this was a double canoe. Houmaitawiti, Toi, Maka, Hei, Ihenga, Tauninihi Rongokaka, also came in the Arawa.

5. *Kuru haupo.*—Ruatea was its chief; Nga ti Apa, Taranaki, Nga ti rua nui, Nga ti Kahungunu were in it.

6. *Orouta.*—Uengapuanaki was the chief; Nga ti rua nui came in it.

7. *Taki tumu.*—Tamatea-hua tahi-nuku roa, was the chief; Nga ti rua nui, Tata, Tau tui, and Mara came in it.

8. *Matatua.*—Rua auru was the chief; Nga ti rua nui, Nga ti Kahungunu. The taro was brought in this canoe. The Matatua landed at Wakatane.

9. *Pangatoru* (according to another account this canoe is called *Papakatoru).*—Its chief was Rakewananga ora; Nga ti rua nui, Nga Rauru, came in it. Some traditions state that this canoe did not land its men, as the natives opposed their doing so.

10. *Tokomaru* (this canoe is also called *Tongamaru*).—Rakeora was the chief; Nga ti rua nui, Nga ti tama, Nga ti mutunga, Nga ti awa tribe, came by it; by some Manaia is said to have been its chief.

11. *Motumotu ahi.*—Puatautahi was the chief; Nga Rauru, Nga ti rua nui, were in it.

12.—*Te Rangi ua mutu.*—Tamatea rokai was the chief; Nga ti rua nui. It came to Ranga tapu.† This canoe is also called *Tairea.*

* The Tainui and Arawa both made land at Wangaparaoa, near Auckland. The Tainui arrived first, and finding a sperm whale stranded there, some of the crew stuck a pole in it to take possession, hence the haven was named Wangaparaoa, whale harbour.

† On their arrival at that place, they saw stones like English flints, and moa bones. It was there I also discovered a large quantity of the bones of the dinornis. The flints were the stone flakes used as knives, which are still found there by the side of the ancient ovens, a proof of their having belonged to a more ancient race than the Polynesian.

13. *Waka ringa ringa.*—Mawakeroa the chief; Nga ti rua nui. It came to Kaupoko nui, Nga te ko.

Toto was the name of the person who made the first canoe; Mata o rua, and also the Aotea, out of one tree, which split in two parts when it fell, this was considered a remarkable circumstance, as formerly, having no iron tools, they had both to burn down the trees, and then hollow them with fire, and thus could only get one canoe out of a tree, however large it might be.

The tuawhenua or main land was united to Hawaiki before Kupe came, he cut it in two, and made the sea between. When he first reached this tuawhenua, he found a people there called Kahui toka, the names of their chiefs were Kehu, Rehu, and Monoa, they had no food but fern-root before Kupe found them; when they saw his canoe come they were dreadfully alarmed, Turi, on his arrival, killed them. Taki tumu and Orouta are different names for the same canoe; according to some, Tutaranaki was the maker of *Auraro tuia* and *Tane a rangi*, they were also formed of a split tree, the former was Maui's canoe. These two appear to be distinct ones, the accounts from different parts of the island vary as to some of their names and the number. Altogether I have had seventeen thus given, but not by the same person. The Nga puhi speak of another canoe, Mamari, in which Nukutawiti came to seek for Tupu tupu whenua, who had sailed before, this name however appears to be a figurative one, relating to the land these Maori emigrants were in search of.

When Kupe went back, he gave such a glowing account of the size, beauty, and productions of Aotea toa (for so he called New Zealand), that a fleet of six canoes was immediately raised to go and take possession of it. Kupe is fairly entitled to be viewed as the New Zealand Columbus.*

In another account, Taha tuna, Tairea, Rima rapu, Totara keria, are also mentioned. With all these little discrepencies, when the majority of the names are found to be well known

* When this fleet arrived, they named the north island *Aotea roa*, and the great Barrier island *Aotea iti*.

in every part, with the chiefs who commanded them, as well as the ancestors of the different tribes who came in them, it is a sure proof that the general tradition is correct, and that the natives have a more accurate account of the founders of their race than either the English or Spanish have of theirs in America, although the period of their arrival was far more remote than that of the others, and labouring under the disadvantage of not possessing a written language to preserve its memory, when they can thus give the names of all the canoes which brought their ancestors, of those in them, and even the various things brought with them.

A RATA TREE CLASPING ANOTHER.

NEW ZEALAND FERN TREES AND FOREST SCENERY.

CHAPTER XVI.

WAKATAUKI, OR PROVERBS.

NEXT to traditions, Proverbs are the most highly esteemed; they are extremely numerous, and used on all occasions. The following are a few as examples:—

1. He pai kai; e kore e roa te tiro hanga; ka pa tau, he pai tangata e roa te tiro hanga.
   The pleasure derived from looking at good food is short, but that of looking at a good man is long,
2. Maramara nui a mahi, kei riro i a noho.
   Let industry be rewarded, lest idleness gets the advantage.
3. He pai tangata ekore e reia; he kino wahine ka reia.
   Let a man be ever so good looking, he will not be much

sought after; but let a woman be ever so plain, men will still eagerly seek after her (literally run off with).

4. Ko Waitaha nga tangata, ko kawe ke te ngakau.
   The men truly are *Waitaha* in name, but their hearts are anything and everything (Waitaha was once a tribe celebrated for number and courage).
5. He kino kai e kore, e rere ki te pai tangata, he pai tangata e rere, ki te kino kai.
   The bad quality of food a man eats will not affect his good qualities, or lower him; but his good qualities will raise or sanctify the food.
6. Ka ruku ruku a huna, ka horahora a papaka nui.
   He who has a thick garment fears not the rain; but he who has only a thin one flees to the house as soon as it begins.
7. Ka waia te wahie mo takurua, ka mahia te kai mo tau.
   Fuel is only sought for against winter; but food is cultivated for the whole year.
8. Ma pango, ma wero ka oti.
   When gentlemen and slaves unite, the work will soon be done. (This refers to the custom of chiefs painting themselves with red ochre and slaves with charçoal, before they went to war.) This appears to be a reference to the ancient black race.
9. Ka hia nga kui kui i hoki ki toitoi.
   How many old women are there who return to youth?—Toi toi is synonymous with the English word toy, expressive of the struggle young men have to gain their wives.
10. He kai tangata he kai titoki, koke mahia, e tona ringaringa, tino kai tino makona.
    Whoever trusts to another man's labour for his food, will be disappointed; but he who labours with his own hands, will have enough and to spare. (The titoki is a tree whose fruit is only in season for a short time.)
11. Nau i waka aua te kakahu, he taniko taku.
    You wove the garment, I put a border to it. (A proverb used when a person accuses another of having brought any evil upon him, of which in reality he himself was the cause.)
12. Tenei ano a mutu, kei roto i tona ware pungawerewere.
    The spider is not seen when hid in his web; so the real intention of the man is concealed in the recess of his heart.
13. He ta nga kakaho i kitea e te kanohi o te tangata.

The slightest movement of the reed waving in the wind is perceived by man's eye, but not that of the heart.

14. Ka mate koe i te paoa ; kahore, he kauta.
You will be stifled with smoke ; no (said ironically), it is a cooking shed, which makes all the difference.

15. Ma tini mano ka rapa te wai.
A great number will easily accomplish what a few cannot.

16. He aha mau ma te kotahi.
What can a single person do.

17. Ko te uri o pani.
The house of the orphan.—A saying for a person without family or friends, who has no power or influence.

18. Kotahi te koura a wetaweta, tutakina te hiku.
Don't divide the cray fish, give it whole (a little thing). Similar to our saying, Don't make two bites at a cherry.

19. Ka mau ta Maui ki tona ringaringa e kore e taea te ruru.
What Maui has hold of he will not give up.—What is given cannot be taken away.

20. Rere i te omanga, wai marire.
What has been given don't seek to get returned.

21. Ka kotia te taitapu ki Hawaiki.
The road to Hawaiki is cut off.—An expression used by a desperate character who braves the laws and usages of his country. He has passed the Rubicon.

22. Ko turanga o Potaka.
Potaka was a lazy fellow, who laid in bed when others worked, and got up to work when they were coming away.—A sayfor a lazy man.

23. Ko te kai rapu, ko ia te kite.
He who seeks finds.

24. Ko ia kahore nei i rapu, te kitea.
He who does not seek finds not.

25. He koura kia we te whero.
Spoken of a person easily overpowered.—It does not take long to turn a cray fish red by boiling. Another meaning, an angry man soon turns to fight.

26. He aruhe kia we te papa.
Fern root is soon cooked.—Papa, to crack or burst, as it does when sufficiently roasted.

27. Ko te koura kei te upoko te tutae.

The cray fish has its fundament in its head.—Alluding to its color, which is red: though he is smeared with ochre like a gentleman, his head is only filled with filthiness.

28. He kiore pukurua.
The rat has a double stomach.—A saying for a greedy fellow who is never satisfied.

29. He pounamu kakano rua.
A green stone of two colors, spotted or changeable as a chameleon, a highly-prized kind of nephrite or jade.

30. Pihi kau ake te wakaaro pai, hauhake tonu iho.
The good thought springs up as grass, but it is immediately cut down.

31. Ka tuhoa te ra, ka warara, ka hinga.
The sun rises to its zenith, and then declines.—This is applied to human life.

32. Tena te kawenga, a te ringa kokoparahia.
The man who does not permit the weed kokoparahia, to cover his farm, is also strong enough to overcome his enemies.

33. Mokonahatia te waha o te kuri nei ki te mokonaha, kei haere kei tahae.
The dog's mouth is muzzled, lest it should steal.

34. Mata rere puku, rite tonu ki te makutu, mata rakau, e taea te karo.
The blow from a bullet like a curse strikes unseen, and cannot be warded off as that of a wooden weapon.

35. Ka mate ware tahi, ka ora ware rua.
Signifies he has two strings to his bow.—A person who possesses several cultivations is safe, though one should fail, the others will support him.

36. Ko te kura i huna ki roto ki te toto.
A saying for the pigeon, when it is skinned and the bones taken out; previously to its being put into the toto, or basket, the flesh is quite white.—This is applied to a handsome man, whether for the eye or mouth is rather doubtful.

37. I kinitia i roto i te matikuku pango.
It was pinched within the end of the finger nail.—A saying for a man who has had a very narrow escape.

38. Ka ki te piro o nga manu, o nga tangata ka kata.
When the stomach is full, the birds sing, the men laugh.

39. He kuku ki te kainga, he kaka ki te haere.

A man who is of no consequence at home, is one of importance abroad.—Literally a pigeon or plain bird at home—a parrot with fine red plumage abroad.

40. Ko te uri o Kapu manawa witi.
A saying for Te Rauparaha; no one knew his thoughts, whether they were for good or evil.

41. Haere te amorangi ki mua, te hapaio o te taua ki muri.
In the procession the priest goes before, the multitude follows after.

42. Ko Maru kai atu, ko Maru kai mai, ka ngohe ngohe.
Give as well as take, and all will be well (right).

43. Kaore ana he au ahi, kapa he au moana e mate.
Smoke (literally wind) from the fire soon passes away, but wind from the sea causes destruction to the canoe.

44. He ropu hau, he ropu tangata.
A large party of strangers attracts a large number of lookers on.

45. E kore e mahana, he iti-iti o te puheru.
There is no warmth in the garment if too small.—A saying for a small war party, it will not be effective.

46. Kaore ra i te kakahu roroa, automai i raro i te whenua.
When the garment is long and trails along the ground, then, indeed, there is warmth.—A saying for a great war party.

47. I muia Tinirau i mate ai.
Because Tinirau was overpowered by numbers; he was killed.—This is said when many fall upon and kill a single man.

48. Kapo rere te kuri.
The dog snatches his food from his master's hand, and runs away.—So a person hears what you have to say, without intending to follow it.

49. I whea koe i te tahuritanga o te Kotukutuku?
Where were you when the fuschia came into leaf, that you did not plant food?—A query put to those who are too lazy to cultivate the ground. This is nearly the only deciduous tree of New Zealand.

50. He iti hoki te Mokoroa, nana i kakati te Kahikatea.
Small and insignificant as the Mokoroa, a grub, is, yet he eats the Kahikatea.—We should not despise an enemy, however feeble he may appear to be.—The Kahikatea (*Podocarpus excelsus*) is one of the loftiest trees of New Zealand.

51. E hia motunga o te Weka i te mahanga?

How often does the Weka escape from the snare?—One who has had a very narrow escape, will take care not to fall into the same danger again,

52. He Kotuku rerenga tahi.
A Kotuku whose flight is seen but once.—The Kotuku, or New Zealand Stork, is so rare, that the natives say, a person can only expect to see it once in his lifetime. This is applied to a great stranger.

53. Ka pa he ra e huru mai ana; tena, he ra e heke ana.
If it was a sun just appearing, well; but it is a sun which is setting.—When an old man is very ill, there is little hope; but there is with youth, that he will live to grow up; with old age, the day wanes, it is near its close.

54. He iti, he iti Kahikatoa.
Though small, it is still a Kahikatoa.—A man should not be despised on account of his diminutive size; for he may be like the Kahikatoa (*Leptospermum scoparium*), which, though only a small tree, is remarkable for its strength and toughness.

55. Ka roa te ngaromanga, he iti te putanga.
Though long hidden, it will be only small when seen.—This applies to a man of words, but not of deeds: also to a war party, which, when large, is confident of success, and immediately sets out; but, when small, it is a long time hesitating.

56. He ringa miti tai heke.
A hand which licks up the ebb tide.—A Wanganui saying for the people who live on the banks of the river, within the influence of the tides. Being accustomed to contend with the ebb tide, they can manage their canoes better than the natives of the interior.

57. Tino kai, tino ora te kopu.
By a constant supply of food, the stomach will be always satisfied.—A man may indeed eat plentifully at a feast for a day or two; but he who has the produce of his labour stored up, will never want.

58. Papaku a ringaringa, hohonu a korokoro.
The hand is shallow, has little in it, but the throat is deep.—A saying for a person who eats much but works little, has no food in his store.

59. He wahine ki uta, he kahawai ki roto ki te wai.
A woman on shore; a kahawai in the sea.—The kahawai is a fish which is very particular in selecting the hook which most resembles its food, and woman is the most difficult to please on land; hence the saying, "As a kahawai selects the hook which pleases it best out of a great number, so also a woman chooses one man out of many."

60. Mata kitea, maoa, riro ke.
When raw it is seen; when cooked it is taken away.—A saying used when persons who are cooking food see a party of strangers approaching. It is better to eat the food only half cooked, than wait and have to divide with others.

61. Ka ngaro a moa te iwi nei.
This tribe will become extinct like the moa. The moa, or dinornis, was a very large bird, which is supposed to be extinct, the bones only having been discovered. It would be thus with the tribe alluded to; the people would all die, and their skeletons only remain to show what once they had been.

62. He titi rere ao, ka kitea; he titi rere po, e kore e kitea.
The titi, mutton bird, which flies in the day time is seen; but the titi which flies in the night is not.—Used when a stranger arrives at a village in the night, being unseen, he is not welcomed till he gets into the pa. The titi is a sea bird which only goes inland at night.

63. Ki te hamama popoia te tangata, e kore e mau te ika.
If a man yawns whilst fishing, he will be unsuccessful.—A saying which is applied to a person who has not perseverance enough to finish what he has begun, yawning being a sure sign of weariness.

64. E kore e taka te parapara a ona tupuna, tukua iho ki a ia.
He cannot lose the spirit of his ancestors; it must descend to him.—This saying is, perhaps, identical with ours, "A chip of the old block."

65. Ka tangi te karewarewa ki waenga o te rangi pai, ka ua apopo; ka tangi ki waenga o te rangi ua, ka paki apopo.
If the sparrow-hawk screams on a fine day, it will rain on the morrow; if it screams on a rainy day, it will be fine on the morrow.

66. I hea koe i te tangihanga, o te rironiro?

Where were you when the riroriro first sung ?—The riroriro is a small bird whose note is heard in the spring, and is one of the signs of approaching summer. This saying is applied to a person who is too idle to plant food at the proper season, and complains of hunger in the winter.

67. Haere ki Patiarero.

Go to Patiarero.—A Wanganui saying, Go, that they may eat you. This is said when any one is bent upon running into danger.

68. He kokonga ware e taea te rapurapu ; he kokonga ngakau ekore e taea.

We can thoroughly search every corner of a house ; but those of the heart we cannot.

69. He kai koutou ka hohoro, ko te ngaki ekore.

You are forward to eat, but not to work.

70. Te wai Toki i te rangi.

Cook's water from heaven.—This was the name given by the natives to rum, when Captain Cook first gave it to them. It is now used for anything sweet.

71. Kia wakaara koe i taku moe, ko te watu turei a Rua.

When you disturb my rest, let it be for the Hinau bread of Rua.—Rua was one of the first persons who arrived in New Zealand, and commenced making bread from the Hinau *(Elæocarpus Hinau)*, which has therefore been named after him. It is so highly prized by the natives, that they say it is the only food for which a wearied man should be waked out of his sleep.

72. He pata ua ki runga, he ngutu tangata ki raro.

A continual dropping of rain from above, and chattering of men's lips below.—This is applied to a man who is beset on all sides with annoyances, and can find no way of escape.

73. E kore e kitea te tui i nga toke i te pouri.

You cannot see how to thread worms in the dark.—This is said when it is time to leave off work, and refers to the custom of threading worms on a string, as a bait for eels.

74. Tena te ringa tango parahia.

That is a hand which roots out the parahia.—This saying is applied to a diligent husbandman. The parahia is a diminutive kind of spinach, which overruns their cultivations, and if not eradicated kills everything.

75. Ngahuru ki runga, ngahuru ki raro; ma te paroparo e aki.
There are ten teeth above, and ten below; let the strength of the jaw bring them together.—When food is tough and only half cooked, it will be necessary to use more force in chewing it.

76. E moe ana te mata hi tuna, e ara ana te mata hi awa.
The eyes of those who fish for eels are closed, but the eyes of those who fish for the awa are opened.—Eels bite during the night when the lines are laid, but the awa only by day. Some persons sleep during a siege, while others are watching; they who keep awake prevent the pa being surprised by the enemy.

77. Tama tu, tama ora; tama noho, tama mate kai.
The man who stands up to work will be satisfied; but he who sits down will want food.

78. Tu ke raumati, wakapiri ngahuru.
You keep at a distance in summer, but stick close in harvest.—This is used for a lazy fellow, who runs away during the working season, and does not return till the crops are dug up.

79. Me te tarakihi e papa ana i te waru.
Like the cicada chirping in the eighth month, or spring.—A saying when there is much food, there is also much talking.

80. He urunga ekore e wakaarahia hau kino.
A pillow that is not raised by a tempest.—This saying is applied to the top of Tongariro, which is so lofty and difficult of access, that whoever takes refuge there is safe from his enemies.

81. Ekore e hohoro te opeope o te otaota.
The weeds will not be soon eradicated.—Applied to a large war party, which will not be easily vanquished.

82. Haere e wai i te waewae o Uenuku, kia ora ai te tangata.
By going to the feet of Uenuku, a man's life may be saved.—Uenuku was famed for his wisdom; therefore, to sit at his feet implied to learn wisdom, by which a man might be able to preserve his life in the midst of danger.

83. Ehara te urunga tangata, he urunga panekeneke.
It is not good to lean upon a man, for he is a moving bolster.

84. E hara te toa taua, he toa pahekeheke? Ko te toa ngaki kai ekore e paheke.

Is not the warrior liable to fall? but the diligent tiller of the soil never. What does it benefit a man, though brave in war, when his reward is uncertain? But a man who is brave, or diligent, in tilling the ground, is sure of his.

85. Kohia te kai rangatira, ruia ta taitea.
Gather the best food, throw the worst away.

The following are a few specimens of He Korero Tara, or Fables:—

1.

The Sweet Potatoe, *Kumara*, and The Fern-root, *Roi*.

Kumara.—Mataharuharu; no-hoanga roa i te ahi te ahi; roke nui.

Roi.—Ahakoa ra au kino, ka-wea au ki te wai, raupitia, taka mai te muri-tai e taka ra.

Kumara.—Sitting long by the fire; face wet with tears; large hard lump.

Roi.—Though I am bad, take me to the water; press me; let the sea breeze come, how sweet!

Formerly fern-root was nearly the sole food of the natives during the winter months. It was beaten indoors, on account of the constant rain, and their houses being always filled with smoke, the eyes were as constantly suffused with tears.

This seems to be uttered by way of reproach, the fern-root being an unsightly lump; but, when properly prepared, it is not at all unpalatable.

The moral of the fable appears to be, that, although the kumara be more palatable, yet it is neither so abundant, nor does it last so long, as the fern-root, which is always in season.

2.

The Eel, *Tuna*, and The Cod-fish, *Hapuku*.

Wapuku.—Tehea tau wahi momona?

Tuna.—Momona ake i taku hiku, a taku tongahau; a ka eke ki runga ki a Tumatua, ka noho tau tokorua. Tehea tau?

Wapuku.—Which is your best part?

Tuna.—I am good from my tail to my middle; and if you get to the top of Tumatua, you can sit two together. Which is your good part?

Wapuku.—Momona a hiku, momona a tara; ka kake i te kakenga i a Tumatua ka nohonoho tau tokorua.

Wapuku.—I am good in my tail, and good in my fins: if you climb to the top of Tumatua, you may sit two together.

The Wapuku again asks the Tuna which is its fattest part. The Tunu looks significantly at its tail, and refers the question back to the Wapuku, who, in his turn, opens his eyes wide, signifying that his head was the fattest part of his body.

3.

The Guana, *Tuatara*, and The Rock-cod, *Kumukumu*.

Tuatara.—E te Kumukumu, ka haere taua ki uta.

Tuatara.—Kumukumu, let us go inland.

Kumukumu.—Kahore; haere koe ki uta.

Kumukumu.—No; go yourself.

Tuatara.—E, haere mai, ka pau koe i te tangata.

Tuatara.—Come, lest you be destroyed by man..

Kumukumu.—Kahore; ekore au e pau: ko koe anake te pau.

Kumukumu.—No; I shall not be destroyed: it is you that men will destroy.

Tuatara.—E kore au e pau; tuku aku tara, rarau aku peke, mataku te tangata, oma ki tawiti.

Tuatara.—I shall not be destroyed; I will set up my spines, I will stick out my claws, it is man that will be afraid, and run away.

4.

The Pine tree, *Kauri*, and The Whale, *Tohora*.

Tohora.—E te Kauri, haere mai taua ki tai nei.

Tohora.—Kauri, come to sea with me.

Kauri.—Teka ra. Ko konei ra au ko taku wahi.

Kauri.—No, I prefer my own element.

Tohora.—Taua ra ka hoko kiri: meake koe tuakina e te tangata, a ka haua koe hei waka.

Tohora.—Then let us change skins; for you are in danger of being cut down by man, and made into a canoe.

They accordingly exchanged skins. This is the reason assigned for the bark of the kauri being so thin and as full of resin as the whale is of oil.

5.

The Shark, *Te Tuatini*, and The Lizard, *Ngarara*.

Ka mea atu te Tuatini ki te Ngarara, haere mai taua ki roto ki te wai. Ka mea atu te Ngarara kahore. Ka mea atu te Tuatini, akuanei au ka wakarongo mai ki a koe e murumuru ana ki te ahi rarauhe. Ka mea atu hoki te Ngarara, apopo hoki au wakarongo rawa atu ki a koe e kurukurua ana koe ki te papa o te waka.

The Tuatini said to the Ngarara, come, let us go together into the sea. But the Ngarara said, No. The Tuatini retorted, I shall hear you before long in the flames of the blazing fern. The Ngarara answered him again, to-morrow when I listen, I shall hear you dashed against the side of the canoe.

This is spoken ironically. The Tuatini tells the Ngarara, Soon you will wish you had listened to me, when you are being consumed in the blazing fern; and the Ngarara replies, You will soon wish that you had taken my advice, when you are caught by the fisherman and killed against the side of his canoe.

6.

The Rat, *Kiore*, and The Green Paroquet, *Pouwhaitere*.

Pouwdaitere.—E kio e, ka piki taua ki runga.

Kiore.—Ki te aha taua i runga?

Pouwhaitere.—Ki te kai pua rakau.

Kiore.—E aha te pua rakau?

Pouwhaitere.—He miro, he kahikatea.

Kiore.—E tama ra e — ko te waka rua rua i a taua; e tama ra—e—e haere mai nei te tangata, e ronarona nei i te kaki torete te wai au, ti mau rawa.

Pouwhaitere.—Okio (short for rat) let us climb up into the tree.

Kiore.—What shall we do there?

Pouwhaitere.—Eat the fruit of the trees.

Kiore.—What kind of fruits?

Pouwhaitere.—That of the miro and kahikatea.

Kiore.—My friend, both our tribes are diminishing; man comes and twists your neck, *torete te wai* (the imitation of the bird's cry of pain,) and as for me, I shall be caught in his snare.

Moral—No escape from man's power.

7.

The Aute and the Whau.

Whau.—Hei kona koe, tu ai hei parepare.

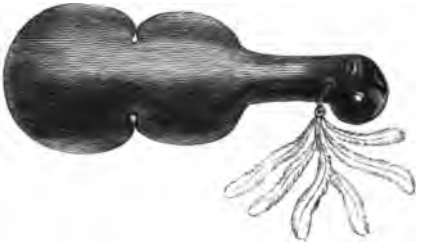
Aute.—Haere koe ki te moana hei whau kupenga, ka mutu hei pouto kupenga.

Whau.—Here you are decking a woman's head.

Aute.—Go you to sea to make the net float, and when the fishing is over remain attached to it.

The Whau *(Entelia arborescens)*, a light wood used instead of cork. Aute, the inner bark of the *Hoheria populnea*, used as ribbon.

Moral—One office or business is as good as another.



HE KOKOTI, AN ANCIENT BONE WEAPON, PRESENTED TO THE QUEEN.

WANGAROA HARBOUR.

CHAPTER XVII.

SONGS.

MANY of their Songs, which are extremely numerous, contain very beautiful ideas; the metre is difficult to describe; there being no regular measure of verse; the chief object is to make the lines suit their tunes, which a musical gentleman described as reminding him of the Gregorian chants.

They have songs on every subject, on love and war, as well as incantations, laments, and traditions, and no man would be esteemed an eloquent orator if he could not introduce quotations from them, containing allusions applicable to the subject on which he is speaking. In addition to these there are numerous nursery and boat songs. The deeds of their warriors are thus handed down.

Ko te popo a Te Rangitakoru mo tana tamahine, mo Wharaurangi.

E hine aku, ki to kunenga mai i tawiti,
Ki te whakaringaringa, ki te whakawaewae,
Te wakakanohi-tanga, ka manu, e hine, te waka i a Ruatea,
Ko Kurahaupo, ka iri mai taua, i runga i Aotea ko te waka ia Turi,
Kau mai taua te ngutu Whenua kura,
Hanga iho te whare Rangitawhi;

Tiria mai te kumara,
Ka ruia mai te karaka ki te taiao néi;
Karia iho te pou Tamawahinei,
Ka waiho i Nga tua hine, i a Nonoko-uri,
I a Nonoko-tea, ko te Hererunga, ko te Korohunga.
Kapua mai e Hau ko te one ki te ringa,
Ko te tokotoko. Ka witi i te awa,
Ka nui ia, ko Wanga-nui;

Tiehutia te wai, ko Wangae-hu;

Ka hinga te rakau, ko Turakina;
Tikeitia te waewae, ko Tikei;

Ka tatu, e hine, ko Manawatu;

Ka rorohio nga taringa, ko Hokio;
Waiho te awa iti hei ingoa mona ki Ohau;

Te Rangitakoru's nursery song for his daughter, for Wharaurangi.

O, my daughter, when you came from afar,
And your hands were formed, and your feet,
And your face, you floated, O daughter,
In the Kurahaupo, Ruatea's canoe,
When you embarked in the Aotea, the canoe of Turi,
You forded the Whenua kura at its mouth,
There was made the house of Rangitawi;

Let us plant the kumara,
And sow the karaka, in the land bordering the sea;
Sink deep the post Tamawahinei,
Leave it for Nga tua hine, from Nonoko-uri,
From Nonoko-tea, the Hererunga and Korohunga.
Hau took up some sand in the palm of his hand, and his staff.
When he crossed over the river,
Finding it was wide he called it Wanga-nui;

Splash the water, that will reach Wangae-hu;

The length of a fallen tree, is Turakina;
Having many times lifted up his feet, Tikei;

When his heart sank within him, Manawatu;

When the wind whistled past his ears, Hokio;
The small river he called, Ohau;

Takina te tokotoko, ko Otaki;	When he carried his staff in a horizontal position, Otaki;
Ka mehameha, e hine, ko Wai-mea;	When he prayed, O daughter, it was Wai-mea;
Ka ngahae nga pi, ko Wai-ka-nae;	When he looked out of the corner of his eye, Wai-kanae;
Ka tangi ko te mapu, e hine,	When he became weary, my
Ka kite koe i a Wai raka;	daughter, he reached Wai-raka.
Matapoutia.	He repeated an incantation,
Poua ki runga, poua ki raro,	She became fixed above, and fixed below,
Ka rarau, e hine. Ka rarapa nga kanohi,	My daughter, when his eyes glistened with delight,
And she remained immovable.	He called the place Wai-rarapa,
Ko Wai-rarapa	
Te rarapatanga o to tupuna,	It was the rejoicing of your ancestor, my daughter.
E hine — ka moiki te ao,	The sky became cloudless,
Ko te pai a Waitiri;	On account of Waitiri's good will.
Kumea kia warea Kaitangata	She then enticed Kaitangata out
Ki waho ki te moana:	to sea:
Hanga te paepae, poua iho, te pou	She placed the plank across,
Whakamaro te rangi, ko Mere-mere:	And drove it in a post to hold on by, called Meremere.
Waiho te Whanau, ko te punga	She left to her offspring, Punga, the anchor of his canoe,
O tona waka ko te Awhema.	As his name, Awhema.
Kati, ka waka mutu, e hine.	Enough, it is finished, O my daughter.

Hau came in one of the canoes above mentioned. He undertook the journey to look for Wai-raka, his wife, who had eloped with a man named Weku; upon reaching the first river, he named it, from its great width, Wanga-nui (the great mouth), passing on to the next river, he describes it as being so near that he could splash the water of the Wanga-nui as far, and, therefore named it Wanga-ehu (the splashed mouth), from *tiheu*, which signifies to splash, or bale water; the next was so near, that if he

felled a tree growing on the banks of the Wanga-ehu, the head of it would reach the river which he called Tura-kina (felled), from *turaki*, to throw down, having to walk a considerable distance to the next river, he called it Tikei (a pace) from *tikei*, the action of the legs in walking, it is now called Rangitikei; passing on, he came to a large river, which he feared he should not be able to cross: this, therefore, he named Manawa-tu (the depressed spirit), as he proceeded on his way, the wind whistled past his ears, and he called the place where he was at the time Hokio; the next small creek he called Ohau, perhaps after himself; he now carried his staff in a horizontal position, the next river was, therefore, called Otaki, from *taki*, to level a spear when making a charge; when he strengthened himself by praying and repeating a karakia, he called the place Wai-mea, from *mehameha*, to make sacred; at the next river he looked out slyly from the corner of his eye to see if he could discover his wife, and called the place Waikanae, he breathed hard when he reached the place, where Wairaka was sitting with her paramour at Te Paripari, the termination of the Tararua range, he said to her, Wairaka, I am exceedingly thirsty; fetch me some water, she got up and walked down to the sea with a calabash in each hand; when she was up to her knees, she commenced filling them; he called to her to go further; she went in up to her waist; he bid her go still deeper, and she went on again till the water nearly covered her shoulders, he then repeated a karakia, she became petrified, and has remained so ever since; leaving her there, a rock in the sea, still bearing her name, he joyfully went on his way, and called the next place Wairarapa (the river of joyfulness), from *rarapa*, the glistening of the eyes with delight. The poet then informs his daughter that it was the rejoicing of her ancestor.

A reference is here made to the myth of *Waitiri's* erection of a temple of Cloacina, which is a chief Maori constellation. "*Hanga te paepae*" means, literally, to form a barrier, but is here a large plank, for which the stake called *meremere**

* Meremere, the evening star.

was also required. This and the remainder forms a portion of the myth of Tawaki.

The song is a very interesting one as it gives the origin of the name for every place from Wanganui to Wairarapa. In another version, it is attributed to Turi, and begins at Patea.

He Waiata Aroha.

A Love Song, composed by a young woman of the Nga-ti kahununui tribe.

Mapunapuna ai,	The tears gush from my eyes,
He wai kei aku kamo ;	My eyelashes are wet with tears ;
Noho mai i roto na,	But stay my tears within,
Kei korerotia nahaku tonu koe.	Lest you should be called mine.
Kei ringa mau, e !	Alas ! I am betrothed (literally, my hands are bound).
Mo te Maunu ra,	It is for te Maunu,
E kai nei i au.	That my love devours me.
Me tangi atu au,	But I may weep indeed,
E hika, ki a koe,	Beloved one, for thee.
Te tangi a Tinirau,	Like Tinirau's lament
Ki tana mokai, kia Tutunui,	For his favorite pet, Tutunui,
Ka mate i a Ngae.	Which was slain by Ngae.
Na !	Alas !

He Waiata Aroha.

A Love Song, composed by a person whose friend had been taken prisoner by Hongi Hika, at the River Thames, in 1823.

Takotomai te marino,	Smooth is the sea,
Horahia i waho na ;	Spread out in open space ;
Hei paki omanga	Fair and clear
Mo Waowaotupuni.	For Waowaotupuni to run.
Noku te wareware,	The forgetfulness is mine,
Te wai rangi au	That I do not follow
Te hukanga wai hoe,	In the splash of the oar,
Nau, e Ahurei !	Of thee, O Ahurei !
Kai tonu ki te rae,	With the eye to the point,
Ki Kohirae ;	Even to Kohirae ;
Marama te titiro	From whence can be seen

Te puia i Wakaari.
Kei te ruru tonu mai,
Ka wehe te marino!
Hei kawe i a koe
Te pou o te kupenga.
Na Taramainuku,
Kowai au ka kite.
Kurehu ai te titiro,
Ki Moehau raia.
Me kawe rawa ra,
Hei hoko paura;
Ki tawiti riro ra,
Ki te ketunga rimu.

The steam on Wakaari.*
How fine and how calm,
How smooth and how fair!
To carry you
To the post of the net,
Of Taramainuku,
A stranger to me.
The sight has become dim,
By looking at Moehau.
He is taken to extreme distance,
To buy powder;
Yea, to extreme distance,
From whence the sea-weed is thrown up.

He Waiata Aroha.

A Love Song.

E to e te ra! rehu ki te rua,
Ringiringi a wai, te roimata i akn kamo.
He mea mahue na te hikoinga wae,
Nou, e Taratiu, wakangaro atu ana.
Nga kurae koe, o Waiohipara, wakaahu ahi ana to tara ki miti tai.
Kei raro taku atua e aroha nei au.
Kati te wairua te mahi te haramai;
Ka mutu i ahaunei toku, tangi hanga.

O set thou sun! sink into thy cavern,
Thou causest to gush like water the tears from my eyes.
I am a deserted one through the stepping out of the feet,
Of thee, O Taratiu, long hidden from my sight.
Thy distant hills, Waiohipara, and the flowing surface of the water, appear bright like a fire.
My idol, whom I love, is below.
Let thy spirit cease from visiting me;
If, perchance, I may forget my sorrowing.

Te Tangi a te Rangiwakaurua.

Rangiwakaurua's Lament.

Nei ka noho i te po roa o Matiti.

Here I sit through summer's long night.

* The volcano of White Island.

Mokohiti noa te tau o taku ate.	My heart is always beating for my beloved.
Nuku mai, e hine, kia piri mai koe;	Come near me, my daughter, and keep by my side;
Wakarukeruke noa i runga i aku ringa.	Thou art ever restless when I nurse thee.
Kia marama au, me titiro ki uta,	Obstruct not my vision while gazing inland
Ki te waka tuku mai, ki te ao rere mai.	At the approaching canoe and the cloud drawing near.
Paneke ake ana te tara ki Haumapu.	Its edge; as it rises by Haumapu.
Ko o tipuna i ora, i hoki mai ki au;	Thy ancestors lived and remained with me;
Ka ruia ratou ki raro ki Paerau.	But they are driven downwards to Paerau.
E Toko ma, e! nau mai ki konei:	O Toko and thy party welcome here:
Ka puhangarua au, nga toro a tawiti.	I am afflicted with a disease from afar.
He maka wiu au kia turakina atu	I must haste to hew down
Nga uru rakau ki Tahoraparoa;	The thicket of spears at Tahoraparoa;
Kia mauru ake ai te aroha,	That my spirits may be soothed.
I au ki taku whenua.	Which are excited for my land.

The natives consider their lands as their ancestors, because they always remain in the family; though the original possessors have passed away, the lands are still the same, and descend from the fathers to their children. Te Rangiwakaurua's possessions had been over-run by the Ngatimaru, who had burned his forests and destroyed his property; he, therefore, informs his daughter, Te Oiroa, that though he belonged to her ancestors, they were now destroyed and sent down to Paerau, one of the abodes of departed spirits.

The words "*nga uru rakau*" mean literally a thicket of trees, though used here for one of spears, in allusion to the great number of invaders. Tahoraparoa is the general name given to his land.

Ko te Tangi a te Ngahuru.

Ngahuru's Lament.

E muri ahiahi ka totoko te aroha,	In the evening my love melts within me,
Wairua o te hanga ka wehe i ahau.	For the spirit of the being who is separated from me.
Wai te teretere, e rere i waho ra ?	Whose is the company that sails along yonder ?
Nou, e te Kohu ! E hoki koutou,	It is thine, O Kohu ! But do you return,
Ripa ki te whenua, ki Maketu raia.	Towards the mainland, even to Maketu.
Tenei matou, kei runga i te toka.	Here are we, clinging to a rock.
Me rauhi mai te wairua kau,	We may weep over the wreck
Te waka ra e ! i tataia mai.	Of the canoe, alas ! which was so gaily adorned
Toroa i te wai, kia paia atu koe,	With Albatross feathers from the ocean to excite admiration,
Haere ki raro ra, ki Hauraki raia,	When we went northward to Hauraki,
Hei matakitaki mate nui a Timaru,	And were looked upon with envy by the Ngatimaru.
Nei ka pae noa ki Maukaha raia, i !	But now it is wrecked upon Maukaha, Alas !

*Te Tangi a te Uira.**

Uria's Lament.

Ra te haeata,	The bright sun-beams
Takiri ana	Shoot down upon

* Te Uira was a lady of great rank, and mother of the celebrated warrior and renowned orator, Te Maniapoto, chief of the tribe of Ngatimaniapoto, living on the banks of the Waikato river, near the borders of the Taupo Lake. At the time of her decease, he was at Tauwhara, a high mountain near Waipaihi, digging red ochre with his principal warriors ; the dying mother could see the mountain from her death bed, and remarked that it came between her and the spot where her son, sometimes called Te Amo, was at work ; she desired her weeping friends not to try to console her ; that she had but a short time to live, and wished thus to show her love for her son, as she was now about to join her departed husband.

Ki Tauwara ra;	Tauwara, whose
Pae tau arai ki a koe,	Lofty ridge veils thee from
E Amo, e aroha nei au.	My sight, O Amo, my beloved,
Waiho ra mata,	Leave me, that my eyes
Kia mihi au,—	May grieve, and that
Kia roa i te mihinga—	They may unceasingly mourn,
Ka tuku tenei,	For soon must I descend
Ki te tai pouri,	To the dark shore—
Ki taku makau mate.	To my beloved, who has gone before.

Since their acquaintance with Europeans, it is interesting to notice the changes which are constantly taking place in the language, and the facility with which they naturalize not only English words, but even whole sentences. The following song contains an instance of it :—

Ra marama, ka mahuta,	There the moon appears
I te pae na runga mai koe,	From the range above you,
Ko au hei raro nei,	Whilst I remain below,
Tiro noa atu ai, ki wahoki,	Looking in vain for your return.
I te moana, he *purega poti* mai,	From thee I hear a *pulling of the boat* towards me,
Nau, e Tapora, e ahu ana	Thine, O Tapsall,* approaches
I a te tai ki, i Nga motu,	From the sea, from Nga motu,
Ko au te eke atu te *tera*, o waho,	The sprit-*sail* is not seen by me,
Mokai taupiri nana i arai mai te kite atua au,	For the slave Taupiri shades It from the view, but my heart
Te waki a Pehi toro mai to ringa,	Confesses it is Pehi.
Hari ru taua, wara wara tai ki ha.	Stretch out your hand, *how do you do, very well I thank you.*

One peculiarity in their songs is the cutting short different words to avoid harshness, and adding syllables for euphony.

* Tapsall was a Swede, and the first European legally married to a Maori woman by Rev. Samuel Marsden ; he was a consistent character, and greatly respected by both races.

MOTTOES.

Every tribe has its Motto, some of which may, perhaps, be regarded as war cries, others as terms of reproach.

Some are given them by other tribes, such are generally scornful ones :—

1. *Waikato hoehoe waka nukenuke.*—Waikato paddles are crooked. A simile drawn from their shape, which unlike others, are crooked, this is applied by their enemies to their general character, as being deceitful.

2. *Waikato taniwa rau.*—Waikato has its hundred taniwas, which signifies, that it has its hundred great and powerful chiefs; a great man being called "he ika," a fish, or "he taniwa," a crocodile.

3. *Te wai nui a Tarawera.*—The great water of Tarawera is a name to express the number and power of the Wanganui natives.

4. *Te koura puta roa.*—A simile drawn from the cray fish, which, though the legs may be pulled off, escapes amongst the stones; so the Wanganui natives cannot be taken.

5. *Nga keri keringa a Ruauoko.*—The digging of Ruauoko.* Ru is the father of rivers; it is an exclamation of admiration for the Wanganui river, and its perpendicular cliffs.

6. *Mo tai tangata rau.*—A saying for the number and power of the Nga ti rau kawa.

7. *Nga ti awa te toki, te tanga tanga i te ra.*—The Nga ti awa, the toki which does not move about in its socket. The fastening or tying of the hatchet, which cannot be loosened by the heat of the sun: to show that no attacks could weaken them.

8. *Te karaka i ruia mai i runga O Rangi-atea.*—The karaka, which was sown on Rangiatea, a mountain of Hawaiki, too great to be overlooked.

9. *E kore Taranaki e ngaro he haraheke to ngae nui, no roto no Waiwiri.*—Taranaki cannot be destroyed; flax is its forest inland to Waiwiri, that plant being there so abundant as to supply all their wants.

10. *Rangi tihi te upoko, waka herehere.*—The top-knot of heaven encircles its head. A motto for Rotorua.

11. *Nga ti Maru kohao rau.*—Nga ti Maru is like a hundred eel holes, referring to the many little scattered divisions of this tribe.

† This name implies that the river was a volcanic fissure, Ru being the word for earthquake.

12. *Waikato horo pounamu.*—A bluff at the Waikato heads, where many canoes have been lost, and chiefs drowned; hence applied to Waikato, as a chief-destroying tribe.

13. *Nga ti paoa taringa rahi rahi.*—Nga ti paoa have thin ears, or sensitive ones; they cannot brook an insult.

14. *Puhi taniwa rau.*—A saying for the Nga puhi, similar to that for Waikato.

15. *Nga puhi o te arawa.*—The bunches of the pigeon's feathers of the arawa. The Nga puhi are very indignant at this saying, as the arawa had a bad character.

HE KOAUAU, OR MUSICAL PIPE, MADE OUT OF A WHALE'S TOOTH.

(1)

(2)

(1) TATTOOED HEAD, CARVED BY HONGI. (2) THE TATTOO OF A WOMAN'S CHIN.

CHAPTER XVIII.

PERSONAL ORNAMENTS.

In every age and nation, men have been dissatisfied with their natural appearance, and have adopted various ways of improving it, which implies a general conviction of natural deficiency, and this runs through all grades of society. When a greater impression was to be made, man did not trust to his natural countenance, but called in the aid of various adjuncts. To give the Bishop the venerable look becoming his high and sacred office, a wig, almost as large and white as the fleece of a lamb, was deemed requisite; this strange idea, however, has passed away; the good sense of the age caused it to be laid aside at the proper time, had it been longer persisted in, it would have excited ridicule rather than reverence. The bar has not profited by the good

example of the church; both judge and barrister cling to the wig, and we still see the youthful face surrounded by this imitation of venerable age. But even this is not thought sufficient; the Judge, when called upon to pronounce sentence of death on a fellow-creature, summons additional aid to give him, in that affecting moment, a more than usual amount of solemnity; the firm look of inexorable justice is not thought sufficient to convey to the convicted felon a proper sense of his inevitable doom; the Judge, therefore, assumes a black cap to increase the effect.

It is not many years since it was the fashion for both young and old to wear white powder on the head; this custom found general favor, even amongst the ladies, as imparting a very aristocratic look to the wearer, and additional beauty to their fair locks; the very children themselves, in polite circles, thus appeared.

The custom also of plastering up the hair with pomatum, contrary to its grain, to give increased elevation and dignity to its fair wearer; and that of the gentleman, with his queue or pigtail, mark, not only the age, but the feeling, that the natural dignity of the human head required artificial aid to improve it, and the savage agreed with his civilized brother; now that the custom has passed away we can see its absurdity. The New Zealanders have not been behind the rest of the family of man in these particulars; they gave the preference to a red color, and plentifully anointed their heads with a mixture of ochre and oil, which certainly imparted to them a very remarkable look, the skull appearing as though cleft, and streaming down with gore. The general effect was heightened by a large tuft of albatross down, which was stuck in the lobe of each ear, and formed a fine contrast to the bright red; in former times, the chief ladies and gentlemen had their entire persons thus anointed, or painted; this was considered both ornamental and useful, rendering the limbs more supple, and the skin less sensible to cold, or mosquito bites.

Wigs were not worn, although a bald head, *he pakira*, was considered a reproach; I once recollect seeing the

head chief of Taupo with an English wig, made of light brown hair; this was worn over his own raven locks, which descended on every side full half a foot below the artificial covering, and gave him a most extraordinary appearance, heightened by his total unconsciousness of the ludicrous figure he was making.

Ear ornaments, are, of course, in general use, as they are about the last remains of heathenism which will be given up by the fair sex; in New Zealand they are worn by both sexes, and are of great variety; those of green stone are most highly prized, sharks' teeth, if of large size, are, if possible, still more so; but the natives are not very particular; the ring of a musket, a little roll made of a leather strap, or even of paper, may frequently be seen in the ears of the most distinguished individuals, and many wear the skins of the Huia or Tui birds stuck in them; the neck ornament is generally of green stone, wrought into the form of a human figure, and called *hei tiki;* the hair of a chief's head is tied up in a knot, with one or more feathers stuck in it; the favorite ones are those of the Huia, which are velvety black, tipped with white, and are certainly very beautiful; but the grand ornament of all was the *moko,* or tattoo; this was in general use, all ranks adopted it; a *papatea,* or plain face, was a term of reproach; some were more fully tattooed than others, but all more or less so; the great chiefs had their faces and thighs entirely covered with this ornamental renting of the skin; the ladies had their lips and chins operated upon, with a little curl at the corner of the eye; frequently their persons also were covered with small strokes of tattooing, these might be called beauty patches, such as those made of a bit of court plaster, which were once thought highly ornamental.

To set off the *moko* to advantage, it was necessary to give up the beard, which was not considered in the light of an ornament; in former days, a pair of mussel shells were employed, but since their acquaintance with Europeans, large tweezers have taken their place, these are an inch and a half wide, and three or four long, and were generally seen

hanging from the garment or neck; and whenever the gentleman could find no other employment, he indefatigably occupied himself with them. To allow the beard to grow, was regarded as a sign of old age, and proof that the wearer had ceased to care for his appearance; a person with a beard was addressed as *e weki*, which is a salutation equivalent to, old man, but this is no longer the case; since the tattoo was given up, the beard has been adopted in its place, and that of the natives rivals the most luxuriant one of the Europeans.

Before they went to fight, the youth were accustomed to mark their countenance with charcoal in different lines, and their traditions state, that this was the beginning of the tattoo, for their wars became so continuous, that to save the trouble of thus constantly painting the face, they made the lines permanent by the moko; it is however a question whether it did not arise from a different cause; formerly the grand mass of men who went to fight were the black slaves, and when they fought side by side with their lighter colored masters, the latter on those occasions used charcoal to make it appear they were all one. The substance generally used as coloring matter is the resin of the *kauri* or *rimu*, which, when burnt, is pounded, and converted into a fine powder; at Taupo, I went to see the place where this pigment was manufactured. A narrow pit was sunk at a little distance from a precipice, and from the face of the cliff a passage was cut to the bottom of it, over the mouth of which pieces of wood containing the resin were burnt, and the residuum falling within it, was taken away.

The *uhi* or instrument used was a small chisel, made of the bone of an albatross, very narrow and sharp, which was driven by means of a little mallet, *he mahoe*, quite through the skin, and sometimes completely through the cheek as well, in which case when the person undergoing the operation took his pipe, the smoke found its way out through the cuttings; the pain was excruciating, especially in the more tender parts, and caused dreadful swellings, only a small piece

could be done at a time; the operator held in his hand a piece of *muka*, flax, dipped in the pigment, which he drew over the incision immediately it was made; the blood which flowed freely from the wound was constantly wiped away with a bit of flax; the pattern was first drawn either with charcoal or scratched in with a sharp-pointed instrument. To tattoo a person fully was therefore a work of time, and to attempt to do too much at once endangered life; I remember a poor *porangi*, or insane person, who, during the war, was tattooed most unmercifully by some young scoundrels; the poor man's wounds were so dreadfully inflamed, as to occasion his death; whilst any one was being operated upon, all persons in the pa were tapu, until the termination of the work, lest any evil should befal him; to have fine tattooed faces, was the great ambition of young men, both to render themselves attractive to the ladies, and conspicuous in war: for even if killed by the enemy, whilst the heads of the untattooed were treated with indignity, and kicked on one side, those which were conspicuous by their beautiful moko, were carefully cut off, stuck on the *turuturu*, a pole with a cross on it, and then preserved; all which was highly gratifying to the survivors, and the spirits of their late possessors.

The person operated upon was stretched all his length on the ground, and to encourage him manfully to endure the pain, songs were continually sung to him. On such occasions the ladies sang to strengthen the sufferer in bearing the excruciating operation, that he might also be ashamed of their seeing him faint under it in their presence:—

E noho ana e kai tahi ana	We are sitting eating together.
Ki te titiro ki nga rewha	We are viewing the prints on the eyebrows
I te ihu o Tutetawha.	And nose of Tutetawha.
E wekoki ana me he peke ngarara taia mai ra ki te uhi a Mataora	They are crooked as a lizard's leg. Tatoo him with the point of Mataora.
Taria e tuku atu,	Be not impatient to go

Ki to wahine takiri karito kowhara.	To the girl who gathers you sweet greens In baskets of Kowhara.
Naku koe i whakanako	Let every line be traced.
Te tangata i te whakautu	On the man that has the *utu*,
Kia ata whakanakonako;	Let the figures be handsome ;
Tangata i te whakautu kore,	On the man that has no *utu*,
Kakoia kia tatahi.	Make it crooked, leave it open.
Patua i te whakatangitangi	Let our songs lull the pain,
E hiki Tangaroa,	And inspire thee with fortitude.
E hiki Tangaroa.	O Hiki Tangaroa. O Hiki, &c.

He tangata i te wakautu,	He who pays well, let him be beautifully ornamented ;
Ki ata wakanakonako,	But he who forgets the operator,
He tangata wakautu kore,	let him be done carelessly.
Kumekumea kia tatahi,	Be the lines wide apart.
E hiki Tangaroa,	O hiki Tangaroa,
E hiki Tangaroa.	O hiki Tangaroa.
Patua kite waka tangitangi,	Strike, that the chisel as it cuts along may sound.
E hiki Tangaroa hai,	O hiki Tangaroa.
Tangata te kitea,	Men do not know the skill of the
Te waihanga patua,	operator in driving his sound-
Ki te wakatangi tangi,	ing chisel along.
E hiki Tangaroa hai.	O hiki Tangaroa.

This song was chiefly to remind the gentleman of the duty he owed to the operator, who, not having any regular professional charges, chiefly depended on the liberality of his patient, who was expected not only to feed him with the best, but to make him a very handsome present as well. When the operator suspected that he should not be remembered, he frequently became careless in his work, and rendered the person an object for life; some of the mokos are very coarsely done, whilst others are finished with an artist's touch, by which we may judge the way they severally paid the owner of the sounding chisel.

Whilst the males had every part of the face tattooed, and the thighs as well, the females had chiefly the chin and the lips, although occasionally they also had their thighs and breasts, with a few smaller marks on different parts of the body as well. There were regular rules for tattooing, and the artist always went systematically to work, beginning at one spot and gradually proceeding to another, each particular part having its distinguishing name. Thus, they commenced with—

1. *Te kawe*, which are four lines on each side of the chin.
2. *Te pukawae*, six lines on the chin.
3. *Nga rere hupe*, the lines below the nostrils, six in number.
4. *Nga kokiri*, a curved line on the cheek bone.
5. *Nga koroaha*, lines between the cheek bone and ear.
6. *Nga wakarakau*, lines below the former.
7. *Nga pongiangia*, the lines on each side of the lower extremity of the nose.
8. *Nga pae tarewa*, the lines on the cheek bone.
9. *Nga rerepi*, and *Nga ngatarewa*, lines on the bridge of the nose.
10. *Nga tiwana*, four lines on the forehead.
11. *Nga rewha*, three lines below the eyebrows.
12. *Nga titi*, lines on the centre of the forehead.
13. *Ipu rangi*, lines above the former.
14. *Te tonokai*,* the general names for the lines on the forehead.
15. *He ngutu pu rua*, both lips tattooed.
16. *Te rape*, the higher part of the thighs.
17. *Te paki paki*, the tattooing on the seat.
18. *Te paki turi*, the lower thigh.
19. *Nga tata*, the adjoining part.

The following are female tattoos:—

1. *Taki taki*, lines from the breast to the navel.
2. *Hope hope*, the lines on the thighs.
3. *Waka te he*, the lines on the chin.

* The name derived from the movement made when a person assents that he wants food cooking for him, by raising the eyebrows.

Embalming.

Connected with tattooing, was the art of embalming. This was done in order that great warriors might show the heads of all the distinguished chiefs they had killed; but this art was not employed for that purpose alone; it enabled them to preserve the heads of those who were dear to them, and to keep these remembrances of beloved objects ever near; it was no uncommon thing to embalm in this way the head of a beloved wife or child.

To prepare them for drying was called *paki paki*, or *popo*, which signifies taking out the brain; they were then subjected to repeated steamings in the oven; after each steaming, the heads were carefully wiped with the flowers of the kakaho, or reed, and every portion of flesh and brain was removed; a small thin manuka stick was inserted between the skin and bone of the nose to preserve its form; when this process was ended, they were dried in the sun, and afterwards exposed to the smoke of their houses; one of the first things was to extract the eyes, fill the sockets with flax, and then sew the lids together. These heads, thus prepared, seemed to be exempt from the attack of insects, being thoroughly impregnated with pyroligneous acid. In former days the preparation of heads was very general; they were done for sale to the Europeans, and so great was the demand, that many a murderous attack has been made solely to obtain heads for the market; and those who were the most finely tattooed, were chiefly sought for; how many of the sins of those savage islanders have been participated in by Europeans! Few are aware of the extent to which this abominable traffic was carried, but it has now totally ceased. I have been assured, that not a few of the heads thus preserved were those of Europeans, and some of them of the very individuals who came to purchase such things for the European market.

If the person whose head was to be embalmed had relatives in the place, the operators removed to some distance from it, and neither they nor the relations were allowed to touch food

until it was cured, they were tapu, for if the process were witnessed by the friends of the dead, they would be unable to repress their tears, and the head would be spoiled; but if it were only of an enemy, the operation was openly performed.

The preserved heads of relatives were kept in baskets, carefully made and scented with oil; when brought out to be cried over, they were ornamented with feathers and placed in some conspicuous place.

NAMES.

Native names have always a signification, and are never given at random; those of chiefs, are selected with much thought, from the *waka paparanga*, or genealogical tables of their ancestors, for none can exceed the natives in their pride of descent. Their genealogical tree is compared to the *hue*, calabash, the main shoot or stem of which is called the *tahuhu*, and the branches *kawae*. Very little is thought of a chief who cannot count back some twenty or thirty generations, and the high families carry their's even to the beginning of all things. I once obtained a pedigree of this kind, beginning with *na te kore i ai*, from the nothing the something, which went on gradually introducing name after name, and at last terminating with that of the speaker. The Tupunas and Arikis carefully taught their children the names of their ancestors, and to aid them in this work, each family had a curious carved board, called *he waka paparanga rakau*. This was made something like a saw, each tooth representing a name; and here and there where a tooth was wanting, it implied that the male line had failed, and been continued in that of a female.

It is considered rude to ask a chief his name, as it implies that he is a person of no consequence, from his not being known. A person speaking ironically of another, who thinks much of his dignity, says, "O yes, he is a great chief indeed; wherever he goes, they enquire, who is he?" The polite way of apologizing for a person's ignorance of another's name, is

to say, "*Ka pa tau i kai ahau i te umu o to tapanga.*" If I had partaken of the feast given when you were named, then indeed I should have known you.

A chief generally receives three names during his life: the first, immediately after birth, is given by his mother, and might be called a child's name, such as *Tungi kai,* from the child crying for food; *Poaka,* pig, from its greediness; *Mokai,* pet; *Moe one,* a little lively grub; *Mouri,* heart's blood; &c. The next was given at the *tuatanga,* or naming, being that of some ancestor, and was assumed as he grew up; the last was taken at the death of his father, which might be called the family name; when Pehi died, Pakoro his son took it; and Te Hiko, the second son, assumed his father's second name, Turoa. So also when Te Heuheu died, his younger brother, Iwikau, adopted his name. Frequently, however, names were acquired by something occurring to the individual; the head chief of the Rarawa obtained the name of *Panakareao,* from his being entangled amongst the supple jacks in the forest, whilst fleeing from the battle-field where his men were routed; in that state, he was captured by a woman, and honorably restored to liberty, with this name, which he ever afterwards bore; *Tumuwakairia,* a principal chief of the Mani-a-poto, was taken prisoner, and threatened with being hung from the *tumu,* or knot of a tree, but being rescued by another chief from the fate intended him, he hence acquired his present name, which signifies, suspended from the knot of a tree.

Te Wakaahu, a Wanganui chief, slew Tuwhare, a head chief of the Ngatiwhatua from Kaipara; he was not killed at once, but lingered some time, the dying chief told his conqueror he was no warrior, but only a husbandman; that he had not the hand of a man accustomed to fight, but only *he ringa ringa mahi kai,* a hand accustomed to work, or he would have killed him outright; his conqueror ever after retained that as his name, and his son after him. The great Waikato chief Te Waharoa, obtained his name from his father being killed in the gateway of the pa he was attacking.

Rau paraha, the edible leaf of the convolvolus, was a name

given to that chief by his father's murderer, who said, if he caught him he would be a relish for that vegetable.

Huia, the daughter of Pomare, gave her infant the name of *Nota*, north star, the vessel on board of which Pomare was kept as a prisoner, in defiance of a flag of truce. The widow of Matene Ruta, who was taken prisoner at Porirua, during the late war, and cruelly hung, to commemorate the event, called her infant, which was born after its father's death, *Repeka*, the hung.

Some derived their names from their occupations; *Rua kiri kiri*, gravel pit, was the name of a slave, chiefly employed in digging and carrying gravel to the kumara and taro grounds, which are so covered, nearly a foot deep, in order to obtain better crops. Names are occasionally taken in defiance, although originally given by way of reproach, or as a curse; thus, when a woman made a song on Poto, a great chief, and said, "*Taku kuru kanga ko koe e Poto, te kai mo roto ko te Rangi wakarurua,*" which is, literally, You are the pounder of my rotten corn, O Poto; the food for my stomach is Rangi wakarurua, your father; this was a great curse, and to show his indignant defiance, Poto took the name, *Kuru Kanga*, and his friend Taui, who was his relative, to show his entire sympathy with him, also took as his name *Te kai o roto*. Hori Patene's first name was Taui, but afterwards this became his surname.

Chiefs frequently acquired names from their peculiar way of fighting; *Mawai*, a creeping plant like the cucumber, which climbs over the fortifications of a pa, is a name given its original bearer, to commemorate his crafty way of surprising pas; *Heuheu* implies that the chief suddenly came upon his enemy by sculking amongst the brush-wood; *Tinirau* signifies the warrior, who slew many hundreds with his own hand. Other names mark the lofty pretensions of their owners; *Rangi-iri-hau* is the heaven lifted up above the wind or storm, to show that he was too great to be moved by any of the outbreaks of his enemies; *Rangi i runga*, the heaven above, one of the ten heavens, is a name

for a great man; *Rangi tauira,* the heavenly pattern; *Rangia hae ata,* the first ray of morning; *Te ihi,* the sun-beam; Te Heuheu was overwhelmed, with nearly sixty of his tribe, by a great landslip, his surviving son assumed the name of *Horonguku,* the sliding landslip; *Hipango,* the ray darting through the blue sky.

Warekohuru is the name of a child whose parent was murdered in his own house; *Marupo* and *Patupo,* are the names of midnight murderers; *Paerangi,* fair sky, is the name of a man of peace, or it may be the same as *Paeroa,* the long pae, or mountain range, to express his high pretensions; *Kau moana* and *Oe waka* are names for great sailors; when a beloved child or great chief dies, the last thing eaten is frequently taken as a name by some surviving member of the family; thus, the name of *Hararuta,* arrow-root, has been assumed. Some names appear very blasphemous, such as *Puku atua,* God's belly; many are very obscene.* *Taiariki,* little walking-stick, is a name for a short person, and *Taiaroa,* a long one, for a tall gentleman, the taiaha being a chief's staff.

Everything has its name; their houses, canoes, weapons, and even garments, have distinctive appellations given them. Thus, when Hori Kingi built a new house, he named it *Ingarani,* England, to show his friendship for our country. If the natives perceive any honor attached to our English names, they immediately adopt them; they have thus assumed *Kingi,* for king; *Kuini,* for queen; *Kawana,* governor; *Pihopa,* bishop; *Kanara,* colonel; *Kingi Wiremu,* King William; *Wikitoria te Kuini,* Victoria the Queen.

A chief inquired if Earl Grey was not a higher title than Sir G. Grey, and when told it was, then, said he, my child shall be called Earl Grey, "*Takerei.*" Names also mark the arrival of anything new in the country: *paura,* powder; *tupara,* double-barrelled gun; *hota,* shot; *pu,* a gun; and *pu nui,* a big gun (cannon); *pukera,* bugler; *kai paura,*

* The natives formerly went naked, and did not think there was anything indecent in doing so, in the same way they spoke naked, using most obscene language without seeing any impropriety in it.

powder eater: these are names showing their love of war. Others mark their growing attachment for domestic comforts, and a peaceful life:—*Kai huka* is sugar-eater; *nga hiti*, sheets; *ti kapa*, tea cup; *ti kera*, tea kettle; *tipota*, teapot; *tupeka*, tobacco. Nor is even the final abode of man lost sight of: *kawena*, coffin, is a favorite appellation. Names thus chronicle the introduction of new articles, and record any striking event; it was in 1854 the measles made their first appearance in New Zealand. A child was brought for baptism; on inquiring its native name, the mother said it was *Mate haere*, the spreading disease. In the same way a person who was grateful for his recovery from some dangerous disease, assumed the name of *Tumahu*, the convalescent.

Their lands and roads are all named; so also the sea beaches round the islands; their horses, cows, and pigs, even their trees, especially the karaka; rocks and fountains. Go where you will, in the midst of an apparently untrodden wilderness, ask, has this spot a name? and any native belonging to that district will immediately give one.

The name for religion is *Rakau Tapu*, the sacred tree, intimating that their most ancient form of worship was that of the tree or grove. *Tauira*, an example, is also another term for it, implying that religion gives a pattern or example of the way men should live. *Waka pakoko*, an idol, meaning to cause to be dried up or fruitless.

The name given to Europeans in most parts of Polynesia is *Papalangi*. *Papa* signifies a level or flat surface, indicating the first idea of the white man to have been that he came from one of the ten heavens, which were supposed to be formed much the same as the earth. In New Zealand the European is called *Pakeha*. *Kea* in Hawaiki or the Sandwich Isles is the obsolete term for white, and there also is applied to white people, in New Zealand it would be *Keha*, which is likewise a name given to them, *e te Keha!* is an expression of admiration for his superior knowledge. O the white man! (how clever). *Pakeha* may also imply that he comes from a strange or foreign pa which is very far off.

Pakeha is likewise a name for the west wind; and it is not improbable, as the Europeans always arrived from the west that they acquired the name from the wind which chiefly brought them. *Pake ha* means a favorable breath or breeze. The Europeans are termed, *Wai tai*, salt water, whilst the Maori are Wai Mauri, fresh water. There are other names given them as well, such as *piha*, iron, *poroteke*, *pora*, mad drunken, and such like.

In the Sandwich Isles a ship is called *he motu*, an island, from its vast size when compared with their canoes. The first impression formed upon the mind of the Maori when he saw a ship was, that it was a flying god, which they attempted to kill or overcome by their potent spells. Afterwards when they were permitted to go on board and behold the immense quantity of provisions it contained, their admiration was so great, they exclaimed, *He kai puke!* a hill of food, and that is still their name for ships.

The first thing that Adam is recorded to have done was the naming of the different creatures which the Almighty had made. What a prominence does this his first recorded act give to the importance of names! by them one creature is distinguished from another; individuality is thereby secured, each is taken separately out of the grand bundle of life, and severally specified by name; Adam and Eve thus had names bestowed by their Creator himself, and we are assured this will be continued in a future state as well. But Adam's work showed the difference made between man and other creatures, he only named their grand families to separate one species from another, but he distinguished each of his own children by name, and thus this primæval practice has been continued without exception by every section of the family of man, however rude and degraded, each individual bearing his own peculiar name; and in this also we trace the unity and identity of our race. This subject might be carried much further. The poor despised Australian has not only his own particular name but several others by which his tribe, family, and distinguishing characteristic may be known; he has also names for the various degrees of relation-

ship, as well as the most enlightened sections of the human family; and many of the degraded races have actually more names to define those relations than we ourselves; nay, further, he has a classification of animals, birds, and plants, which mark the exercise of mind as well as observation.

The following is a list of some of the Maori names of relationship and degrees of consanguinity:—

Degrees of Consanguinity.

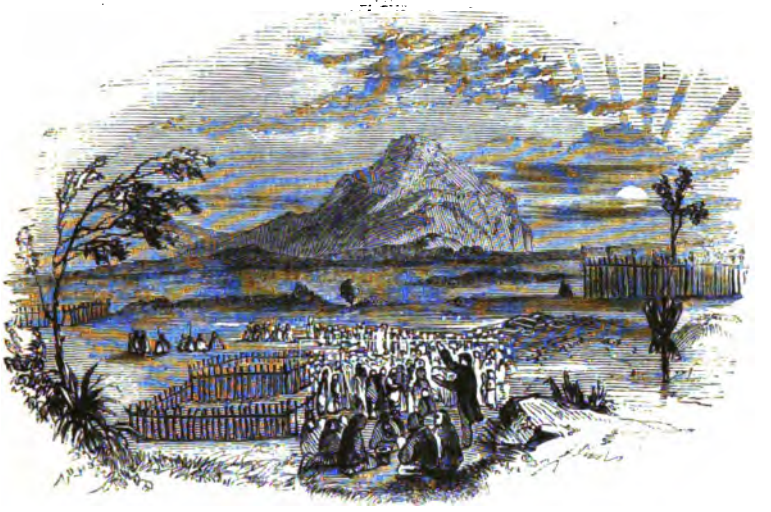
The name given to a husband is *tahu*, which nearly approaches in signification to that of husband or house-bond, tahu signifying the ridge-pole of a house, it is also a fire-lighter, so likewise *Tahu ahi*, which has a similar meaning, is applied to the wife as well as the cook; the unmarried woman is a *hine*, but when married and a mother she is a *wahine*, a woman who carries her child or bears a burthen; she is also called *he hoa*, a friend, this applies to both her and the husband who likewise is a *tane*, which, though literally only a man, has generally the other signification attached to it. The first or head wife is the *wahine matua*, or mother wife, the others *te muri manu*, the birds that follow in the order and rank they are taken as the *pune rua*, second wife, *pune toru*, third wife, and so on.

The first-born is the *matamua*, a *muringa* is a younger one, and the youngest the *potiki*. The elder child, whether male or female, is a *tuakana* to all who are younger of the same family, and they are *teinas* to him or her; thus all younger brothers are so called by the elder, and all younger sisters by their elder one; the same with the younger brothers or sisters, the eldest is their *tuakana*; in a similar way the members of the head family are *tuakanas* to those of lower branches of the same, whilst they are *teinas* to the other. Properly speaking there is no word for brothers or sisters; amongst the brothers all are either elders or youngers. So amongst sisters. But if a sister speaks of her brother he is her *tungane*, and if a brother speaks of his sister she is his *tuahine*.

The father in a family is a *matua tane*, the mother a *matua wahine*, she is also called *wae*, *waea*, *waene*, *waerere*, and

waereere; and the father's brothers or sisters, uncle or aunt, as well as the mother's, are all *matua kekes*, or parents once removed, and each can claim a child of the former, who is brought up as though their own, whilst the *kuia*, or grandmother, has a prescriptive right to the *potiki* of the family, who inherits her property, and especially all the spells and charms which she is supposed to possess.

A father is also a *pa* and *papa*. The son is a *tama* and *tamaiti*; the daughter a *tamahine*; the grandchild a *mokopuna*; the daughter's husband a *hunaonga*, so also the son's wife, and to them the father-in-law or mother-in-law is a *hungawai* or *poupou*; the mother-in-law is a *hungarei*; a brother-in-law a *taokete*; a woman's brother-in-law an *autane*, and a man's sister-in-law an *auwahine*. A nephew or niece is an *iramutu*; a *matua atawai* is a foster-father, *matua wangai* the father of an adopted child, and *wangai au* the adopted child. *Tama riki* is plural for both male and female children, and *tamariki-tanga* the period of youth, and *tai-tamariki* is a young man or youth. *Papa waka angi* a step-father, *tupuna* grandfather or ancestor, *kurataki puni* is also an ancestor; *wai wahine* the wife of a younger brother, a sister-in-law; *mahanga*, twins. *Pa heke* is a grown-up person, so also *pa keke*. *Kaumatua* is a middle-aged man, and *koroheke* an old one, so also *nehe*; *tai koroheke* a very old man, and *tauheke*, *ruwahine*, and *ruahine*, an old woman. A deformed hump-backed person is a *ngunu*. There are several names for dwarfs, as *takurua*, *pokohuri*, *potaka*, and *wheto*. A bald person is a *pakira*. A *takapau* or *takakau* is a single person; *takakore* a widower, widow, or naked person; a *puhi taumau*, *tamau*, and *taurangi*, are all terms for a betrothed or promised female; *whai aipo* a wife or companion, whilst a *wahine wai aipo*, is a sister of a deceased wife. A *pani* is an orphan, and a *panikoki* one who has no relation left. *Iwi* is a tribe, and *raue* and *hapu* a family. *Wanaunga* and *take taunga* kindred, and *taunga* is a native of any particular place where his forefathers have always lived.



THE GRAVES OF MANIHERA AND KEREOPA, AND THEIR MURDERERS ATTENDING A SERVICE AT THEM.

CHAPTER XIX.

DREAMS.

THE natives are great observers of Dreams, which were formerly thought to be sent by their gods to advertize them of coming events. The common name for dreams is *moe hewa*, or *moe moea;* but if they are long-continued ones they are called *popopo hewa*. A karakia, called *uriuri*, literally to turn round, or avert the fulfilment of bad dreams, was constantly repeated when any one had what was interpreted to be an unlucky one. In dreams it is supposed the soul leaves its body and visits the Reinga, where it holds converse with the spirits of its friends. Every dream is said to have

its signification, and they are almost as skilled in interpreting them as Atemidorus himself.

If a person dreamed of a sick relative, and imagined he saw him in a very ghastly squalid state, apparently on the point of death, it would be considered a sign of his speedy restoration to health; but if, on the contrary, he appeared to be quite well, that would be a sign of death. To dream of seeing the dead, is a sign of death to the living, and of seeing the living a sign of good. Manihera, the night before he was murdered at Taupo, dreamed that he saw several of his friends who were dead, and said to those around, he felt sure he should be in the Reinga himself before the next night; his interpretation proved to be too true; that very day he and his companion were cruelly murdered.

To dream of ascending a precipice to a pa on the top of a hill, without success, is a very bad sign, and a sure token of failing in whatever pursuit the person may be engaged. To dream of being speared, is a sign of meeting some person or friend; on a journey through a lonely forest, one of my natives had such a dream, and so general was the expectation of meeting some one next day, that my companions repeatedly hallooed, that the person who was supposed to be coming might hear them. If, in the time of war, when two parties went out against each other, and slept with only a little space between them, one should dream that he saw a *kakariki*, green parrot, in the oven, divided into two parts, it would be a sure sign of his own death the next day. If a person dreams of another squeezing the juice of the tutu, *coriaria sarmentosa*, on the road, it is a certain sign that a murder will be committed; the juice of tutu being the emblem of blood. If you dream of a rat being caught in a trap, it is also a very bad sign, and a sure token of murder. If of seeing a person's hair singed, it is a sign that his head chief will die. If you dream that you see a person eating, who does not offer any portion of the food to you, it is a sign of death. If of a friend who is on a journey, and that you speak to him and receive a reply, it is a sure sign that per-

son is not coming back. If you dream of friends, that they turn to you, and you see them in good health, it is a bad sign. If you dream of a friend on a journey, but do not see his face, which he turns away from you, as persons do who dance the *maimai*, or *nga ngahu*, it is a good sign of your friend being near his home. If you dream of your kumara shooting vigorously, it is a sign of a good crop. If you dream you hear the name of your absent friend mentioned, and that you go to look for him, but do not see his face, it is a sure sign of soon meeting him. If you dream of swimming, it prognosticates a rainy day. If you are ill, and dream of some absent friend, who turns and salutes you, it is a good sign that you will recover, and again see your friend. Kawana Paipai, when at a distance from home, laid up with sickness, dreamed that he saw his minister's wife, who turned to him and shook his hand; this good omen so cheered him up, that he speedily got well, and on his return, the first thing he did was to go and shake hands with her. If a tohunga, who accompanies a taua, or war party, dreams that his atua is killed by the atua of the place they are going to attack, it is such a bad omen that the taua immediately returns. If a person dreams that he sees another coming to kill him, it is a good sign; the person seen will be killed himself. One way of obtaining answers from the gods, was by dreams. When the priest was in any doubt, he waited for his god to reveal his will to him by dreams, and he generally had one which conveyed the required information.*

MARRIAGE.

The Maori seem to differ from almost every known tribe or nation in having no regular Marriage Ceremony; they had neither karakia nor any rite to mark an event, which in nearly every other part of the world, is accounted the most joyous in life.†

* See 1 Sam. xxix. 15.

† In Burmah also there are no religious ceremonies at marriage.—See *Malcolm's Travels in Burmah.*

The ancient and most general way of obtaining a wife was for the gentleman to summon his friends, and make a regular *taua*, or fight, to carry off the lady by force, and oftentimes with great violence; even when a girl was bestowed in marriage by her parents, some distant relatives might feel aggrieved, and fancy they had a greater right to her as a wife for one of their tribe; or, if the girl had eloped with some one on whom she had placed her affections, then her father or brothers would refuse their consent, and in either case would carry a taua against the husband and his friends, to regain possession of her, either by persuasion or force. If confined in a house, they would pull it down, and when access was gained, then a fearful contest ensued, and the unfortunate female thus placed between two contending parties, would soon be divested of every rag of clothing, and be seized by her head, hair, or limbs; as those who contended for her became tired with the struggle, fresh combatants would supply their places from the rear, climbing over the shoulders of their friends, and so edge themselves into the mass immediately round the woman, whose cries and shrieks would be unheeded by her savage friends, and in this way, the poor creature was often nearly torn to pieces; these savage contests sometimes ended in the strongest party bearing off in triumph the naked person of the bride; in some cases, after a long season of suffering, she recovered, to be given to a person for whom she had no affection; in others, to die within a few hours or days from the injuries received; it was not uncommon for the weaker party, when they found they could not prevail, for one of them to put an end to the contest by suddenly plunging his spear into the woman's bosom, to hinder her from becoming the property of another.

Even when all were agreeable, it was still customary for the bridegroom to go with a party, and appear to take her away by force, her friends yielding her up after a feigned struggle; a few days afterwards, the parents of the lady, with all her relatives, came upon the bridegroom for his pretended abduction; after much speaking and apparent

anger it ended with his making a handsome present of fine mats, &c., and giving an abundant feast.

When the parents thus consented, they usually said, *E pai ana kia moe korua, ko to tungane kia kanga iho ano korua, kanga iho ano kia korua ano.*

Sometimes the father simply told his intended son-in-law, he might come and live with his daughter; she was thenceforth considered his wife, he lived with his father-in-law, and became one of the tribe or *hapu*, to which his wife belonged, and in case of war, was often obliged to fight against his own relatives. So common is the custom of the bridegroom going to live with his wife's family, that it frequently occurs, when he refuses to do so, she will leave him, and go back to her relatives; several instances came under my notice where young men have tried to break through this custom, and have so lost their wives.

The native term of courtship is *he aru aru*, literally, a following or pursuing after. *Ropa*,* a declaration of love by pinching the fingers. *He puna rua*, a struggling of two suitors by pulling the poor girl, who became the property of the stronger. *Tau mau* to betroth or promise a girl in marriage; *wai aipo*, when she is given and resides with her husband.

Every chief was at liberty to take as many wives as he pleased; if he had several, they were called the hoahoa of the head wife, the usual number was from two to six, seldom more, and in many cases only one, especially amongst the lower orders; the number of wives added to the husband's importance, each having her own mara, or farm, and retainers, according to her rank; and furnishing her share of the supplies for the establishment. When a chief had several wives, he could then entertain guests without fear of scarcity, and this was a sign of greatness. When a man left home on a long journey, he repeated a karakia over his wife, that

* *Ropa* is probably derived from *Ro*, the praying mantis, and *pa* to touch: this insect pinches those who touch it with its fore legs, which are covered with spines. If a married woman sees one, it is regarded as a sign of conception.

she might be faithful, with a curse on any one who should do him dishonor :—

Ko Maru kia tiakina te waha o runga,
Ko Tutangata kino kia tiakina te waha o raro,
Ka wakanoho ko mata te kuwaha ka kapi ka urahia,
He aha te manu nana i noho te upoko o taku kaha ?
He katipo, he karewa, he au ika, kia tika ki te tangata,
Nana i makutu, nana i kaia.

The first wife was generally a lady of rank, and always viewed as the head, however many there might be, and of whatever rank ; some were regarded as only servile ones. Wives in general were treated with great respect, and had a voice in all their councils ; in fact they enjoyed great liberty, and perhaps there are few races who treat their women with more deference than the Maori. The first-born son, though his mother was only a slave, had all the rights of primogeniture ; but should he be the child of the lady wife, he then acquired the dignity of an ariki. This rank was also given to her first-born, although a female.

Infanticide was formerly very common ; it was generally perpetrated by the mother, and frequently from grief for the loss of her husband, or in revenge for his ill-treatment of her. A woman of the Thames destroyed seven of her children, the reason she assigned for such unnatural cruelty, was that she might be light to run away, if attacked or pursued by the enemy : this was especially the fate of female children ; but in general they show great affection for their offspring ; indeed the children are suffered to do as they like ; they sit in all their councils, and are seldom checked ; once, and once only, I saw a man, whose child was very troublesome in church, take him up and run out with him to a river close by, in which he kept ducking him until he ceased crying.* The children seem to be more precocious than those of Europeans, and however unruly in younger days, when about sixteen they become quite men, and frequently as

* This is the usual way of curing little squeaking pigs ; they hold them under water until they are quiet.

grave and staid, except in war time; then these youths are the worst, and commit the greatest excesses.

EATING.

Robertson states, that the American Indians were remarkable for being small eaters; this could not be affirmed of the natives of New Zealand; in their natural state they were great consumers, and seemed to prefer fat and oily substances, such as no European, unless pressed by hunger, or from the extreme north perhaps, could touch; the Maori fed even on putrid whales, and tainted meat, with apparent relish. Man, indeed, in a savage state, does not seem to possess the sense of smell to the same extent, as in an advanced state of civilization, or else his perceptions are different, and the smell of putrid substances is not only not offensive, but positively agreeable.

Uncivilized man appears to prefer fat and oil as food. I have frequently seen natives eating their potatoes with putrid train oil, plentifully poured over them: also, when pigs were roasted whole, and the inside filled with a pool of melted fat, they would stoop down and drink it the same as water.

There is one thing, however, to be stated: they did not formerly live on animal food, few tasted it except on particular occasions, when pigs were killed to entertain strangers; but this is a comparatively recent custom, since the use of pork has been derived from Europeans; previously, fish and birds, and especially human beings, were all they had, in addition to the taro, kumara, and fern-root; we cannot wonder, when their diet was so entirely vegetable, that they should occasionally eat to excess. The quantity of potatoes which a native consumes at a meal is very great, but the nourishment derived from them is small. The country abounds in eels, which attain an immense size, become very fat, and are considered great delicacies, but those who freely eat of them generally suffer afterwards; Egypt is also a country abounding in eels, yet, Herodotus

states, they were forbidden for food as in the Mosaic law; his English translator adds, the probable reason was their having a tendency to produce scrofula; it is remarkable, that this is the prevailing disease of the Maori, and that they are great eaters of the eel.*

The natives have only two meals a day, the first being about ten, the other at sun-set, or a little earlier; but formerly in those months when food was scarce, they had only one, and no other relish for their potatoes than a little sow-thistle, or wild cabbage. A native will endure hunger very patiently; but those who live with Europeans are seldom greater eaters than ourselves.

Though extremely dirty in their persons, they are cleanly in their food, which is served up in baskets, these are neatly and expeditiously made by the females, whilst it is being cooked; guests of rank have each their fresh-made basket set before them, and when the meal is over they are thrown away; one reason appears to have been, the fear of witch-craft, or of destroying their tapu, by eating out of a basket which had been used by some one else; a chief never ate after any one, or allowed any one to eat after him; the remains of his food, with the basket which contained them, were thrown into the wahi tapu, that no one might obtain any portion with which to bewitch him; formerly they had the greatest dread of witchcraft by such means; when a great chief or tohunga took his food, he might frequently be seen seated within a little fence of basket-work, or else in the corner of the verandah, apart from the rest. In general, a basket is placed before every three or four persons; it is filled with potatoes, garnished with a piece of meat, a fish, or a bird, and in default of these, with a little sow-thistle or wild cabbage; when there is meat, they pass it round, each taking a bite or tearing off a portion; and when the meal is over, they wipe their greasy fingers on the backs of the attendant dogs, which supply the place of serviettes, for

* Deaths from over-feasting on the *Pihapiharau*, or Lamprey, are by no means uncommon amongst them.

their noses are generally thrust into the basket as soon as the last hand is withdrawn.*

Baskets appear to have been used in a similar way by the ancient Egyptians; they are represented in their paintings, as well as alluded to in Scripture. The chief baker had in his dream a basket of bakemeats for Pharaoh; and so in Israel, Jehu commanded the elders of Jezreel to bring him the heads of Ahab's sons in baskets; and the Israelite was blessed in his basket and store.

Formerly they were much pinched for food in winter; that period went by the name of the *grumbling months*, they had no other name for them, being a blank in their calendar, as they could do nothing but sit in their smoky huts, with eyes always filled with tears.

In times of scarcity, the only food they had to depend upon was fern-root and shell fish. The traveller is often surprised, as he journeys along the coast, by the large heaps of shells which he sees on almost every mound he passes; these are records of bygone scarcity, and frequently he will find fragments of human bones mixed with them, it was at such times that the least offence sufficed to cause an angry and hungry savage to knock his slave on the head, to satisfy the cravings of hunger; though cannibalism was practised on a grand scale, still there were some even of the chiefs who could not bear the smell or sight of human flesh without being sick. It is remarkable that some natives cannot eat the pigeon, when it feeds on the young leaves of the *kowai*, the New Zealand laburnum, *Edwardsia micro phylla;* the Nga ti hine kino, a hapu of the Nga ti

* Vigne, in his travels in Cashmere, thus describes a meal given him by the Rajah of Tira, vol. 1, page 109:—"They did not eat with me themselves, but a table was placed for me beside them, and they talked to me during the repast, which was served up in dishes made of dock leaves, sewn together, and my drinking cup was of the same material. The Sikhs are less particular in these matters than the Hindus, and will eat twice, and oftener, out of the same plate; but the Hindus, more especially the Brahmin or the Rajput, will not eat twice out of any vessel that cannot be cleansed with earth: when, therefore, they play the host, the Hindus cause their dishes to be made of dock leaves, which are thrown away after they have been used."

Ruaka, a Wanganui tribe, are said to have weak heads, *rahi rahi*, and are especially adduced as an example; the pigeon at such times gives them violent headaches, though other persons can eat it with impunity. The natives are now gradually acquiring a taste for European food, and some have quite renounced their old way of living.

Some years ago, Tamihana te Rauparaha and several young chiefs of the Ngatiraukawa formed a kind of club amongst themselves, determining to give up their native customs, and adopt those of Europeans; they had good houses erected, and took their meals in the same way we do, which they have persevered in doing, and this has become a means of raising their tribe in the scale of civilization.

Feasts.

The *hakari*, or feast, was formerly given either as a *paremata*, return for a previous one, or on some particular occasion, such as a marriage, making peace, or the stirring up a war, for obtaining help either to build a house, make a canoe, to hunt, or fish; they were sometimes given by individuals, but more frequently by the inhabitants of one place to those of another; the *hakari* was often on a very grand scale, proportioned to the wealth and influence of those who gave it. Sometimes a number of poles were planted in the ground, fifty or sixty feet high, which were made to support eight or ten stories, heaped up with baskets of food to the very top, at other times long walls of kumara were erected; these were made with the greatest care; they were generally about four feet high, as many broad, and were crowned with a covering of pigs roasted whole; several hundreds were often thus killed for a single feast, or else their place was supplied with dried fish, and with what is considered a very great delicacy, birds, or pork cut up in small pieces, and cooked in their own fat; these are packed up in large *hua*, calabashes, or in *papa*, ornamental dishes, made of the bark of the totara, and tastefully decorated with feathers. When the guests arrive

they are received with a loud welcome, and afterwards a person, who acts as master of ceremonies, having a rod in his hand, marches slowly along the line of food, which is generally placed in the *marae*, or chief court of the pa, and then names the tribe for which each division is intended, striking it with his rod: this being done, the chief of the party receiving the food, sub-divides it amongst his followers, it is then carried off to their respective homes; the calabashes are often tastefully ornamented with carving, red ochre, and feathers: these feasts are generally political meetings; both before and after the division of food many speeches are made, the speaker walking up and down a space left for him by the crowd; he only speaks as he goes one way, walking back in silence, and as he becomes animated, moves with increased celerity. On the occasion of a marriage, the friends of the bridegroom provide the feast for him, and those of the bride for her; but the two do not eat together. When a chief intends to give a feast, he sends some member of his family as a herald to summon those for whom it is intended. As he passes through each village, he sings, *Uea uea i te pou o tou whare, kia wiriwiri, kia tutangatanga wakairi kapua naku, ki runga moeahau taku kira ka tongia e te anu matao e tahu e — nau mai e waha i taku tua he karere taua, he karere wainga.* If it be a feast to invite the individuals thus summoned to war, the words *he karere taua* are used; if to a feast only, the words *he karere wainga* are spoken. If those invited do not wish to partake of the feast, they reply, *Penu ki taku kainga, e kore au e tae atu kahore aku paremata tahi atu ki a koe.*

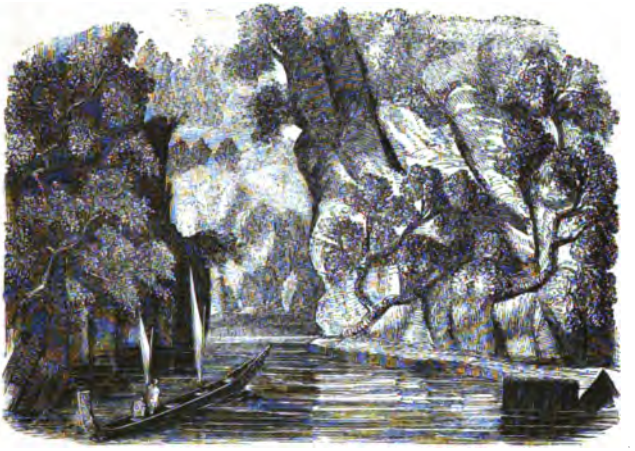
Night Speaking.

Night is the favorite time for the Maori orator to make speeches; he waits until all is still in the pa, and then steps forth from his house and marches about in front of it, or walks into the marae, and then in a loud shrill tone sings some old song which bears on the subject he is going to speak upon. When this is finished he commences his speech, which, when

concluded, is generally answered by another, and thus the discussion is frequently kept up during the best part of the night. In the stillness of evening the orator is heard from one end of the pa to the other, and always has an attentive audience; when numbers are congregated together, this often forms a very effective way of securing attention; should the night be cold, the summons only is given outside, and all adjourn to the principal house, generally *he whare puni*, a hot-house. In former days a large hollow stone, or calabash, was filled with oil, in which were two wicks made of twisted flax, this formed the lamp, and often these koreros or councils lasted till daylight; this was the general way of holding them.

The *whare runanga*, or council chamber, was often a house built solely for the purpose. When the Nga ti rua nui began to be disaffected, they erected a very large building at Manawapou, a hundred and twenty feet long by thirty in width, with two doors and porches, this was called *Tai poro he nui*, or the ending of the matter; here was the commencement of their league against land selling to the British Government; afterwards similar buildings were erected in every place; Wiremu Tako built a large one, in which every part had a symbolical meaning attached to it; but the *whare runanga* of olden times were simply houses in which they met to work, and talk over the affairs of their tribe, when it was too rainy to work in their cultivations.

HE PAPA, OR CARVED DISH.



BOAT HARBOUR IN MOTUTAIKO, TAUPO LAKE.

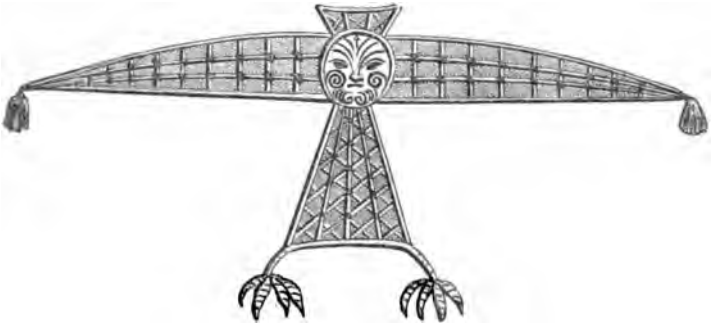
CHAPTER XX.

AMUSEMENTS.

It has been thought, that were a child from its birth to be kept from hearing the sound of any language, it would commence with the tongue which was spoken by the first parents of the human race; but this has not been verified—the child was found to have none at all; it appears more reasonable to find a proof of the identity of our race in thought, rather than in sound; the latter varying from physical causes, which may affect the body without influencing the mind, the early feelings of the child appear to furnish a better guide to what is really common to all, and if an identity of amusements can be traced in parts which are so remote and severed from each other as England and New Zealand, we cannot well help allowing that this similarity is likewise a strong proof of identity of origin as well; I remember, as

a child, joining in the pursuit of an unfortunate white butterfly, which we called a Frenchman; and in after years, in France, being much struck by seeing a number of children knock down a red butterfly, a poor queen of the meadows, with the cry, down with the English, down with the English, but this is not so remarkable as finding games and pursuits of children similar to our own in such lone islands of the southern hemisphere as New Zealand.

Te Kahu, or *He manu waka-tuku-tuku. He pakau.*—The first game presenting this similarity, is that of flying the kite, and it is remarkable that their name appears to be drawn from the same object as ours: the kite is the old term for the hawk, and the name *kahu* is also that for the same kind of predaceous bird hovering over its quarry, from whence doubtless the identity of thought arose; their figure, though differing from ours, is generally a rough imitation of the bird, with its great outspread wings; these kites are frequently made of large dimensions from raupo leaves, a kind of sedge, neatly sewn together, and kept in shape by a slight frame-work; the string is most expeditiously formed, and lengthened at pleasure, being merely the split leaves of the flax plant: this is a very favourite amusement.



HE KAHU, NATIVE KITE.

He poro.—He potaka.—He kaihora.—He kaihotaka.—The whipping-top, is another game which is played in every part of the island; the top used is more of a cone, and of less

diameter than our English one, but in other respects just the same.

He wai, or *maui*.—Cat's-cradles is a game very similar to ours, but the cord is made to assume many more forms, and these are said to be different scenes in their mythology, such as Hine-nui-te-po, mother night bringing forth her progeny, Maru and the gods, and Maui fishing up the land, men, canoes, houses, &c., are also represented. Some state that Maui invented this game.

He piu.—The skipping-rope. Two generally hold the rope, whilst a third skips over it; sometimes one end is tied to a post, and another twirls the rope, while several jump over at the same time, it is also used by one person, the same as with us.

He morere.—*He moari*.—This is a lofty pole, generally erected near a river, from the top of which about a dozen ropes are attached; the parties who use it take hold of them, and swing round, going over the precipice, and, whilst doing so, sometimes let go, falling into the water; occasionally serious accidents have thus occurred by striking the bank.

Te takaro ringaringa, or wrestling, is a very general amusement of young men, who pride themselves on their skill in throwing one another, as much, perhaps, as our own countrymen have ever done.

Te para mako consisted in throwing sharp-pointed sticks at each other, and skilfully warding them off, by turning the body away when they saw the dart coming. Sometimes an unskilful person lost his life in playing this game.

Te para, or *para toitoi*, was a more harmless game; it consisted in throwing the reed-like stalks of the toitoi, blunted, at each other; this was a boy's game.

Te taurumaki, variously called, *taururumaki* or *taurumaki-maki*, is played in the water, and consists in one person trying to keep the other under the longest; thus one was frequently almost drowned by the other.

Te teka, or *neti*, is a game played with fern stalks, which are darted to see who can throw them the furthest.

He ti, or *tii*, is a game played with the fingers; also the

komi-komi, which consists in opening and shutting the thumbs and fingers.

The *puni puni* is a game played with the fingers whilst the following words are sung :—

Kei te wai nui,	By the great water,
Kei te wai roa,	By the long water,
Ka tangi te korora, kororo,	The seagull and the penguin cry,
Awhe te puni puni,	Where is the entering,
Awhe te paro paro,	Where is the closing,
Anohoanga.	For the resting.

If the fingers enter each other whilst these words are being uttered, the game is ended; if not, it is again repeated. This was also used as a kind of divination, if all the fingers entered at once it was favorable, if not, the contrary.

Tutu kai.—A circle being formed, one takes a little stone, or anything else, in his hand, and then another repeats :—

Kura, kura, kura, winiwini ;	Listen, listen, where is the stone;
Kura wanawana,	Listen, in what hand is it hid ;
Te wai atu, takukai nei ;	Seek where it is hidden ;
Ki te kai motiti, ki te kai motata ;	Seek for the stone, is it here ? is it there ?
Ka rere taua ki hea ?	Where shall we go ?
Ka rere taua ki pohou nui,	We will go to the many,
Ki pohou roa, hei te koti,	To the multitude,
Hei te kota, toreti, toreta,	To the Ti, to the Ta,
Kai a wai.	Tell me, tell me,
	With whom is it to be found.

A person then goes round the circle, and guesses in whose hand it is hid, each having his fist closed; if he is right, the person who has the stone, takes his place, and goes round; if he is wrong, he continues until he discovers where it is hid.

He waka pupuni, or *piri*, is the game of hide and seek very similar to our own.

He poi.—This is a game played with an ornamented ball, causing it to revolve by a small string attached, and singing at the same time. The ball is often sent to a pa, and played as an invitation to join in a war expedition.

He haka.—The dance was a favourite amusement. There were various kinds of them, many were very indecent; some were only danced by females, others by men, but in general both sexes joined in this amusement.

Te Ko kiri is an amusement of diving by closing the legs and arms, and then sinking in deep water, feet foremost. I have seen a native thus drop down over the side of the canoe to a great depth and pick up with his toes a tobacco pipe he had noticed at the bottom, using them as readily as his fingers.

Te Ko kiri also is jumping from a pole into deep water: before doing so the party says :—

Puhi puhi rawa ki te keriru;	Flutter like pigeons' feathers;
Mehemea e kato ana, ko kiri.	And if the water be calm, dart downwards.

There was also the *turupepeke,* or tumbling head over heels; walking with stilts, *pouturu;* the *rourou,* a game played with stones in the hands; the *kai* is a puzzle to undo a knot, or find out a riddle; and many similar ones.

* But the chief amusement of the females was, and still is the tangi, or crying; the ladies pride themselves on doing this in the most affecting way, so that a stranger would be deceived, and not think it possible that it could be a mere mockery of woe, and yet it is nothing more; tears are shed in abundance, and the hands are wrung, as if suffering the most poignant grief, whilst the most heart-rending cries excite the sympathy of the company. The ladies have their heads adorned with fillets of leaves, or of dog's hair, and so much joy do they experience in this exciting amusement, that they look forward to a good crying with the same desire a young lady in England does to a dance or ball.

* The natives have another amusement, which consists in rendering their conversation unintelligible to strangers, by adding one or more letters to each word as they may previously agree upon, so that only they who are in the secret, can understand what is said : thus, instead of saying kei te haere au ki reira, they would say *te*-ke-*te*-i *te* te-hae-*te*-re *te*-a-*te*-u *te*-ki *te*-re-*te*-i-*te*-ra. few can find this out when spoken quickly. This is called *He Kowetewete.*

When a distinguished party of strangers arrive at a pa, before they enter, the females ascend some stage or elevated spot, and from it wave a garment or branch, loudly inviting their visitors to enter, with the cry *haere mai, haere mai,* or *nau mai, nau mai,* they walk to the chief marae or court, and then the tangi commences; after it is concluded, the strangers rub noses with their friends, or else speeches are made, afterwards food is brought in procession by the inhabitants in little baskets, each carrying one in his right hand, stretched out, with the left thrown back, all singing the *Putu,* or song of invitation, as they advance towards their guests, before whom they place the feast, and this concludes the entertainment.

Since tobacco has been introduced smoking is a great delight, sometimes the pipe is passed from mouth to mouth; since a very heavy duty has been placed upon it, the culture of tobacco has become general, and led to their making it so well that a tobacconist has been known to give them weight for weight of his best for theirs. They have also become pipe manufacturers. At Rotorua a soft kind of beautiful white stone is found which closely resembles the meerschaum, from which they cut out pipes with great skill, these are highly prized by European as well as Maori smokers.

CHIEFS.

Great Warriors amongst us, and from remotest antiquity have been likened to animals, which are distinguished for their strength and courage. Above all is placed the lion: we read in Scripture of the lion of Judah, of a lion-like man being slain, and in our own history of the lion-hearted Richard. We have also the Royal Bengal Tiger, the bear, the leopard, the wolf: but the noblest of all is the lion, hence the Hindu title, *sing,* a lion, (not unlike in sound to our word king), Rajah Sing, the lion prince. Amongst the natives a different mode of comparison was adopted, they had no land animals, save the dog and the rat, though Te

Kuri is not an uncommon name for a chief, it does not imply courage, and Te Kiore is also a common name, to denote cunning; Governor Grey was so called, as Governor Brown was Kahu, the hawk. To find suitable names, however, even, for their greatest chiefs, they have been compelled to go to the sea: thus one, celebrated for his strength and courage, was called *he ika*, which, though the common name for fish in general, is, when applied to a man, solely referred to the *mango*, or shark, as celebrated for its strength and voracity, or to the taniwa, a supposed water monster of immense power, it has also occasionally been applied to the whale, thus Rongomai was a whale, and the chief offspring of Tangaroa, the great god of the ocean, were the different kinds of sharks. All their fabulous heroes were styled Ikas, great fish, and this being a complimentary name became afterwards a polite term of address: *e ika*, equivalent to sir, or noble sir. Ika is a term for a party, or tribe of men, also for the quarrels and battles of their chiefs.

Every great chief erected a large house, *he whare puni*, sufficient to contain all his followers, to which some significant name was affixed, and this house being spoken of expressed the chief and his people. *Te tihi o Manono*, the top-knot of Manono, &c.; those who were deified are also said to have their houses; many of them are constellations, as *te whare o te whieu*.*

A chief speaks of his tribe as his house or family, as all were accustomed to assemble in his great *whare puni*; if any of his tribe offended, or did any thing wrong, he spoke of its being a breach in his house; also of himself and his tribe as being two persons, "Taua ka haere,"—"Let us two go," that is, I and my tribe.

The grand object of the chiefs was to excite fear amongst their enemies by every possible means; the doing so almost

* The abode of high chiefs was generally apart from others, being compared to great fish, reptiles, or monsters, like them they were said to live in deep holes or caves of the earth, this is particularly mentioned in all the old traditions, and it appears to have been anciently the case amongst other nations. (See Sam. xvii. 8, 9.)

insured success. When he went to fight he tried to make the enemy think he was the more powerful of the two; if he succeeded, half the victory was gained before the first blow was struck. This was done by rendering his countenance as terrible as possible* with charcoal and red ochre, the face being marked with lines of the former, and the head and person smeared over with the latter, thus to give him a permament dignity the tattoo was invented, and the anointing with red ochre and oil became a sign of rank: in speaking he assumed a tone not natural to him, as a kind of court language, he kept himself distinct from his inferiors, eating separately; his person was sacred, he had the power of holding converse with the gods, in fact laid claim to being one himself, making the tapu a powerful adjunct to obtain control over his people and their goods; every means were used to acquire this dignity; a large person was thought to be of the highest importance; to acquire this extra size, the child of a chief was generally provided with many nurses, each contributing to his support by robbing their own offspring of their natural sustenance; thus, whilst they were half-starved, miserable-looking little creatures, the chief's child was the contrary, and early became remarkable by its good appearance; nor was this feeling confined to the body; the chief was an atua, but there were powerful and powerless gods; each naturally sought to make himself one of the former; the plan therefore adopted, was to incorporate the spirits of others with their own; thus, when a warrior slew a chief, he immediately gouged out his eyes and swallowed them, the *atua tonga*, or divinity, being supposed to reside in that organ; thus he not only killed the body, but also possessed himself of the soul of his enemy, and consequently the more chiefs he slew, the greater did his divinity become; the life of a chief was one of constant war; feuds were per-

* This plan was generally tried upon Europeans on their arrival; a chief made the most extraordinary grimaces and noises to intimidate the author, when he found it was treated as a joke, he suddenly burst out into a laugh and gave him his hand.

petually arising and scarcely ever terminated, his great delight was war, it was his noblest occupation, it stamped dignity on his brow; one who did not fight was not esteemed, he lost his status, as being unable to distinguish himself or defend his people. Another great sign of a chief was oratory—a good orator was compared to the *korimako*, the sweetest singing bird of New Zealand; to enable the young chief to become one, he was fed upon that bird, so that he might the better acquire its qualities, and the successful orator was termed a korimako; when he harangued his people he walked up and down in the marae, a distance of about thirty feet, as he approached he spoke, using much gesticulation, slapping his sides, brandishing his weapon; and assuming a grandiloquent tone of voice, walked slowly back in a very dignified manner; then he quickened his pace and returned, and with the most violent gesticulation and movement of body hurled defiance at his enemies.* Maniatepoto, the head chief of Taupo, not being distinguished either by his courage or oratory, sank down into comparative insignificance, and Te Heuheu, an inferior chief, possessing all the qualities of a great one, became the head.

In later times, the eating of human flesh became the ruling desire and the chief incentive to war; this unnatural food was supposed to impart additional courage and ferocity to those who partook of it, and likewise to make their triumph over their enemies complete; nor must the love of plundering their foes, and despoiling them of their most valued property, their wives, highly-prized green stone meres and *pounamu*, jade ornaments, beautifully-wrought mats, carved weapons, stores of food, and women, be overlooked. All these circumstances combined to make war a delight, render the chief great, and destroy all feelings of compunction, if they ever had any.

Another reason may be assigned; a chief must be a

* During this sad war a Taranaki chief, whilst thus trying to excite the people to exterminate the Europeans and drive them into the sea, dropped down dead; at another meeting a similar death occurred.

travelled man, the Maories appear to have had a natural love of it, and yet this could only be indulged by making war on the parts they wanted to visit. Such was their divided state in former times, that not only was there no intercourse between neighbouring tribes, but little or none amongst the different hapus or their subdivisions; even in times of peace they could not visit one another, except in very large parties, and then by express invitation, and in such cases there was much danger of treachery. To go to a different part of the country, was almost equivalent to attacking it, and this had another advantage, that of making their travelling pay its own expenses. Roads were formed by chiefs in their raids, and were generally known by their names, as Te Ara o Taraia, the road of Taraia, a dreaded Thames chief, it runs from the Murimotu plains to Manawatu. When a visit by express invitation was paid, a grand feast was prepared for the guests, large presents of food were given on such occasions, also fine mats, meres, and other ornaments; these were received as though snatched from the hands of an enemy, kapo rere, as a dog seizes a bone, with great delight; still a feast of this kind entailed upon the receivers the obligation of returning the compliment, with even more than an equivalent, pare mata, at some future period, for the Maori had no such thing as a free gift. There was also another motive for visiting a different tribe, as a friend or foe, *viz.*, to add to the number of his wives, whom he either took by force or demanded of the tribe, whether acquired with or without consent, according to the lady's rank, he obtained a hold on the tribe, and his children inherited their mother's lands; if the lady were freely bestowed, then the chief became one of her hapu, and would have to reside there several years, at any rate until the lady was agreeable to change her abode; but more frequently raids were made for this express purpose, and the females were carried off by violence, and not unfrequently killed or severely wounded in the struggle; nothing could be done without the semblance of war; on such occasions

the *taua*, war party, being expected, food and various garments were placed in order as presents, so when the rush took place, they were taken as plunder, and all terminated amicably. The head chief or ariki claimed power over widows, and placed a price upon them; Pehi Turoa demanded two cows of a youth named Ihakara, for his permission to marry a handsome young widow, he complained afterwards that he had paid too much for the lady, as she did not prove worthy of so high a price.

As soon as spring commenced preparations were made for some raid which had been discussed and decided upon during the winter months, in fact it was to be the summer's amusement, just as a pleasure excursion is planned; and when the proper season arrived, "when kings go forth to fight," they set out with alacrity. When the camp was formed, a large shed was erected for the *taua*, war party, this was called *he puni*, in imitation of the *whare puni*, hot-house, to keep them hot for the fight.

TENURE OF LAND.

The tenure of land in all countries, during what may be called their patriarchal age, has been much the same, each tribe or section of one, has had its own particular district, which belongs to the community over which the chief exercises his *mana*, or manorial rights, each member can cultivate any portion of it he thinks fit, if unoccupied, or if it has not been previously cultivated by another; in that case the family of the first cultivator retains certain rights over it; when it has laid in fallow sufficiently long to become renewed or fit for occupation, that person or his children can again use it, in fact, it is, to a certain extent, his freehold, but he cannot dispose of it out of the tribe or Hapu to strangers without the consent of the entire community, and the head chief, who is the organ of any such change.

In a similar way rights over certain fisheries are acquired; when families unite in erecting, *Pa tuna*, or eel weirs, which are laborious works, they have an exclusive right over

them, but it is customary for a portion of the fish to be presented to the head chief. Their kumara and taro grounds are generally contiguous, and divided into lands, these are also carefully marked by stones, over which incantations have been uttered which render them so sacred that to move one was supposed sufficient to cause death. But hunting grounds, though the boundaries were well known, being formed by rocks, trees, streams, or posts, were still held in common; in fact, whilst a race is in its patriarchal state, land has only a nominal value.

It has been much the same with the Maori as the Highlander, and Irish, one was divided into *Clans*, the other into *Septs*, every individual member was entitled to all the privileges of his clan or sept, and was called one of the children of the chief, assumed his name or that of the territory; the whole district was held in common; the chief had no personal property in the sense of what is called hereditary, even a single acre, neither had the members of the Sept. The whole belonged to the chief and people alike, who regarded it as one vast common, and neither he nor they could alienate any portion, each held a part of it for life, and at his death instead of descending to his sons, it reverted to the common stock; every man had thus, during life, enough to cultivate for his wants, and could depasture cattle where he pleased. The population was so sparce that there was more land than required.

The chief or head of the Sept was allowed "horse meat and man's meat," to enable him to receive his guests with hospitality, to maintain his horsemen and footmen, as well as all his retinue, this was afterwards called coyne and livery. In process of time the chief increased in dignity and wealth, and gradually obtained a permanent hold upon the land which the poorer members of the clan or sept could not hinder, and with the increase of population, the separation between him and his retainers became wider and more marked, until at last, the only relation remaining between the duke and the peasant, was their bearing the same name; even the commons or moors themselves became the sole

property of the former, and that which was not required for cultivation he retained as his hunting or shooting ground; the marked distance between the peasant and the prince led to dissatisfaction and agrarian violence.

This seems to be what is naturally likely to arise when the patriarchal life disappears before the increase of population and civilization, especially when the latter only applies to the chief, and the tribe still continues in primæval barbarism; the introduction of a new and foreign element which constrains the aboriginal race to define their rights, has the effect in such countries as New Zealand of equalizing rank and sweeping away former distinctions.

In new lands, where moral progress has been far more rapid than in older countries, the transition from savage to civilized life appears almost too rapid to be stable and permanent, still this is not confined to one solitary country, it is extending over the whole, it is the world's progress.

The tenure of land in India in some respects resembled that in New Zealand. The Ryot was allowed to cultivate as much as he liked, which was considered his own and descended to his children, for which he paid a certain fixed tax or rent per annum, the fee simple of the land being still considered vested in the Crown, but in former days subject to exactions, which he has escaped under the British dominion, he now pays a fixed trifling sum per acre, still the land is not considered his own, but is held under a kind of perpetual lease. The present state, however, is not a satisfactory one to either party, a third having hitherto been employed to gather the rent, who in fact farms and makes as much of it as possible, only paying the sum per acre fixed to the Government, this however is now being changed, and a better system adopted. So in New Zealand, whilst there was no fixed amount received by the chief, he claimed a right over the property of every one less powerful than himself, and when he saw anything he fancied took it.

There were also rights of another kind; in former times, it was almost necessary for the support of life to pay a visit to the sea coast during the scarce months; thus each inland

tribe claimed a right to visit the sea shore, though included in another tribe's district, and even to have a fishing station close to those of others; this was something like a part of Durham being in Yorkshire. Even amongst the high chiefs there was a distinction of those who had only rank and descent, and those who had land with perhaps a shorter pedigree; the former were generally interlopers into another's district, who though tolerated on account of their rank and permitted to dwell and cultivate land, were not considered entitled to claim it as their own; they were viewed as troublesome neighbours, whose company could be well dispensed with; this was the case with the Patutokotoko tribe at Wanganui, which dwelt in the midst of the Nga ti Hau; there were always misunderstandings about land, the intruders trying to establish a claim, the owners always resisting, although the rank of their chief Turoa kept the others from coming to an open warfare, especially as he was supported by Te Heuheu, the great Taupo chief.

In former days, cultivation was chiefly carried on under the superintendence of chiefs; when parties of visitors arrived, they were conducted to the marae, or court in front of the head chief or ariki's house, and on such occasions a supply of cooked food was contributed by the others, in proportion to the number of guests; in general the inhabitants of a pa had their meals in common; the ariki alone taking his apart, being a sacred character.

There were several different ways of acquiring a right to land. A chief had a claim on the spot where any of his relations had been murdered, or even killed in battle; in this way Te Rauparaha and Rangihaiata claimed a portion of the purchase-money for Queen Charlotte's Sound when sold to the Government.

If a tribe had been driven away and the land occupied, that of course was a valid title, and the former owners ceased to have any further claim to it, unless strong enough to reconquer it. The Nga ti awa were driven away from the Waitara district by the Waikatoes, and they went and resided at Waikanae in Cook's Straits, but many years after-

wards when Captain Fitzroy allowed their claim to their former possessions, they again returned and occupied them; it was an unfortunate admission, and may be viewed as the primary cause of the present sad war.

If a tribe had been conquered, or had retreated before their enemies, but were able to return and reoccupy their lands, their enemies had no claim to them, unless some of them returned and cultivated any part, in that case such would individually obtain a right to a portion, although they did not constantly reside upon it; in this way the chief Taratoa acquired his claim in the Rangitikei district, through which his tribe had formerly made a hostile raid; he was suffered to return and cultivate there, and so became a proprietor in common with its ancient owners.

If a tribe be permitted to reside in another district and build a pa, that also gave a right; thus, when Te Paratehau and his party retreated from the Upper Hutt, and were received by the Rangitikei natives, and built Marama i hoea, they thus acquired a claim on that spot. But especially, should a tribe permit the chief of another to be buried in their district, his relatives obtained a valid claim, to be regarded as owners in common to the lands of that district; thus, Pehi obtained a settlement at Pipiriki; Turoa his father was allowed to be interred there, and from that day his son Pehi became the possessor of the best part of it as his mara, and made it his chief abode. In fact, there were many ways of acquiring a right to land, some of which, though singular to us, are acknowledged according to Maori custom, as giving a valid title.

BARTER.

The Maori custom in this respect was very singular. They had no money, nor did they, strictly speaking, barter, but when a friendly party visited another, whatever they took a fancy to was at once given, however much it might be prized by the owners, and nothing was said about recovering compensation, still it was fully understood that one must be

given when the return visit was paid; then they in like manner would have anything which they might wish for, and they always took care to obtain the full value of the presents they had previously given; this being done, it was understood that they were *rite*, which meant the account between them was balanced.

Hori Patene, before he engaged in war with the Europeans, knew that the Rotorua natives had a large quantity of powder. He and his people set to and worked half-a-dozen green stone meres, which are highly prized; these required the incessant labor of the entire population of Pipiriki for nearly a year, when finished the Rotoruas were invited to a *hakari*, or feast, on their arrival they were presented with these green stone meres; after some time a return visit was paid, and they demanded a large supply of powder, which was given, that the account might be settled.

In the early days, when everything which the European possessed was new to the Maori, he often set a most extraordinary value on things, which to Europeans were of very little importance, and would offer many times more than an equivalent for any object which he coveted; thus the early traders reaped enormous profits, until the value of articles became better understood, and now they are as capable of making a good bargain as the Europeans themselves.

HE KO, OR NATIVE SPADE.

PAPAROA, A RAPID OF THE WANGANUI RIVER.

CHAPTER XXI.

SEASONS—NGA TAKAPOU.

SPRING is called Te aro aro, Mahana, and Te Toru; Summer, Raumati, Waru, Rehua; Autumn, Ngahuru, Matiti; Winter, Hotoke, Puanga.

Spring is literally the season of growth, Summer is that of sunshine, Autumn of increase, *augeo*, or fertility, Winter that of the storm, wind, and tempest. All languages seem to possess equivalent terms; zif, the name of the second Hebrew month, or from the new moon of May to that of June, signifies literally "the splendor of flowers"; choreph, the name for autumn, the gathering season or time of harvest and fruits. In a similar way, the Maori word *Toru* signifies the shooting or springing forth of plants; so also the word *Aroaro*. *Mahana* is the season of warmth, Rau-

mati dead leaves, as all the trees with one exception are evergreen, and only shed their leaves in summer. *Ho toke*, or winter, the season when the moist earth gives forth her worms.

The different seasons of the year are marked by the rising of stars, and counted by the moons. The year commences with the first new moon, after the star Puanga is seen in the morning, which is in June :—

Moon.

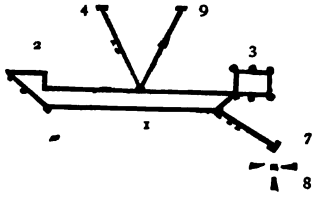
1. June.—Puanga ; this is the great winter star. Matariki, Tapuapua, Waka ahu Te Ra o Tainui, these also are in the ascendant. The shortest day ; Matariki is also one of the great winter stars.
2. July.—Wakaau, Wakaahu nuku, Wakaahu rangi, Wakaahu papa, Wakaahu kerekere, Kopu and Tautoru.
3. August.—Taka-pou-poto, Mangere, Kaiwaka. Spring commences. The Karaka and Hou flower.
4. September.—Takapou-tawahi. It begins to be warm ; cultivation commences ; the Kowai, Kotuku tuku, and Rangiora flower ; a rainy month.
5. October.—The kumara is planted ; the tawera is ripe ; the cuckoo Koekoea arrives ; the windy month, corresponding with our March, hence the saying, *te rakihi*, the noisy or windy period.
6. November.—Te Wakumu ; the Rewarewa flowers.
7. December.—Nga Tapuae ; the Rata flowers.
8. January.—Uruao Rangawhenua ; Rehua is the great summer star ; the star Rangawhenua, an ancestor, is said to rule the days, and Uruao the nights of this month ; the Karaka flowers.
9. February.—Rehua, Ko Ruruau ; the dry and scarce month.
10. March.—Rehua, Matiti, Ngahuru ; the harvest month for the kumara.
11. April.—Te Kahui-rua-mahu ; the days grow cold, the cuckoo leaves.

12. May.—Kai waka, Patu-tahi matariki; the winter star Koero, the chief star of this month.

13. Tahi ngungu; grumbling month, little food, bad weather, smoky houses, watery eyes, constant quarrels.

The Maori constellations are very interesting; they have not only names for all the principal stars, but also have formed them into constellations, the chief of these is Te Waka o Tamarereti, the canoe of Tamarerete.

1. Te waka (canoe.)
2. Ko Tautoru, te Rapa (stern.)
3. Ko Matariki Te Ihu, or prow.
4. Te Toke o te waka, mast.
5. Te oe, paddle.
6. The Tata, the baler.
7. Te Taura, the cable. [cross.
8. Te Punga, anchor, southern
9. Te Ra o Tainui Waka witi—sail.



This beautiful constellation takes in Tautoru, the four stars of orion's belt, which form the stern, and matariki, which forms the prow, whilst the mast is te ra o tainui, and the sail te wakawhiti. The taura, or cable, are formed by the two indicators, and the punga, anchor, is the southern cross, or happy omen for the Maori canoe, that it has for its anchor the cross, which will be its stay in every storm, and save it from shipwreck. The baler and paddle I suppose are stowed away inside the canoe.

II.—*Te Tuke o Maui,* the elbow of Maui, orion's belt.

III.—*Te whare o te Whiu,* the house of Te Whiu and his two slaves. The star scorpio.

IV.—*Te Paepae o Waitiri.* 1. Te pou tuatahi, Ko Wakamaro te Rangi. 2. Te poutuarua, Meremere.

V.—*Te wakopa o te Rangi.* The garment of Maru, which he let fall as he ascended up into heaven.

VI.—Hawio te toke o Turi.

VII.—Waka mauruiho and Wakamauruake. These are the husbands of Hurike and Angake, and their daughters are Tioreore, the larger magellan cloud, and Tikatakata the lesser one, and Taikeha and Ninikuru are their husbands. Ko te rangi mata nguku *syn* Tikatakata. The natives state they know what quarter the wind will blow from, by the position of the magellan clouds.

VIII.—*Mongoroiata,* milky way, *syn* mangoroa. When distinctly seen it is a sign of a fruitless season. The milky way was a great taniwa, or reptile god, who has a large canoe on the other side of heaven called Kanetaka, having a man on board named Pupuki.

IX.—*Nga wata.* This star belongs to Nga tuke a Taitoru nana i takiri te ra te marama.

TIME.

The New Zealanders, in former times, had no names for days, but only for nights; it was by moons and stars they counted Time: perhaps this was handed down from remotest times, or arose from the idea that it was in the night everything grew; they have therefore names for the different nights of the moon; for they were indeed the children of the night, and not of the day, and in this respect resembled the other islanders of the South Seas, who had a similar way of reckoning, but it appears remarkable that they should not have a single name for any day in the year. These names also denote the state of the tide. They chiefly counted the moons by different stars as they were in the ascendant.

Summer is named *Raumati* dead leaves, from its being the season when they fall; there being but one deciduous tree in New Zealand, the *ko hutuhutu,* or New Zealand

fuschia, which sheds its leaves in winter; for, if possible, the forest is more verdant in that season than in summer.

Winter is called *Hotoke,* or the season when, from the increased moisture, the earth gives up its worms, which formerly were highly prized as food, some attaining a very large size.

Since the introduction of Christianity, the natives have given particular names to three of the week days, which are now generally used throughout the country. According to their nomenclature, Sunday is called *Te Wiki,* the week, most probably because it commences with that day, which thus, by way of distinction, is designated the week, Saturday is named *Te ra horoi,* or the washing and cleaning-up day, from their noticing the custom in all European houses of thus employing that day. Friday is called *Te ra oka,* or the bleeding day. I was a long time before I could discover the origin of this name, but found that it is derived from the European custom of killing their pigs on the Friday, so as to have time to cut them up on the Saturday, and dispose of them before the Sabbath. The custom of bleeding animals, which is or ought to be general amongst us as Christians, struck the natives with the greatest astonishment, that the blood which they esteem so highly, should thus be wasted; they have therefore commemorated the circumstance by giving the name of *Te ra oka,* to this pig-killing day. The remaining days of the week still preserve their naturalized names, *viz., Manei, Turei, Wenerei, Tairei.*

The Maori rather vary in the names given for the nights of the moon, as will be seen from the following six lists, which belong to different tribes. The first two nights are those when the moon is invisible; these names also denote the state of the tide:—

1.	Nonihape—Kamate, dead.	Nonihape.	Nonihape.	Nonihape.	Nonihape.	He Nonihape.	The moon revolves in the Reinga, Hades.
2.	Takatakaputei—Kei raro, moon below.	Takatakaputei.	Takatakaputei.	Takatakaputei Ngaromuia.	Takatakaputei.	He Neaomuia he Ohowata.	The moon still in the Reinga.
3.	Witikirawe, Ka kitea, just seen.	Witikirawe.	Witikirawe.	Witikirawe.	Witikarawa.	Witikirawa He Tireo.	It begins to ascend from the Reinga.
4.	Mawetu.	Ohata.	Ohata.	Ohiro.	He Oho ata.	He Oenguku.	The moon is visible.
5.	Tuhahi.	Ouenguku.	Ohiro.	Hetireo.	He Ouenuku.	He Okoro.	It rises higher.
6.	Wakapou.	Mawetu.	Ohowata.	Ouenguku.	Maweti.	Tamatea tutahi.	It rises still higher.
7.	He Hotama.	Tutahi.	Tuhahi.	Mawetu tamatea.	Tutahi.	Tamatea tuarua.	It grows larger.
8.	He Pa.	Wakapou.	Mawetu.	Tamatea tua tahi.	Otama.	Tamatea wakapa.	Ditto.
9.	He Ari.	Pa.	Wakapou.	Pa Tamatea wakapa.	He Pa.	He Ari.	When the sun is rising over the hills and the moon is still seen, it is said, Hepa kamoe tahime tana wahine me haere ahiahi.
10.	He Huna.	Ari.	Pa.	Hari.	He ari.	He Hua.	
11.	He Mowaru.	Hua.	Ari.	Huni.	He Hune.	He Hune.	
12.	He Hua.	Huna.	Huni.	Mawaru.	Mawaru.	He Mawaru.	
13.	He Atua.	Mawaru.	Mawaru.	He Hua.	He Hua.	He Whiro.	
14.	He Otu, full moon	Atua.	Hua.	Atua.	He Atua.	He Otu.	
15.	He Mauri, or Maure.	Otu.	Atua.	Otu.	He Kiokio.	He Atua.	
16.	He Oturu.	Mahire.	Otu.	Oturu.	He Rakaunui.	He Turu he Rakaunui.	Full moon, high tides.
17.	He Rakaunui.	Rakaunui.	Oturu.	Rakaunui.	Rakaumatohi.	He Matohe.	Small tides.
18.	He Rakaumatoke.	Rakaumatohe.	Rakauniu.	Rakaumatohe.	He Takirau.	He Takirau.	
19.	Takirau.	Takirau.	Rakaumatohe.	Takirau.	He Ohika.	He Ohika.	The moon begins to wane.
20.	Te Ohika.	Ohika.	Takirau.	Ohika.	He Korekore.	He Korekore, he Koreha.	
21.	Korekore tutahi.	Korekoretahi.	Ohika.	Korikorituhahi.	He Korekore tutahi.	He Korekore piri.	
22.	Korokoro wakapou.	Korokoro wakapou.	Tangaroa.	Korikoriwapou.	He Korekore Wakapou.	Piri Tangaroa.	
23.	Tangaroa amua.	Tangaroa amua.	Tangaroa amua.	Tangaroa amua.	Tangaroa amua.	Tangaroa amua.	
24.	He Roto.	Roto.	Tangaroa a roto.	Tangaroa a roto.	Tangaroa a roto.	Tangaroa a roto.	The moon sinks into the sea.
25.	Kio Kio.	Kiokio.	Kiokio.	Kiokio.	He Kiokio.	Tangaroa a Kiokio.	
26.	He o Tane.	Otane.	Otane.	Otane.	He Otane.	He Otane.	
27.	He Rongonui.	Rongonui.	Rongonui.	Rongonui.	He Rongomai.	He Rongonui.	
28.	He Mouri.	Mouri.	Mouri.	Mouri.	He Mouri.	He Mauri.	
	He Ohomutu.	Ohomutu.	He oa mutu.	O a mutu.	He o mutu.	He mutu.	The moon disappears.

FIRE.

In civilized life few are aware of the blessing they enjoy in possessing the power of obtaining fire with the greatest facility. The shipwrecked mariner on a desert island, and the traveller through the wilderness, in the cold climes of the north, know how to appreciate the power of obtaining it, and the anxiety felt whilst the operation is going on, on which perhaps even life itself depends.

Even in Australia, with its warm climate, the native shows the value he puts upon it, by the care taken of it when obtained, he has always his fire-stick with him, and woe be to his gin if she permits it to go out; on the western coast, the best way which the Australian native has of preserving this element so essential to his comfort, is to collect the seed stems or stalks of the Banksias, or rather the abortive ones, these are denuded of their outer coverings, leaving a dark brown velvety-looking centre, which is very retentive of fire, and burns slowly, so that one of these little fire-sticks, which is only eight inches long will last for a considerable time, a bag of them will suffice for an entire day.

The Maori calls the process of making fire by friction, *Kauoti;* he bids you *me ika he ahi,* obtain fire; it is interesting to compare the various modes of producing fire in different times and places; the old way has disappeared during the present generation; the flint and steel which, probably had been used from the remotest times, even from the first discovery of iron, has at last given way to the lucifer and other matches; but our forefathers were likewise acquainted with the still more ancient and primitive way of rubbing two pieces of wood together; the friction of branches in a gale has caused trees to take fire, and might have taught man the way of procuring it; this has occurred in the New Zealand forests.

But different nations varied in their way of producing it even by this simple method; the Mexican obtained it by causing a circular plate of wood to revolve on a pointed stick;

they also made it by twirling a stick in a piece of wood laid on the ground; this was nearly the plan adopted by the Australians, who make a pointed staff revolve in their hands in a hole of another laid on the ground, and held firm by the foot. The Japanese did the same, and also the Maori is said to have done so, but this statement made by Nicholas, an early writer on New Zealand, appears to be a mistake, as the author has seen the process performed in different parts of the island, but never in that way; the ordinary one being by rubbing or rather pushing a wedge-shaped piece of wood forward and backward along a groove, and collecting the charred dust at its extremity until it ignited, it was then placed in a lump of soft flax, and waved to and fro, when it burst out into a flame.

The dyaks of Borneo use a bow and string, to cause a pointed stick to revolve on a piece of wood, which is a step beyond the Australian; this plan produces an accelerated motion without increasing the labour, which by ordinary rubbing is very great, and often requires to be kept up by several succeeding one another; some tribes have simply a cord tied round the stick, by pulling first one end and then the other, it is made to revolve backwards and forwards with considerable velocity.

Probably the difficulty of procuring fire in the earliest times led to the institution of custodians, and afterwards vestal virgins, it thus in time became connected with fire worship and adoration of the sun, when it was the duty of those appointed to watch the sacred flame.

The ancient Peruvians kindled their sacred fire by friction; the Brahmins to this day obtain it by drilling one piece of arani wood into another; in the ancient Sanscrit the name of the fire-drill stick is Pramantha, which recalls the legend of Prometheus; the great eastern god, Baal, was a sun god, and thus Elijah took the priests of Baal on their own ground, when he dared them to a public trial. "The God who answereth by fire, He is the God"; he granted them every opportunity of testing the power of their sun god, giving them the entire day when they had all the heat

of that luminary, then at sun down he offered his sacrifice, and called upon the Lord to answer it by fire, showing that he did not depend in the least on natural means, but solely on the power of Jehovah.

It is deeply interesting to find that the name by which that spot is still known in Palestine is Mohrakaha, the place of the burning,* and it is still more so to find that it has precisely the same meaning in Maori, *Mo ra ka ha,* being literally in that language, for the sun to consume with his breath; another word used in scripture seems to bear on the above, Raca, which our Saviour says it is wicked to use is in fact a great heathen curse, Raka being in Maori, "may the sun smite thee, or may Baal burn thee up or consume thee." A curse which, in New Zealand, would once have endangered the life of the person who uttered it.

Baal fires are still kindled. Reiske saw them in Germany 200 years ago; he says: "When a murrain has broken out among the great and small cattle, and the herds have suffered much harm, the farmers make a 'need fire' on an appointed day, all other fires are extinguished in the village, from each house fuel is fetched. A stout oak post is driven into the ground, and a hole bored through it; in this a wooden windlass is stuck, well smeared with pitch and tar, and turned round so long that at last it catches fire; this is communicated to the other materials, a 'need fire' is made, and the cattle are driven between two fires thus kindled." The Baal or beltane fires are still kindled on every hill top in some parts of Brittany and Ireland; the people dance madly round, then leap through them, and snatching flaming brands wave the fire over their bodies exactly as in the pagan mysteries.†

The pretended miraculous kindling of the holy fire, from the reputed sepulchre of our Lord at Jerusalem, when the Greek patriarch conveys it to those near him, they to others,

* J. Macgregor of the "Rob Roy."—Visit to Palestine.

† The celebrated round towers of Ireland, called Turagan, seem likewise tc indicate Baal worship. Tur tower, agan aghni (sanscrit) ahi (Maori) fire.

and the excited crowd, like madmen, strip their bodies to wave their lighted candles over them is exactly similar, still stranger is it to learn that this most ancient heathen custom exists even yet in Cumberland.

The Esquimaux strike together lumps of iron pyrites and flint stones, catching the sparks in dry moss. Such 'strike lights' of magnetic iron ore have been found in Swiss lake dwellings.*

What an advance has been made by man since fire was obliged to be obtained by the laborious operation of rubbing two sticks together, to the latest phosphorus compounds, the Greek or Fenian Fire. When Du Chaillu watched a group of Africans, who had never before seen a white man, trying to obtain a spark by friction, he filled them with terror by instantly striking a light with a lucifer match; the Maori in a similar way expressed his astonishment when he first witnessed a lucifer match, and called it *takiri*, to dart as lightning; what an enormous advance in civilization did that match represent, and how much of it has been gained in the present generation!

The various expressions used for fire, and relating to the procuring of it amongst the Maori are interesting as showing the value attached to it. Kora, kapura, ahi, mapura, maute, ngiha, pahunu, mura, kanaka, all mean fire; the last word kanaka also signifies man in the Sandwich Isles, and is the same as tangata in Maori.

Kauati and kaureureu are names for the stick used in rubbing, rororu for both sticks thus used. Para is the dust caused by rubbing; kauoti, the name given to the process of friction, pukuroa the flame thus produced, literally the "long stomach," referring to its great power of expansion, or the long groove in which it is made, perhaps the name of a god, hence the saying, *Me oioi ki te ringa ringa ka puta te tama Upuku roa*, wave the dust to and fro in the hand and the child upuku roa will spring forth in the flame. Mauika, the god of fire, was said to have it in his fingers, probably an

* From a paper by Mr. Newton on fire, as an agent of civilization.

allusion to the way of procuring it, and when Maui asked him for fire he gave him one of his fingers, implying that was the way of obtaining it. (See the myth of Mauika.)

MEASURES.

The grain of wheat appears to be the foundation of most of our English weights and measures, so many grains making a penny weight, and so many penny weights an ounce; so likewise in long measure, three grains making an inch, the smallest measure of distance; some are derived from the members of the body, as a finger's length, and eight finger lengths one yard, the palm, hand breadth, span, stride pace, and foot; it is probable that anciently this was the case with most nations, thus the Hebrew cubit; it is still so with the Maori; they have, like us, the *aohanga* and *aowanga*, a handful. The *kotahiwanga*, a span, or stride; the *watianga*, the length of the arm, from the end of the middle finger to the elbow, the cubit, literally in Maori, the breaking of the elbow; the *tika*, either the body extended on the ground from the great toe to the middle finger, or the extent of the two arms stretched out, this is generally considered as six feet or a fathom; the *kumi* is ten tika or sixty feet, it is also a fathom; the *maro* is properly both arms extended, some times it is only a yard or even a span; *wahanga*, the arm's length to the middle of the breast or half a tika; *waroro* and *warona*, one step forward, or a pace; *te keke* the length of the arm; *teke teke* one arm's length, the width of the breast and half the other arm; the *tikarere* one out stretch, and a little more; the *pokoiwi* from the end of the middle finger to the shoulder. Measuring magnitude as the girth of a tree was naturally by the arm; thus the *paetahi* is as much as can be grasped with both arms; *pae rua hamama te toru*, two girths, the third open or not complete, that is two and a half. For weight there was no particular measure, only such as *tai maha* heavy, *mama* light; as in distance, *tawiti* far off, *mamao* distant, *tata* near, as they had no grain there was only the *paihere*, a bundle of flax or raupo.

KORO MATUA—THE THUMB, OR GREAT TOE.

The advocates of the progressive development theory of the human race and its Simian origin, might be led to view this as a proof of the fact, that there is but one word in the Maori for the thumb and great toe, and also the same for fingers and toes, koro applying equally to both, thus, koromatua is the thumb or great toe, and koro iti the little finger and toe as well; before the natives wore shoes they had almost as much command over their toes as fingers, and could lay hold of substances with them, and pick up anything with ease.

HE TAIAHA, OR CHIEF'S STAFF.

A NATIVE SCHOOL.

CHAPTER XXII.

LANGUAGE.

LANGUAGE must be regarded as one of the principal aids in discovering the origin of such a remote and isolated race as that of the Maori; it is likewise an historical record which cannot be easily falsified; as we recognize a friend by his voice, however greatly the person may be changed by age, or other cause, so may we identify races, however altered their manners, customs, and character in the long role of ages.

It is one of the surest ways of ascertaining the remote ancestry of a people; form and feature may change, so that the resemblance of those sprung from the same stock by frequent foreign admixture may be lost, but in language

there are always some remains left to rediscover what has disappeared from traditional memory.

The character of language seems to be greatly influenced by climate, and to change with alteration of locality. The milder the climate the more euphonious the tongue; harsh gutterals and numerous consonants indicate cold and frequent fogs; exceptions to this rule seem to prove that those who have them came at no distant period from other regions; soft sounding tongues, abounding in vowels, appear to mark a mild and genial temperature, yet whilst this is the case with that of New Zealand, which abounds in vowels, it is often spoken with a harsh intonation. Change of temperature will, in some measure, account for the different dialects which exist amongt the various branches of the Polynesian race, which, though radically the same, still greatly differ in sound. Whilst it is probable that the Maori is the latest off-set from the parent stock, it is singular it should have improved upon the original by adding to it and enriching it with more consonants. Similar changes have, however, taken place amongst other sections of the same stock.

Another cause of difference arises from the constant changes which are going on in the islands, from canoes drifting from one to another, and frequently from a great distance, as well as from the general erratic disposition of the islanders, thus it is by no means uncommon to find islands which have not more than half-a-dozen villages on them, with as many distinct tongues. There appears to be some reason to suppose that the Sandwich Island dialect is not the original one from whence the Polynesian was derived and that its origin must have been still further removed, as the Hawaii natives have the *l* and *f*, which the Maori have not, thus they say alofa instead of aroha, and fale instead of ware.

In Samoa, as in the Malay, the *l* has supplied the place of the *r*, as *malama*, instead of *marama*, so likewise the *s* has been introduced there instead of the *ng*, as *safulu* for *ngauru*; and also *f* instead of *h*, as *afula* for *ahura*. The Marquesan

natives use the *k* and reject the *r*. The Hervey Island dialect is widely used, and most closely resembles that of the Maori. The Melanesian races differ from the Polynesian by terminating their words with consonants; their languages may be said to be quite distinct from those of the latter,* which are more or less closely allied.

In Samoa *na* is a particle, marking the imp tense, it is also a pronoun, standing for *he, she, this, that,* or *those,* and a verb signifying to hush or quiet a child, to conceal or deny, and *a a* may mean the fibres of a root, as *aka* in Maori, with the addition of the breath or slight aspirate, *a a* means the husk of a cocoa nut, and a species of fish, so in Maori, *awa* is a fresh water fish, and also an exclamation of disappointment.

One of the peculiarities of the Maori is the re-duplication of words, this seems to be done to express number; the doubling of a word makes it a noun of multitude, it continues action and increases force.

Patu is to strike; papatu is to strike frequently.

Kino bad, kikino very bad.

Haere to go, haerere walk about.

Pai good, papai very good.

Huti to pluck up, huhuti perfectly to do so.

Tika straight, titika perfectly so.

Waka a canoe, hollow, wakawaka fluted.

The influx of a foreign element may cause many of these alterations. When the English began to colonize New Zealand they gave a proof how difficult it is to lay aside the characteristic idiom of their native tongue, and thus began with introducing their own pronunciation of Maori; for the sweet sounding word Wairarapa, the name of a district, substituting that of *Widderup,* and for Waingongoro that of *Wan-gong-gorah,* the chief Rauparaha was changed into *Raw-bullah,* the Maori tongue has the *ng,* and *k,* which are wanting in Tahaiti, thus the word tangata, man, is there ta a ta, and in the Sandwich Islands Hawaiki is Ha-

* *Cruise of the Fawn.*

waii, there also the *k* is substituted for *t*, *k*anaka, man, for tangata. The Sandwich dialect differs from the Tahitian in the frequent introduction of the *k* and *l*, and the rejection of *f*, as in the Samoan group, although it is occasionally used as *fale* for *ware* in New Zealand. The Marquesan admits the *k* and rejects the *r*. The Rarotonga dialect closely resembles the Maori, by rejecting the *f* and using the *k* and *nga*, but differs in not using the *h*, thus in Tahiti, va' a canoe, in Rarotonga becomes waka, the same as in New Zealand, and *aro* in Tahiti is in Maori *ngaro*. The Samoa has *f*, *i*, and *l*, which renders the dialect peculiarly soft and agreeable, this is the only instance in which the sibilant is used. The Tongatapu uses the *l* for the *r*, and differs from all others by using the *j*, thus resembling the Fiji, which is assimilated to the languages spoken by Melanesians, who more frequently use consonants, and occasionally terminate their words with them, which is never done by the true Polynesians; their pronouns also are very complete, and far excel those of many other parts; an instance may be given—"let us go," this may or may not include the person addressed, but in the Polynesian it is clearly understood, as it contains a double dual and plural, by which in the former the person addressed is either included or excluded. The Singalese alphabet has the *nga*, as well as the Maori,* this letter is totally wanting in Hawaiki, which is regarded as the cradle of their race, as well as religion, and many of their traditions, manners and customs.

Their most ancient gods are evidently the same; the Maori god Orongo is there Orono; and Tangaroa the Polynesian Neptune, is there Taaroa, and in Tahaiti and Tonga Tangaloa; but the name of the god Maui remains unchanged in all those islands.

In Tonga, where the *f* is found, the *waka* of New Zealand becomes *faka*, and *wahine fahine*, even in New Zealand a similar dialectic change is to be observed in different parts, in the north the letter *d* is used for *r* as *dua* instead of

* *Sir T. E. Tennant's Ceylon.*—Vol. i. p. 328.

rua, two, or an under-ground food store, *dua* or *siloe* in Morocco, *didi* for *riri*, anger, *Tonga dido*, for Tonga riro, a volcanic mountain. The *s* is there used in the word *Shongi*, or Hongi in *Shokianga*, for Hokianga. The *f* is pronounced, in some parts of New Zealand instead of *w*, as *fenua* for *wenua*, in Waikato, it is sounded in *Rangi afia* instead of Rangi a whia; in the Middle Island the *ng* is also dropped in *tangata*, which is pronounced taata, as in some of the isles; this seems to indicate a more recent arrival of a portion of the natives from their parent isle, and this idea is supported by the darker color of those Maori; the *w* is there also dropped and the *k* substituted for the *ng*, as *Akaroa* for *Wangaroa*.

Like the Japanese and Tartar tongues, Maori substantives have no gender, they form all their cases and other modifications by particles prefixed, as *he tangata, no te tangata, i te tangata*, a man, of and by the man; nga tangata the men, so with *te wahine*, the woman, or *te mea* the thing.

An ancient tradition of the natives of *Aitutaki*, an island to the north of Rarotanga appears to bear an independent testimony to the truth of the Maori tradition of their origin. The Aitutakians state that their ancestors originally came from a country called *Anaiki*, precisely the form which the name of Savaii, the largest of the Samoan group, would assume in the Hervey Island's dialect, comparing this with the New Zealand traditions of Hawaiki, still called Hawaii, the close resemblance of the two accounts is seen, and in them is a strong proof of the common identity of the Polynesian; none of that race had a written language, although a few hieroglyphics, and apparently a few characters of a language have been discovered on Pitcairn's Island, together with stone implements.

Even the Peruvians, with all their civilization, had only the Quipus, which was little more than the Wampum of North America; the one being a cord about two feet long, composed of different colored beads, the other of several colored strings, which by certain positions and knots were made to represent various numbers, either of men, cattle, or other things, but it was necessary to know which, or they

were unintelligible; it was impossible by the quipus to express a single idea or thing by name, both may be regarded as being much the same as our tallies, which until very lately were used even in Britain, and perhaps the ancient Ogham stones were little more; all these may be considered as the first rude efforts of the human mind to perpetuate thought by visible symbols; they are a starting point of civilization, until language is expressed by fixed signs or letters there can be no true advancement, because there is no possibility of handing down the knowledge, experience, and ideas of one generation to another; tradition can only preserve a modicum of what passes; it is at most a bare record of the more striking events which the memory can retain, a written language perpetuates thought, makes the human mind to live for ever, and to increase with the race, in a measure, it annihilates even death itself.

The rude picture writing of the Aztec may be considered as the next step from the wampum and quipus to a written language; by the two former, numbers were preserved, by the latter, objects; next came the hieroglyphics of Yucatan, and probably letters; they represented a number of objects, and by their combination enabled those who used them partially to record ideas, those hieroglyphics becoming fixed symbols were the first approach to an alphabet; they have in many cases been converted, in process of time, into letters; it has been so with the Chinese; but though this has so far modified the hieroglyphic form, still each only stands for as much as the former, and is not capable of that combination which letters are, for the Chinese being a monosyllabic language, each word by means of prefixes and affixes may thus be rendered capable of expressing many things directly or indirectly bearing reference to the parent syllable; still all these changes are expressed by one figure variously altered, which at last renders it a complicated character, and as each simple idea was expressed by one symbol, it naturally followed that those would become more and more numerous as civilization advanced; so that though at first there were but two hundred

THE GRAVE OF AN AUSTRALIAN NATIVE, WITH HIS NAME, RANK, TRIBE, ETC., CUT IN HIEROGLYPHICS ON THE TREES.

THE NEW YORK
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and fourteen of those symbols, now they have increased to the extraordinary number of twenty thousand! hence the difficulty of acquiring a perfect knowledge of the Chinese language and literature.

This probably would have been the case with the Polynesian had they used hieroglyphics, as they seem to originate with monosyllabic tongues. The Maori has only fourteen letters, and yet it is as expressive as simple, it was the missionary who fixed its sounds, and introduced our characters; they had neither the quipus nor wampum, but only a board shaped like a saw, which was called *he rakau wakapaparanga,* or genealogical board; it was in fact a tally, having a notch for each name, and a blank space to denote where the male line failed and was succeeded by that of the female; youths were taught their genealogies by repeating the names of each to which the notches referred.*

The Maori used a kind of hieroglyphical or symbolical way of communication; a chief inviting another to join in a war party sent a tattooed potatoe and a fig of tobacco bound up together, which was interpreted to mean that the enemy was a Maori and not European by the tattoo, and by the tobacco that it represented smoke, he therefore roasted the one and eat it, and smoked the other, to show

* The letters of the more ancient alphabets have names which are appropriate to their form, or have reference even to religion; thus those of the Irish characters have each the name of a tree, and probably preserve a remembrance of grove worship; perhaps the most ancient as well as simplest form of letters is the cuneiform, made by the varied disposition of straight lines; from them we seem to have derived our old numerals, and from the same part the supposed cradle of our race, those still in use. The ancient British or Welsh alphabet may, from its close resemblance to the cuneiform, be the most ancient now in use; with four or five exceptions, the characters which compose it are the Etruscan or Pelasgic ones. The old Britons used to cut their letters upon sticks or staves, which were either squared or formed into three sides, several of these were joined in a frame called Peithynen (elucidator) and sometimes Coel bren (a token stick), by which latter term the alphabet was generally designated; sometimes they graved their letters on a slate with an iron style, or flint stone, and this slate was a coelvain (token stone); they also colored them on wood;* writing on sticks, alluded to in Ezek. xxxvii. 16, 20; Numb. xvii. 2.

* Williams' *Ecclesiastical Antiquities of the Cymry, or Ancient British Church.*

he accepted the invitation, and would join him with his guns and powder. Another sent a waterproof coat with the sleeves made of patchwork, red, blue, yellow, and green, intimating that they must wait until all the tribes were united before their force would be waterproof, *i.e.*, able to encounter the European. Another chief sent a large pipe, which would hold a pound of tobacco, which was lighted in a large assembly, the emissary taking the first whiff, and then passing it round, whoever smoked it showed that he joined in the war.

"The ancient Peruvians had no manuscript letters for single sounds, but they had a method by which they composed words and incorporated ideas; this consisted in the dexterous intertwining of knots on strings, so as to render them auxiliaries to the memory; this was called the *Quipu;* it was composed of one thick head, or top string, to which, at certain distances, thinner ones were fastened; the top string was much thicker than the pendant ones, and consisted of two doubly twisted threads, over which two single threads were wound; the branches, if I may apply the term to these strings, were fastened to the top by a simple loop, the knots made were either single or manifold; the lengths of the strings used in making the quipu were various; the transverse or top one often measured several yards, and sometimes only a foot long; the branches were seldom more than two feet, and in general much shorter; the strings were often of different colors, each having its own particular meaning; that for soldiers was red; for gold, yellow; for silver, white; for corn, green, &c.; this writing by knots was especially employed for numerical and statistical tables, each single knot representing ten; each double one stood for a hundred; each triple one for a thousand, &c.; two single knots standing together made twenty; and two double ones two hundred; this method of calculation is still practised by the shepherds of the Puna. They explained it as follows: on the first branch or string they usually placed the number of the bulls; on the second that of the cows, these being classed into those in milk, and those

which were not; on the next strings were the calves, according to their ages and sizes; then came the sheep, &c.

"In this manner the ancient Peruvians kept the accounts of their army; on one string were numbered the soldiers with slings; on another the spear-men; on a third those who carried clubs, &c.; in every town some expert men were appointed to tie the knots of the quipu, and to explain them; these men were called *quipucamayocuna* (literally officers of the knots); imperfect as was this method, yet in the flourishing period of the Inca government, the appointed officers had acquired great dexterity in unriddling the meaning of the knots. It, however, seldom happened that they had to read a quipu without some verbal commentary, something was always required to be added if the quipu came from a distant province, to explain whether it related to the numbering of the population, tributes, or war, &c.; through long-continued practice, the officers who had charge of the quipus became so perfect in their duties, that they could with facility communicate the laws and ordinances, and all the most important events of the kingdom by this medium.

"All attempts now made to decipher Peruvian quipus have been unsatisfactory; the principal obstacle to deciphering those found on graves, being the want of oral communication to point out the subjects to which they refer.

"Some Indians in the southern provinces of Peru are understood to possess a perfect knowledge of the ancient quipus, from information transmitted to them from their ancestors; but they keep that knowledge profoundly secret from the whites. The ancient Peruvians also used a certain kind of hieroglyphics, which they engraved in stone, and preserved in their temples."* There appears to be a great similarity between these Peruvian hieroglyphics and those found in Mexico and Brazil.

When therefore it is remembered that Polynesia was destitute of letters, it seems remarkable that its inhabitants should have languages so well constructed and obedient to

* *Dr. Von Ischudi's Travels in Peru*, page 491.

rules; in fact, this remark seems to apply with the greatest force to the most debased races. The Australian savage who roams the forest, and solely seeks his support from the chase and indigenous produce of his country, seems to possess a tongue much superior in many respects to that of others far more advanced in civilization; he has a kind of simple classification for the grand botanical and zoological divisions, which is very surprising; the Australian has words to distinguish tuberous from climbing and other plants, the marsuopial, flying, predatory animals, and birds, he displays a knowledge of natural history, which shows what a close observer he has been of nature. Thus, as a writer remarks: "It is to be observed that the usages of barbarous as well as civilized nations conform perfectly to grammatical rules, that the uneducated in all countries have certain laws of speech as much as Shakespear or Bacon."*

An admirable paper on this subject states: "The Polynesian language is said by all who have studied it, to possess some particular points of beauty; the words of this language are very simple; the syllables are found by adding to a single vowel or consonant: all the words are fixed and unchangeable, and the same word becomes either a noun, an adjective, verb, or particle; the different relations of the parts of a subject which we express by declensions, conjugations, and prepositions, are made by words which in this case may be called particles, although they are in reality perfect words, which in all other cases are substantives, adjectives, and verbs. It is by the aid of these particle-formed words, that they are able to express the different relations of the parts of a sentence with a precision and force, of which the more cultivated languages are not capable, because their terminations and particles are in general nothing more than signs, possessing no other value than that of which they are the indicators; it is truly a living language; our cultivated tongues when placed along side of it, are but old trees with

* *Essays and Interpretation of Scripture*, page 393.

dry branches, whose terminations and particles are dead, since we no longer are acquainted with their meaning."*

And carrying on the same simile of the tree, European languages are like so many grafts upon one stem, that it is almost impossible to recognize the parent stock, so much are they intermingled with other tongues; whilst these languages are the simple ungrafted trees which stand forth in all their primitive distinctiveness, rendering them conspicuous amongst all the surrounding ones.

* An Extract from Paper of M. a de Quatrefages, in the February Number of the "*Revue de deux mondes*," Paris, 1864.

HE PAPA, OR CARVED BOX.

ANCIENT SEA CLIFF INLAND ON THE MOKAU.

CHAPTER XXIII.

ORIGIN, AS TRACED BY LANGUAGE.

THE word *Maori*, which they apply to themselves as their peculiar name, signifies anything that is native or indigenous. Maori has precisely the same meaning as the word *Moor*, and has a singular resemblance to it, especially to the more ancient one of *Mauri*; the root of the word is *uri*, which means dark, hence *Mauri* is the dark blood of the heart, and *uri* the root of many other words, as *pouri*, darkness; *kakouri*, dark, over-hanging cloud; *wheuri*, dark deep water; *tua uri uri*, blackening masses, dark clouds; *kakarauri*, getting dark, dusk; *kauri*, the kauri pine, most probably derived from the rezin which, when burnt for tattooing, is black; *uri* also signifies offspring, the *uri Tangata*, the beginning of man, is lost in darkness.

There are two other African words identical with New Zealand ones, which may be alluded to without drawing any inference from them; one is *door*, the Siloe of Morocco,

a cave made in the earth to keep wheat in, entered by a small door or opening on the top, which is closed by a large stone or block of wood, this is precisely the description of the New Zealand *duà* or *rua*, made to hold the kumara.

The New Zealand word for the sun is *ra;* the Coptic one is the same; the Egyptian *rah*; hence, perhaps, the origin of the East Indian word Rajah Maha, the great rajah or prince, *Maha*, is a New Zealand word for multitude; the sun being the light of heaven, the prince that of the multitude; so the New Zealand word *rangitara*, or chief, when dissected, is *ra-nga-tira*, which simply means the light of companies, or assemblies of men, and *raj*, rule, from which comes *rex*, king. Another New Zealand word of great interest, being a root of many, and bearing an analogy to words of almost every language, is *ka*, to burn; we have it in our word *candle*, in the Latin also, from whence we obtained it, and perhaps, in the old word *kindle*; it is seen in καιω, to burn; in Tartary, and throughout the East, even to China, in *kang*, an oven or stove; and in the *khan*, an edifice erected for the warmth and shelter of the wayworn traveller; in Maori, *kapura*, fire, implies a substitute for the light of day; in *kakano*, seed, which contains the germ of life; and in *kai*, food, the fuel that sustains the flame of life. This word is also connected with another, and one which stands out as a landmark to guide us in the search after the origin of the New Zealand race, and that is *kava*. In old Arabic, the word for wine is *kahweh*,* a most appropriate term for any intoxicating beverage, being the substance that burns and carries off the senses. *Ka* to burn, and *va* or *weh*, Latin *veho*, Sanscrit *wahana*, English *wain*, *waggon*, and the simple Maori root *wa*, to carry;† from *kahweh*, wine, comes *kahveh*, Turkish, Italian *caffe* and English *coffee*. Mahomet forbad his followers the use of wine,

* See *Lane's Egypt.*

† Having no vehicle, it is applied to burthens carried on the shoulder. In Tahaiti, royalty itself was thus borne; regular relays of men being appointed, as soon as one pair of shoulders grew tired, the royal burthen vaulted from them to another.

they found a substitute in coffee; and, therefore, naturally transferred the word for it to the other; the false prophet propagated his faith, not by the sword of the Word, but of steel, and wherever he went, he carried his laws and institutions with him; to the west his faith prevailed even to the pillars of Hercules; Europe itself was threatened; its fairest parts fell under the sway of his followers; the Byzantine throne itself was ascended, and Spain for many years was the abode of the Moor; to the East it reached Central Asia, India, and even the remote islands of the Indian Archipelago and Polynesia, therefore, it is not surprising to find *kahweh* preserved in the word *kava*, the intoxicating beverage of the South Sea Islands, and their substitute for wine and coffee; in New Zealand the word is found in *kawa kawa*, the *piper excelsum*, pepper tree, and perhaps in the *casava* of America.

The name for a girl is *Hine*, but when old enough to become a bearer of burthens, she is a *wa hine*, so when she is a mother and has to carry a child, not in her arms but on her shoulders, the Maori way, she is a *waea*, her offspring are *wanau*, and her burthens *wahanga*.

Another remarkable word for its travels is *Paradise*. Every nation has pictured to itself some place of bliss, some abode of rest for the soul. Men vary in their idea of the character of that happy spot, but still the idea exists, and all of them are included between the extremes of the sensual paradise of Mahomet, and the spiritual and holy one of the Christian; the word paradise itself conveys the idea of a garden enclosed, a garden of delights; it is the place of repose, protected from every foe, no enemy can enter, or disturb the rest of the soul; the Hebrew word is *pardés*; the Arabic *firdaus*, plural *faradisa*; Syriac and Armenian *partes*; Sanscrit *pradisa*, or *paradisa*, a circuit or district; *firdusi*, Persian, a pleasure garden; παραδεισος, an enclosed garden, it is seen in the English words *park*, *pale*, and *parapet*; and is preserved in *parae*, Maori for a small plain enclosed with forest. The simple root of all these words appears to be *Pa*, to obstruct, hence *Taie-pa* and *Pa-korokoro*, are fences for farms; *Parepare* a fortification for towns; *pare*, to ward off,

is identical with the English word *parry*. A temple in Ceylon is *Dagoba*, in India *Pagoda*, and amongst the South Sea Island *Fytoka;* in Burmah *Watetoka*, which in New Zealand is the door of a chief's house.

The name for the cocoa palm in most of the isles of Polynesia is *ni;* in the Brumer isles, *niu*, which signifies the tree producing milk, *ni* the name for a palm tree, and *u* milk, that is, the cocoa nut; in those isles it is spun round in divination, in New Zealand, where there are no cocoa nuts, the practice of divining by rods was adopted instead, for which the term *niu* was used, a clear proof of its having been brought from the tropical homes of their forefathers. The name *uwhi* or *ufi*, the yam of the South Sea Islands, is given to a small one that is indigenous to New Zealand, and to the root of a fern *(marattia elegans)*, which is also edible, and slightly resembling the yam; *uri*, the fruit of the *kiekie*, the largest New Zealand fruit, is also the name of the bread fruit; *ti (dracena Australis)* is a name common to all the isles; it produces a long fleshy tap-root like a carrot, which was formerly much used as food. Nearly all the names of edible substances are identical with those of the islands; the *taro, kumara, hue*, many of the Maori trees which resemble those of the isles they left, bear the same names, such as the *aka, hutu, mai, miro, rata*, and *wau*. *Poi* is the New Zealand word for a ball, this in Tahaiti is also the name of the bread fruit when made up into balls. This valuable tree is not known in the colder climate of New Zealand, but the word remains.

The pigeon has two names, the *kuku* and *kukupa*, which are common to the isles; so also the *ruru*, owl; the *kiore*, rat, and *kuri*, dog, the only animals there known have similar names; the *kuku*, mussel, a shell-fish universally eaten, has generally the same name; but it is not necessary to carry this list further; it applies to plants, stones, insects, implements, manners, customs, mythology, gods, in fact, to everything, for the language itself is radically the same, and clearly shows that the Polynesians form one grand family, whilst it is evident, the greater or less variation existing

only proves the more recent or remote connection of one with another and does not diminish the probability of their common origin. Another word which we seem to recognize in the Turkish *hookah*, probably the same in substance as the *meerschaum* and *ecume de mer*, is *huka*, the Maori for the froth of the sea; when the New Zealanders arrived, they saw snow for the first time, which to them would appear more like the froth of the sea than anything else, so they naturally applied that word to it.

There is reason to suppose that at least one Chinese junk, if not more, has reached New Zealand, and imparted a character to the race, as well as an influence on their customs; that the natives where it came would endeavour to obtain the alliance of a more civilized people than themselves, and secure them to strengthen their tribes by giving them their daughters in marriage seems highly probable; these strangers, too, may have introduced the art of weaving, which seems to be carried to greater perfection amongst the Maori than could otherwise be expected from them. I am not aware that either in Tahaiti or Hawaii they had attained a similar degree of excellence; the general clothing in the islands being the *tapatapa*, cloth made from the bark of trees, chiefly the *wau*, or paper mulberry; and though the making of that cloth has long ceased, yet, traditionally, it was once fabricated in New Zealand. The name is still preserved in the *aute*, from which ribbons were formed, even up to a late period, but the cloth itself appears to have been superseded by the more durable and elegant product of the loom; the finely-embroidered borders of their garments betoken a far more advanced state than they can lay claim to in the other arts they are acquainted with; their houses likewise seem to indicate a Chinese or Japanese origin, built in a similar way to those which are made of bamboo, ornamented with *arapaki*, or lattice work of various colors and patterns, they evince much skill, and even elegance and taste.

There is scarcely any work relating to the Polynesian Isles to be compared with that of "*Mariner's Tonga Isles*," either

for the faithfulness of the description given of their manners and customs, or for the general interest of his narrative, from it may be gathered many particulars of resemblance between the inhabitants of New Zealand and Tonga; whilst the former believed that Maui fished up their island, which thence bears the name of his fish, the latter also state that theirs were drawn out of the water by Tangaloa, whilst fishing with the line and hook.* Tangaloa, as has already been said, is identical with Tangaroa, one of the most ancient of the Maori deities, he is also viewed in Tonga as the god of the ocean; their ideas likewise agree in the pre-existence of the ocean, and of the sky being solid, and originally resting on the earth.

The *Hotua Pou*, who are spoken of as mischievous gods, whose attribute is never to dispense good, but petty evils, not as a punishment, but indiscriminately from a mischievous disposition, exactly agree with the *Atua Potiki* of the Maori.

The New Zealander also has some idea of high chiefs, or arikis, going to heaven after death, whilst those of inferior note went to Po, or Hades; also that their gods manifest themselves to their descendants or priests, under the form of lizards, spiders, moths, and in whirlwinds, flashes of lightning, &c. Their ideas of omens are also similar, as well as the word for divination,† *ta niu*, although the way of divining is different, the Tonga native drawing a favorable or unfavorable conclusion from the spinning of the cocoa nut.

The *tuitonga* and *veachi*, sacred chiefs, have no representative in New Zealand, except that every high chief or ariki is a sacred character, and supposed to have the power of conversing at pleasure with his ancestral gods, and, in fact, to be one himself on earth; the former seem to have been rather spiritual kings, more nearly resembling the Dairi of Japan, the Lama, Sovereign Pontiff of Thibet, or the Pope of Rome.‡ The carnal intercourse of atuas and females is the common belief of both races, the way that gods speak to men, by whistling from the roof of houses, is also the same,

* *Mariner's Tonga Isles*, vol. ii. page 99.
† *Ibid*, vol. ii. page 191.
‡ *Ibid*, vol. ii. pages 110—124.

the custom of widows committing suicide, and of burying in a sitting posture, is identical. The *malai* corresponds with the *marae*, being the principal court in a pa, or the open space before the priest's house, where strangers are received, and all their grand councils held; the word for a king in Tonga is *how*, there is no similar dignity in New Zealand, therefore it is naturally not to be found, yet there are others derived from this root; of such is the *kai wakahowhow*, written *hauhau*, the person who gives command in a war canoe to the paddlers, and regulates the time. *Kauhau*, to teach, to instruct, or direct; in Tonga, an adept in anything has the prefix of *kau*: a *kau tangata* is a skilful man; a *kau moana*, a skilful sailor; in New Zealand he is called *he au moana*; the word is found in *kau matua*, an elder. The description of the *tapu*, and of their feasts, will do for either race. The custom of cutting with shells or obsidian, and allowing the blood to dry on the person, is also the same, although in New Zealand it is chiefly practised by the women, and confined to the forehead or chest. Elegiac ballads were also written in honor of great chiefs, and most frequently by their widows. In all these particulars, and many others, the identity of the Tonga natives with those of New Zealand is evident; in fact, the language is so nearly alike, that the natives can make themselves understood to each other. Tonga is the name given by the Maori to the south wind, the highest mountain is also honored with the same, being called *tonga riro*.*

The points of agreement between the Fiji and Maori are not so evident; there are, however, many particulars in which they likewise agree. The following were received from a Wesleyan Missionary stationed at Mere.† The spirit of a still-born child is very much feared. *Makutu*, or witchcraft, is practised in a similar way to that of the Maori, by procuring some of the parings of the food which the person to be destroyed has eaten; these are buried, and as they decay, the victim also pines away and dies.

* Tonga riro simply means Tonga, which has left or departed from its old position in the Tonga Islands, and gone to the south.

† Rev. Mr. Hazlewood.

Langi, heaven *rangi*, (New Zealand), literally the place where the heaven and the earth unite, or the distant horizon, from whence the European was thought to come, it being considered his remote home, and therefore he is called *papa-langi*, or the person who comes from the surface of heaven. *Uto*, the bread fruit, is also the heart. New Zealand *uri*, *ufi*, or *uwi*, the yam; *ndalo*, *talo* (Tonga), *taro* (New Zealand), the edible species of the arum. The word *koli* agrees with the New Zealand *kuri*, dog. Circumcision universally obtains in the Fiji Isles; there is a rite nearly approaching it in New Zealand, called the *putéte*. *Thake* the east, also above like the sun, as *ake* in Tonga and New Zealand. *Ra*, down below as the sun *raro*, New Zealand, in Fiji it is the west, in New Zealand the north. *Toka lau*, the north, is *tokarau*, which is north-east in New Zealand. *Kau*, the plural prefix, is used ordinarily for men; *kau matua*, elders; and *how* is the plural for chiefs and gods. *Fango* is the plural for animals. *Ngahi*, for inanimate objects. *Onga* is the dual prefix before animals. *Iro*, to peep, is the same as *tiro* in New Zealand. *Dalinga*, the ear, agrees with *taringa*.

The following words were taken from a list of Malayan dialects, spoken in Borneo :—

English.	*Malay.*	*New Zealand.*
Two.	Dua.	Dua, rua.
Three.	Tiga, taru.	Toru.
Five.	Limah, rimeh.	Rima.
Mother.	Ma.	Waca.
Woman.	Ini.	Hine.
Man.	Orang.	Tangata.
Head.	Kapala (*caput*).	Upoko, Kapiti cliff.
Ear.	Telinga.	Taringa.
Eyes.	Mata.	Mata.
Nose.	Idong.	Ihu.
Mouth.	Mulat.	Mangai.
Teeth.	Gigi, nipun.	Niho.
Water.	Ayer, ai.	Wai.
Dead.	Mati mate.	Mate.
Fire.	Api.	Ahi.
A path.	Suntah, arau.	Ara.

English.	*Malay.*	*New Zealand.*
Sky.	Langit.	Rangi.
Stone.	Batu.	Kohatu, kowatu.
Bird.	Mutah, menuk.	Manu.

The final *k* in Malay is often mute.—The consonants *b*, *d*, may have the intervening vowel, *a*, *e*, *i*, *o*, or *u*, changed at pleasure.

The resemblance between the New Zealanders and the natives of the Society and Sandwich Isles is still more observable, and, perhaps, of all islands, the little one of Waiho, or Easter Island, is the most perfect; it appears highly probable that some of its inhabitants found their way to New Zealand, and remarkable that the spot which they would be most likely to make by the prevailing current in reaching New Zealand should be called Waiho,* the name of their isle. Easter Island also seems to have become the abode of the progenitors of the Polynesian race before it had lost some of its original knowledge of the arts. The large stone monuments still existing there speak of a bygone skill, and, perhaps, of acquaintance with the use of iron; the form, too, of the covering of the heads of those figures bears a remarkable resemblance to some seen in Egyptian hieroglyphics, especially of that supposed to refer to Shishak's victory over Rehoboam. It is evident the New Zealanders, from their own account, did not all come either at the same time, from the same place, or to the same part of the island:† the peculiar difference of dialect still existing amongst the tribes would, to the skilful Polynesian philo-

* Waiho, also a name of one of the Sandwich Islands, signifying to leave or abandon.

† This is clearly seen in the variation of names which we find in different parts of the island, which evidently proves, that each emigration gave them according to the impressions formed on first landing. Thus, in the

North	*Kukupa* is in the	South	*Keriru*, a pigeon.—*Kuku*, pigeons preserved in their own fat.
,,	*Tui*	,,	*Koko* A bird.
,,	*Tupakihi*	,,	*Tutu*, *Coriaria sarmentosa.*
,,	*Kapura*	,,	*Ahi*, Fire.
,,	*Paua*	,,	*Hau*, Smoke.
,,	*Tomae rangi*	,,	*Hau nui*, Dew and showers.

Nearly all the trees differ in their names; thus in the North the *phormium tenax* is called *korari;* in the South, that is the name of the flower stalk

logist, point out almost the precise locality from whence each came.

The Maori preserve the use of the *k* and *ng*; their ancestors have lost them; thus were the Anglo-Australians to be entirely cut off from the parent stock for several centuries, it is reasonable to suppose that changes quite equal to these would take place in the language; but that the offset should preserve the original purity of their tongue is most remarkable. Hawaii is still the name of the largest of the Sandwich Isles, it only wants the *k*, this the New Zealander called **Hawaiki tawiti nui*, or the very distant Hawaiki; thence they came to *Hawaiki pata*, or nearer Hawaiki, literally the lesser isle, being smaller than Hawaiki, that is Tahaiti; and having remained there until their numbers were too large for the size of the island, they again migrated to *Hawaiki i te moutere*; supposing this to have been Easter Island, which is situated at the end of the south-east trade winds, there is a very natural and easy course to Coromandel Harbour, New Zealand, which, as we have already remarked, bears the same name as that of Easter Isle; all their traditions state they came from the East: here, then, native memory has preserved the recollection of three several removes, how many more may have been forgotten?

At *Parapara*, a small native viliage on the road from Kaitaia to Doubtless Bay, there resided (1840) an intelligent old chief, named *Hahakai*, a tohunga deeply versed in the

only, the plant itself is *harakeke*; so also the names of address vary in different parts: the *Nga puhi* say *E koro*, or *E mara*; those in the South laugh at it, there they say, *E tama*, or *E hoa*; and in the more central part of the island, it is *E pa*; in fact, a remarkable instance of this difference has occurred in recent times: when that valuable tuber, the potatoe, was introduced by Captain Cook, and given in the North, the natives there called it *kapana*; in the Thames, where he also left it, they named it *riwai*; and in the South, or Cook's Straits, it goes by the name of *Taewa*; still later, the hen was called in one part a *heihei*, in another a *tikaokao*; so the horse was a *hoiho*, and also a *kuri*, or big dog, that being the only animal they were then acquainted with.

* I Kunemai i Hawaiki, — The seed of our coming is from Hawaiki.

Te kune kai te kune tangata, — The seed of food, the seed of man.

traditions of his country; although unbaptized himself, yet most of the members of his family were, he therefore became attached to the Missionaries, and freely answered all their enquiries about his ancestors, a few years ago he said such a thing would not have been thought of; and hence we see how unlikely it is that mere strangers, passing through the country, can acquire a knowledge of traditions held to be sacred, and which even amongst themselves are only perfectly known to few.

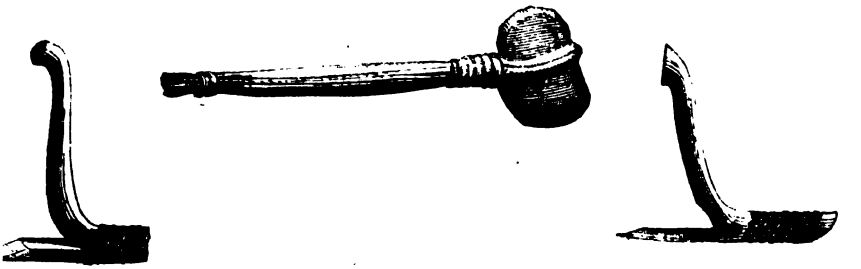
He repeated a list of twenty-six generations from their first coming to this island, namely :—

1. Tiki.
2. Maui.
3. Po.
4. Maweti,
5. Atua.
6. Maea.
7. Waikapu.
8. Tukuora.
9. Tutenga nahau.
10. Tau mumu hue.
11. Taua na nga.
12. Te niho o te rangi.
13. Mumu te awa.
14. Rapa rapa te uira.
15. Nuku tawiti.
16. Hae (a woman).
17. Moe rewa (lived to be very old.)
18. Papa waka miha miha.
19. Te turu.
20. Heke rangi.
21. Patua.
22. Awatai.
23. Koro awio.
24. Mapihi.
25. Haruru.
26. Moehau.

The last is an old woman, a great priestess, who was then living at Knuckle Point; Hahakai, in his first half-dozen names, seems to have gotten amongst the gods. If thirty years be allowed for a generation, and six are taken away, it will give a period of six hundred years.

He stated that their ancestors originally came from three islands, *Hawaiki, Mata te ra,* and *Wairota,* all which lay to the East. The hills of those islands were covered with kumara, which grew spontaneously, a quarrel caused them to leave, but there was no fighting, being without weapons, and not a warlike race, they came in a fleet of canoes, and first landed at *Waiapu,* near the East Cape; in the third generation Po came to his part, to *Taimaro;* in a neigh-

bouring island there were beasts which carried men on their backs, and in some of those islands there were axes having holes in them, through which the handles were thrust, and so did not require tying on, as their native stone hatchets did; that in one island in their vicinity



A MAORI ADZE. AN AUSTRALIAN AXE. ANCIENT EGYPTIAN ADZE.

there were men whose skins were perfectly black, who went without clothing, and did not so much as wear an apron before them; and also in another isle, there were men who had sandy hair; they had nuts, with oil in them (cocoa), and had cloth made of the bark of trees, *aute*, tapa; they brought the tapu with them (*i.e.*, their religion), and it grew with them, formerly they were not cannibals; this horrid custom being only of recent origin, having commenced when he was a little boy, it arose from anger, and not from extreme hunger; it began with his tribe, which was thence called *patu;* they did not tattoo their faces when they first came, but used to mark them with charcoal,* and this was done several generations after their arrival, tattooing being a late invention. This was the substance of the information † we received from the old chief relative to his forefathers; he likewise said that he remembered the coming of Captain Cook, who stood off Doubtless Bay, and sent a boat on shore for fire-wood; they

* Even now, when they go to war, the young men thus disfigure their faces with charcoal.

† Rev. Joseph Matthews.

landed, planted potatoes, and sowed cabbage and turnip seed; one of the natives went on board; they were much alarmed lest he should be eaten; they received presents of red cloth; he said he was then old enough "to catch a fish and cook it."

Before iron axes were brought to the country, all used to laugh at him about the tradition of there being any which had handles fastened on without being tied, supposing it was impossible, and thinking the tradition was only an idle tale of their forefathers, to excite their wonder; their ideas were the same about there being animals which carried men. This old chief accompanied some of his people to Waimate, and there saw a horse for the first time, with one riding it, he was greatly delighted, and reminded his followers of their traditions, saying, You would not believe me about the beasts on the other side of the water, whence our fathers came, but you see I was right. In the north, the memory of Captain Cook is much revered, but that of Governor King far more so; he is spoken of with great affection; it was by him that pigs were first introduced into that part of New Zealand, they were a very large breed; some got into their sacred groves and rooted amongst the dead, for which they were shot, the others were used as horses, the natives taking them, perhaps, for the wonderful animals their forefathers spoke of, and so hard did they try to use them as such, that they were all soon killed. Governor King visited the north end of the island, and it was his kindness to two natives, Huru and Toki, who were carried to Norfolk Island to teach the prisoners the way of manufacturing flax from the *phormium tenax*, which endeared him to the natives, and was, under Providence, the cause of the Gospel being brought to this island; on such apparently trifling circumstances do the greatest events often depend! Mr. Marsden's first desire to send Missionaries to New Zealand, arose from his there meeting with those two natives, and being struck with their superior intelligence; they were afterwards sent back to their country, enriched with presents, and the natives of that part boast that they were the first who

received Europeans with kindness, and indeed they have invariably done so, never, except in one single case, having injured any who landed on their shores. It was by those further south, at Wangaroa and the Bay of Islands, that they were ill-treated. When Toki and Huru returned, the natives flocked around them, and were anxious to learn how the Europeans had behaved to them, and on hearing of the uniform kindness they had received, it made such an impression in favor of Englishmen as never to be erased from their memory.

The natives of the north, above Kaitaia, state, that the first wheat which was sowed in the island was by Governor King, at Kapo Wairua, where he landed.

In all languages, some words may be found which resemble those in another; this, of course, is the case with those tongues which have derived much either from neighbouring countries, or in common with them, from some more ancient one, as is seen in most European languages; but when this resemblance or identity of words exists in such a remote and isolated race as the Maori, and that, too, with European tongues, then it can only be accounted for by supposing that there is a natural tendency in the human race to adopt the same symbols, a natural unity of thought, arising from causes common to all; for example, when poultry were first introduced into New Zealand, they immediately gave the cock a name from its crow, *ti kao kao*, as our ancestors also have done: one people deriving its name from the crow, the other from its cluck; so with the duck, which is most likely derived from its quack; the natives adopting the same sound to the idiom of their language, call it *rake rake*, which is nothing more than quack quack.

In fact, all the birds of New Zealand are named from their notes, and this seems quite natural; when our settlers first reached New Zealand, they fancied that the cry of the owl resembled the words *more pork*, and *more pork* they call it; the natives of the north fancy its note resembles the word *kou-kou*, and that is its name there: in the south, they

think it sounds like *ru-ru*, and so it is called; but although in this instance there is so much difference, yet in many others there may be a remarkable resemblance of thought, and we may meet with similar words in most remote languages, which are evidently derived from sound; thus, in New Zealand, the beautiful word *ha-ru-ru* is taken from the shaking or vibratory sound of water, the noise of the surf; *ha*, the breath, is the natural aspiration; *ru*, the simple word to shake, and the re-duplication increases its power; *ru* has thus naturally become the term for an earthquake, which has a similar motion to that of a wave. In general, however, it must be evident, that when similar words, which cannot be traced to sound, occur, there must have been some previous connection of the languages, although the remembrance of it may have long since passed away. A most interesting word is *taki*, to *track;* it appears remarkable that these two words, which are not very dissimilar in sound, should both alike possess two very different meanings; *taki* being to hawl a canoe by a line, which is likewise the legitimate meaning of the English word; *taki* is also to trace or track a man by his footmarks, and so is the English word to *track;* both also mean a track made by footsteps; this resemblance can scarcely be a chance one. *Haere*, to go, is another; it is the same in Latin, *ire*, with a like signification, so in the Old English, *hie; hiegan*, Saxon; *allez*, French. The word *pata*, to *patter* as rain, or drop as water, is another, which seems to present a singular resemblance to the European one; from *pata* may be derived the word *patu*, to *batter* or strike, and the French *battu; tu* also signifies to strike; and here again we have the same in *tue*, French, to kill, and the Greek τυπτω; and again in *tutu*, when one stands against another as an adversary. *Ta* implies mildness, but *tu* intensity, to strike, hence *pata* is converted into *patu*, to express war.

To give one more instance, from *u*, the nipple of the breast, to which the infant clings for its support, is derived to hold; the canoe, when it touches the land, is said to *u*, or hold the land; hence *uta* the shore; from *u* to hold,

and *ta* to touch or strike, also *utaina* to land; *uranga* the anchorage, *kia u* to hold on, *wai u*, water of the breast, or milk; *uma* the breast; *umu* an oven, whence food is drawn for man, as it is for the infant from the *uma*. *Urunga* a pillow, to which the head clings for rest; *urungi* the paddle used in steering, which causes the canoe to hold on its course; *utu*, revenge, payment from *u* to cling, or hold on to, and *tu* to stand up as a foe, *utu* to draw water; and many more derivatives might be produced, such as *ua*, rain, which is the nipple of the sky above, *i.e.*, the cloud. This root is preserved in *ουθαρ* (Gr.), *uber* (Lat.), and in the English words *udder* and *bosom*.

It is unnecessary to multiply examples of this kind. The subjoined list of words will afford the philologist matter for consideration :—

Ahi	(Maori.)	fire ignis (Latin.) aghni (Sanscrit.) aghna (Er.) igni (Lat.) agni (Sclav.)
Ai	,,	*εχειν* (Gr.) aigan (Gothic.) to have, to possess (Eng.)
Ai	,,	aio (Lat.) to say (Eng.) aye, yes
Amo	,,	a — m — n (Hebrew) implies nurturing, fostering, to support, sustain, (amun-ra Jupiter Ammon), the lower part of the arm, hence to carry (Eng.)
Apo	,,	avarus (Lat.) greedy (Eng.)
Atua, Etua	,,	Deus (Lat.) Dewa (Sans.) God (Eng.)
Auri	,,	an ornament made from a whale's tooth. inaures (Lat.) ear-rings.
Awa	,,	aven (Welsh.) aqua (Lat.) ahwa (Goth.) awin (Gaelic.) a river (Eng.)
Dua, or rua	,,	*δυω* (Gr.) duo (Lat.) deux (French.) dwi (San.) two (Eng.) twa (Scot.)
Haere	,,	ire (Lat.) allez (Fr.) heya (Goth.) hiegan (Sax.) hie (old Eng.) to go (Eng.)
Ha	,,	to breathe. aa (Sans.) anima (Latin.) than or jan (Goth.) taen (Celt.)
Hamuti	,,	mutir (Fr.) to mute or dung, a water closet (Eng.)
Hapai	,,	*αναβαινω*, *απτω* (Gr.) haf-yan (Goth.) lift up, help, ascend, (Eng.)
Hapainga	,,	
Hari	,,	gero (Lat.) carry (Eng.)
Haruru	,,	noise of wind. haruah, wind (Heb.)
Haro	,,	to comb flax, harrow the ground (Eng.)
Haua	,,	to be hewed (Eng.) hakek (Heb.) to hack.

He	(Maori.)	a (pron. the English article *a*.)
Hekina	,,	echinus (Lat.) a see egg (Eng.)
Hine	,,	(old Eng.) gean (Celt.) queno (Goth.) gena (Sclav.) quean. gin (Austr.) zhena (Russian.) zane or ghena (Sans.) girl (Eng.) γυνη (Gr.) gunyeh, a house (Aust.)
Hipa	,,	heap (Eng.)
Hohoro	,,	curro (Lat.) hurry (Eng.)
Homai	,,	διδωμαι (Gr.) do (Lat.) da' homai (Sans.) to give (Eng.)
Hua	,,	φερω φυω (Gr.) to beget. to bear fruit (Eng.)
Hui	,,	to assemble. *huui* (Chinese) society.
Huka	,,	hookhah (Turkish.) froth, snow (Eng.)
Huna	,,	to hide (Eng.)
Huri	,,	χυλιω (Gr.) to turn (Eng.)
Ika	,,	ιχθυς (Gr.) ikan (Malay.) fish (Eng.)
Iti iti	,,	little (Eng.)
Iwi	,,	bone, Eve (Eng.)
Ka	,,	καιω (Gr.) khan (Sans.) to burn (Eng.)
Kakano	,,	κοκος (Gr.) a corn, kernel (Eng.)
Kano	,,	a kind (Eng.)
Kapo	,,	capio, carpo (Lat.) to crop, take (Eng.)
Kapura	,,	πυρ (Gr.) fire (Eng.) ur (Heb.) light or fire.
Keriru	,,	} Columba pigeon.
Kukupa	,,	}
Ko wai	,,	who pronounced qui (Lat.) ko (Sans.)
Kai	,,	κηρης, ceres, abundance, food.
Karanga	,,	kara (Heb.) καλεω (Gr.) to cry. to call (Eng.)
	,,	κηρυξ (Gr.) a herald. clangor (Eng.)
Karere	,,	κηρυξ (Gr.) messenger (Eng.)
Kawa	,,	sawer (Teutonic.) sour (Eng.)
Kete	,,	pa-kete (Anglo-Maori.) basket, kit (Eng.) katty (Chinese) small box.
Kiko kiko	,,	κρεας (Gr.) carnis (Lat.) flesh (Eng.)
Kiri	,,	cortex (Lat.) bark (Eng.)
Ko	,,	ko (Mexican.) the native spade, hoe (Eng.)
Kohatu	,,	cephas, keba, or giver (Austra. N.S.W.) stone.
Kokonga	,,	κονις (Gr.) cinis (Lat.) cinder (Eng.)
Kokonga	,,	corner (Eng.)
Koro	,,	} speak. corobory (Austr.) clamo (Lat.) carbery (Ma-
Korero	,,	} dagascar.)
Koroheke	,,	γερος (Gr.) old man (Eng.)
Kowatu	,,	cephas, keba or giber, a stone.
Kuia	,,	γυνε (Gr.) quay, or quee (N. A. Indians.) old woman, quean, term of respect (Eng.) queen.
Kumete	,,	thibet (Heb.) ark, bowl (Eng.)
Kuri	,,	κυων (Gr.) cani (Lat.) cuan (Sans.) cur (Eng.)
Kutikuti	,,	to cut with scissors (Eng.)
Kutu	,,	cutio (Lat.) wood-louse.
Maha	,,	great, many, much. maha (Sans.) mogu (Sclav.) μεγα (Gr.) magna (Lat.) meikle (Scot.) mekels (Goth.)

Mahi	(Maori.)	mekin (Heb.) machina (Lat.) work, make (Eng.)
Mana	,,	power, lordship, manor, manorial.
Mangai	,,	manger (Fr.) to munch. mouth (Eng.)
Maori	,,	mauri (Lat.) moor. native (Eng.)
Marama	,,	marahma (Turkish) light.
Marino	,,	(calm, smooth, unruffled surface of the sea.) marine (Eng.)
Moana	,,	sea. meer mira (Sans.) mare (Lat.) more (Sclav.) meer mur (Welsh.)
Mate	,,	death. moth (Heb.) mord (Ger.) mors morte (Lat.) murthur, morgue (Fr.) mauthr (Goth.) maithrine (Sans.) death, murder (Eng.) mar (Zend.) mri (Sclav.)
Matua	,,	mother madua. mater (Lat.)
Motu	,,	malgun (Heb.) malgun (Aust. N. S. W.) to cut off.
Ngau	,,	κναῶ (Gr.) gnaw (Eng.)
Ora	,,	health, life. ωρα (Gr.) hour hora (Lat.) aura.
Pa, Papa	,,	αββα (Gr.) papa (Eng.)
Paraha	,,	planus (Lat.) a plain (Eng.)
Pare, pa	,,	(a fortification in New Zealand.) a stoppage, a bar, to parry or ward off an enemy (Eng.)
Parirau	,,	πετερον πτερον (Gr.) wing, feathers, (Eng.)
Pata	,,	to patter, as water dropping, drops of rain (Eng.)
Patu	,,	battue, battre (Lat.) battu, beaten. to beat batter (Eng.)
Poki	,,	to poke in earth over an oven (Eng.)
Pono	,,	pono (Lat.) to place confidence in. truth (Eng.)
Pu, tupu	,,	φυω (Gr.) bhu (Sans.) to spring, to be, to shoot (Eng.)
Pua	,,	bread of bulrush, pollen, bua (E. Indian.)
Puha	,,	gills of fish (Eng.)
Ra	,,	sun. Ra (Egypt.) svar (Sans.) heavens to shine.
Raki raki	,,	to rake (Eng.)
Rangatira	,,	ra sun—ngatira companies, the light, or chief of men. rajah (Sans.) a chief (Eng.) raj-rule rex, king.
Rae	,,	forehead, brow. bhru (Sans.) οφρυ (Gr.) browe (Sclav.) prawa (Goth.) brai (Celt.)
Rangi	,,	ουρανος (Gr.) langi (Malay.) heaven (Eng.)
Remu	,,	rim or hem of a garment (Eng.)
Rere	,,	rir (Heb.) ρεω (Gr.) reo (Lat.) to flow, to fly (Eng.)
Rete	,,	rete (Lat.) net (Eng.)
Ripi	,,	ripi ripi, to rip.
Ripo	,,	rivis, a river (Fr.) ripple (Eng.)
Riri	,,	here (Heb.) ερις (Gr.) ira (Lat.) anger, ire (Eng.) riden (Cumberland dialect.)
Rite	,,	a rite, custom, ceremony (Eng.) straight, correct.
Rite	,,	recte (Lat.) straight (Eng.)
Rite	,,	right (Eng.)
Ta	,,	tap, touch (Eng.)
Tai	,,	tide (Eng.)
Taimaha	,,	m.na (Heb.) μνα (Gr.) mina (Lat.) weight (Eng.)
Taki	,,	track (Eng.)

Tane (Maori.)	ανηρ (Gr.) a man (Eng.)
Tango ,,	τιγω (Gr.) tango (Lat.) to take (Eng.)
Tara ,,	θαρρεω (Gr.) to dare (Eng.)
Tari or tatari ,,	tardo (Lat.) tardy, tarry (Eng.)
Tatu ,,	to mark the skin by striking. the tattoo, the striking on a drum, from ta, to strike (Eng.)
Tawiri ,,	to twist, to wring, as clothes (Eng.)
Te ,,	the (Eng.)
Tika ,,	Δικαιος Δικη (Gr.) dica (Lat.) just (Eng.)
Tiki ,,	a god. Tii (Poly.) Dii (Lat.) gods.
Tini ,,	θιν (Gr.) many (Eng.)
To ,,	to tow a boat (Eng.)
Toa ,,	tough, strong (Eng.)
Toru ,,	τρεις (Gr.) tres (Lat.) trois (Fr.) tre (Ital.) tri (Sans.) three (Eng.)
Tu ,,	τυπτω (Gr.) tuer (Fr.) to kill, to strike (Eng.)
Uma ,,	ουθαρ (Gr.) uber (Lat.) udder, breast, bosom (Eng.)
Umu ,,	ωνος (Gr.) oven (Eng.)
Wa, wahanga ,,	veho, vehiculum (Lat.) wahana (Goth.) to carry on the shoulders, waggon, wain (Eng.)
Wahine ,,	γυνη (Gr.) woman, or carrying woman, a mother (Eng.)
Wai, water, wet ,,	uda (Sans.) voda (Sclav.) vato (Goth.) dwr (Celt.) wæter (Sax.) υδωρ (Gr.) mai (Ethiopic) wasser
Ua rain ,,	(Goth.) vazar (O. H. S.) wasser (Ger.)
Waka ,,	fac (Lat.) fhaka (Tonga.) to make or cause (Eng)
Wata ,,	watt (Burmah) a store house.
Watitoka ,,	fytoka (Tonga.) pagoda (India, Burmah.) dagoba (Ceylon temple.)

In the New Zealand tongue many are surprised to find how easily they may be mistaken in some words, which seem to be real Maori, when they are only introduced ones; to find out whether they are so or not, it is necessary to discover their roots, for there are few words in the language which may not thus be traced to monosyllabic origin.

For instance, there is one word admitted into our translation of the Testament which it is doubtful whether the translators, though the best Maori scholars, ever suspected was anything but a genuine Maori one, and that is *toronaihi*, a sickle. Wondering what this *toronaihi* could be originally, as they had nothing like a sickle, or anything sharper than a green-stone adze, or hatchet, I put the question to an intelligent native, who laughed, and said, "Why, don't you know, it is one of your own words?" I expressed my ignorance. He said, that the *toronaihi* is the sharp knife

which whalers use to cut up blubber with—the *drawknife*. The word has been naturalized perhaps for half a century; and since that little destructive animal, the mouse, has so increased, as to become a pest, for it cuts down the ripened wheat with its sharp teeth, and so clean, that it almost appears to have been done with a knife; the natives have bestowed upon it the name of *toronaihi*, as being most descriptive of its destructive powers.

It appears probable the language was originally monosyllabic; many of the words in Maori may be traced to simple roots, and not a few of these will be recognized as those in other, and far distant languages; a few are here given:—

Ka—to burn. *Ka-pura*, seeds of burning fire. *Ka-pura*, seed. *Ka-kano*, seed or grain. *Ka-ha*, strength, *i.e.*, breath of fire.

Ku—narrowing. *Ku-iti*, narrow. *Ku-raru raru*, jammed up with business. *Ku-ku*, to pinch. *Ku-rehe*, to fold up clothes, wrinkles. *Ku-kuti*, to crouch down. *Ku-mu*, anus. *Ku-ku*, a shrinking dread; pinching up. *Ku-papa*, to crouch down.

Ni—seems to imply the bending of the leaf, as the cocoa-nut leaf; an arch, as of the mouth. *Ni-ho*, tooth. *A-ni-wa-ni-wa*, rainbow; the water arch.

Pa—a fence; to touch; ward off; turn aside. *Pa-tu*, to touch, so as to wound. *Pa-re*, to ward off. *Pa-ia*, to turn or push aside, a fence. *Pa-re-pa-re*, a fortification; a barrier to push away the enemy; hence, *Pa-reare*, to push away the snow; a sandal. *Pa-re*, a fillet, or bandage for the head. *Taia-pa*, a fence.

Po—night, season; a measure of time. *Po-uri*, darkness (the offspring of night). *Mata-po*, blind (the eyes of night). *Po-ka*, a pit, to dig into a bank; to force through any obstruction. *Po-kakē*, to force in an opposite direction. *Po-ka-noa*, to break through, or do any thing without leave; officious.

Rei—to hinder; to jump. *A-rei*, a skreen. *Rei-nga*, the skreen between this world and the next, or a jumping-place. *Rei-rei-rua*, the double jump, or to gallop.

Ri—root of *Ri-nga-ri-nga*, hand. *Ri-ma*, five. *Tu-ri*, knee. *Ri-ake*, to lift, raise. *Ri-ri*, anger, or any weapon of war, from the agent *ri*. *Ri-aka*, to strain the hand in labour. *Ri-e*, two, the two arms.

Kakahu—a garment to keep the body warm.

Ta—to strike, to print, to tap. *Ta-too* (properly *Ta-tu*), to make strokes that stand or remain, to tatoo by striking a small chisel with a hammer. *Ta-ia*, strike him. *Ta-tu*, to count by strokes. *Ta-tauranga*, the act of striking, or fighting. *Ta-piri*, an assistant; patch or thing added.*

Tau—to alight as a bird; to arrive; a year. *Tau-hou*, a stranger. *Tau-tangata*, a foreigner. *Tau-tohe*, a quarrel, when one views another as a stranger, anciently syn. with enemy. *Tau-reka-reka*, to fall into one's power as a captive, sweet for food, Syn. *he-mokai*, which is both a pet and also food, as birds, pigs, and slaves, kept as pets until they are fat enough to kill, hence mokai, dried heads. *Tau-ki*, a proverb or saying. *Tau-ke*, a separate place.

Tu—the standing or bearing of a person. *Tu-puna*, to stand, to spring, an ancestor, to stand, to be struck, hence, *Tu-pu*, to grow, to spring, *Pa-tu*, to touch, to strike. *Tu*, god of war, *Tu-tu*, quarrelsome. *Tu-a*, to stand near or beyond; any thing beloved, *Tu-a-kana*, an elder brother, *Tu-a-hine*, a sister, *Ma-tu-a*, parents. *Tu-a*, also means to stand beyond or behind, *A-tu-a*, beyond, as a man's shadow, hence, a spirit, the shadow of man, God, or anything beyond our comprehension, a clock, a compass, were thus viewed as an *A-tu-a*. *Tu-a-tahi*, first beyond the speaker, *Tu-a-rua*, second, &c. *Tu-a-whenua*, main land, spoken by a coast native, the land beyond, *Ki-tu-a*, behind. *Tu-a-nga huru*, tenth, *Tu-ara*, the back, *Tu-a-roa*, the back wall of a house,

Wa—to carry. *Wa-ha*, mouth or passage of the breath.

Wae—to clear a path, by laying the fern on either side with the foot. *Wae*, the entire leg, *Wae-wae*, the foot, implies motion, walking. *Wae-renga*, a clearing in the forest.

Ahi—fire; to beget. *Ahi-ahi*, time for lighting fires, *i.e.*, evening. *Taku-ahi*, my fire lighter; a name for a wife, a producer of posterity.

Ahu—to mould the earth with the hand, in forming kumara hillocks. *Ahu-a*, likeness.

Anga—to incline. *Anga-anga*, the skull appears to be derived from the child crawling, the skull being always inclined to the ground; hence, *Anga-atu*, to incline outwards.

* *Ta* is still used as a term of address for man, as *e ta*; it also signifies to touch, to alight, to breathe.

Are—implies concavity, or over hanging, an area. *Wh-are*, house. *Pu-are*, open. *Tau wh-are*, over hanging. *Waka-are*, the opening up of the horizon after rain, leaving a space between the earth and heaven, for the wind to enter in and clear the sky. *Are-are*, excavating, opening, concave.

Atea—empty, white, or blank. *Whare-atea*, empty house. *Puatea*, a white plant.

I—before *O*, will almost always contain the idea of a curl, as *Io*, tough, knotty, curled; *Io*, a lock of hair. *Awh-io*, giddy. *Awh-io-wh-io*, to whirl round. *K-oi-ngo o te ngakau*, a wringing or thirsting of the heart. *Am-io-m-io*, syn. *Awh-io wh-io*.

Iti—little. *Iti-iti*, a plural adjective. *R-iki*, little. *Ririki*, plural adjective. *Iti-oioi*, very small. *Iti-iho*, least. *Iti-rori rori*,

Oe—tapering to a point. *Koe*, a spade. *Oe*, a paddle.

Re-hu—a flute; dissolving away, fainting, hazy, soft, mellow, dying away. *Ko-rehu*, a haze. *Rehu-rehu*, evening twilight.

Tama—child. *Tama-iti*, little child. *Tama-hine*, female child. *Tama-riki*, children. *E tama-ma*, my friends.

Ura—red. *K-ura*, red ochre. *Ko-ura*, cray fish. *Waka-ura*, to make red, to blush. *Ura-nga o te ra*, redness of the sky. *Rangi-ura*, red sky. *Wai-kura*, rust. *Ura-ura*, sea-shore.

A VOCABULARY OF SIKAYANA WORDS.

824 N. Lat., 163 E. Lon.

English.	*Sikayana.*	*Maori.*
Man	Tanata	Tangata
Woman	Faféény	Wahine
Boy	Tamali-kirriky	Tama-riki, pl.
Girl	Tama-'feény	Tamahine
Father	Tamána	Matua tane, papa
Mother	Tinána	Waea, matua whine
Old man	Tilui tanáta	Koroeke
Son	Aréeky	Tamaiti, Ariki chief
Brother	Táeena	Tuakana, elder brother Teina, younger brother Tungane, to a sister
Sister	Káwe	Tuahine, to a brother Teina, to another sister Tuakana
Head	De bo sóulu	Upoko
Hair	Ládóo	Huru
Face	Lofeé máta	Mata
Brow	Móa-lái	Rae
Ear	Kaootalina	Taringa
Eye	Karimata	Kanohi

English.	*Sikayana.*	*Maori.*
Nose	Kai-jóosoo	Ihu
Mouth	Móajóosoo	Mangai
Tongue	Alydo	Arero
Tooth	Niteho	Niho
Beard	Bàbaèe	Pahau
Arm	Léema	Amo
Hand or finger	Motikáo	Ringa ringa, matihao
Belly	Manawa	Kopu Manawa, reins
Thigh or leg	Koo-na-wáee	Papa
Toes	Motikáo-wáee	Waewae matihao
Bone	Tay eewee	Iwi
Blood	Toto	Toto
Village	Ta kaeena	Kainga
Chief	Alikée	Ariki rangatira
House or hut	Tamafálee	Ware, puni
Cocoa nut	Nyóo	
Heaven	Te láoo	Rangi
Sun	Te láh	Ra
Moon	Maláma	Marama
Star	Fatóo	Wetu
Light	Taejáo	Marama aotea
Night	Tepóh	Te po
Darkness	Poóori-táoo	Pouritanga
Evening	Afee-afee	Ahi ahi
Lightning	Wooéela	Uira
Thunder	Mana	Watitiri
Fire	Afee	Ahi, kapura
Water	Wooáee	Wai
Earth—land	Fanóoa	Whenua
Sea—salt water	Wooáee-táee	Wai tai
Hell	Faka-maoona	Reinga
Island	Tama-fanóoa	Motu
Stone	Fátoo	Kowatu
Tree	Lagóoo	Rakau
Flesh	Tayéeho	Kiko kiko
Dog	Kooree	Kuri
Egg	Taf	Ua
Fish	Eeka	Ika
Mosquito	Namoo	Wairoa, namu, sandfly
White	Mah	Ma
White man	Tamamah	Pakeha
Black	Ooree	Pango, uri
Black man	Lamaooree	Maori
Red	Ayóoee	Keha, kura
Yellow	Kikana	Kowai
Great	Naneéoo	Nui
Small	Likée-likée	Iti, riki riki
Strong	Faee-mafée	Kaha

English.	*Sikayana.*	*Maori.*
Young	Táaney	Taitamariki
Young man	Tama-táaney	Ditto
Good	Aylá́ooe	Pai
Far	Mamaó	Tawiti
Bad	Fa-keeno-keeno	Ka kino
Beautiful	Aylá́ooee	Ataahua
Dead	Koomátée	Kua mate
Bad odour	Puraoo	Pirau, haunga
Ill	Ayeesoo	Mate
Living	Aylá́ooee	Ora
Cold	Makalili	Makariri
Warm	Mafána	Mahana
I, me	Enáoo	Ahau, koahau
We	Kohootóhoo	Matou, tatou
Thou	Akóee	Kokoe
All	Kohootóhoo	Katoa
Who	Sáya	Kowai
Who's there	Saya-táy	Kowai tera
To-day	Tai-jáoo	Inaienei, aienei
Yesterday	Na-náfee	Inanahi
To-morrow	Taya-sóakee	Apopo
Yes	Oh	Ae, ina
No	Sáyaee	Kahore
One	Táahee	Kotahi
Two	Róoah	Karua
Three	Torah	Ka toru
Four	Fah	Ka wa
Five	Leemah	Ka rima
Six	Ono	Ka ono
Seven	Féetoo	Ka witu
Eight	Wároo	Ka waru
Nine	Séewo	Ka iwa
Ten	Katáwa	Ka te kau
Eleven	Katawa-tahee	Ka ti kau ma tahi
Twelve	Katáwa-rooah	Ka ti kau ma rua
Thirteen	Katáwa-tóra	Ka ti kau ma toru
Twenty	Mata-róoah	Ruate kau
Thirty	Mata-torah	Torutekau
One hundred	Lou	Rau
Two hundred	Róoah-lou	Rua rau
One thousand	Kutaioa-lou	Kotahimano
Eat	Kaee	Kai
To drink	Oonoo	Inu
To go	Anaaoo	Haere
To sleep	Moi	Moe
To come	Anasani	Haeremai
To sit	Nofo	Noho

Words pronounced as English. l is the same as r in Maori, f as w and h, ee as i, and oo as u.

A TABLE OF POLYNESIAN DIALECTS.

English.	*New Zeal.*	*Hervey Isle.*	*Tuahito.*	*Marqueen.*	*Austr. Isle.*	*Samoan.*	*Tonga tapu.*	*Hawaii.*	*Fiji.*
God	Atua	Atua	Atua	Atua	Atua	Aina	Otua	Atua	Kalau
Man	Tangata	Tangata	Ta-a-ta	Kanaka	Ta-a-ta	Tangata	Tangata	Kanaka	Tamata
Woman	Wahine	Va-ine	Vahine	Ve-ine	Va-ine	Fa-fine	Fa-fine	Wahine	Leva
Spirit	Wairua	Vaerua	Varua	Ku-ani	Varua	Atamai	Laumalii	Whane	Alo
Good	Pai	Meitaki	Mai-tei	Mo taki	Mai-tai	Lelei	Leilei	Maikai	Vinaka
Bad	Kino	Kino	Ino	Haufau	Ino	Leanga	Kovikovi	Ino	Iha
Canoe	Waka	Vaka	Va-a	Va-ka	Va-a	Va-a	Waka	Waka	Vauka
Moon	Marama	Marama	Marama	Meama	Marama	Masina	Mahina	Mahina	Pula
Great	Rahi, nui	Ra i mauta	Rahi, nui	Nui	Rai	Lasi tele	Lahilahi	Nui	Lebu
Small	Iti nohinohi	Ngiti	Iti	Iti	Iti	Iti iti	Jii	U-utu	Leilei

The following Table will show the close connexion between the natives of New Zealand and the Polynesian race in general.

Atua, *general name for the Deity in almost all the islands;* teu, Aleutian isles.

Aitua, *satisfaction of the spirit*, an evil omen; Aitua, *Spirit*, Samoan, Rarotonga; Maitu, Pau.

Aka, *creeping plant*, a liand; Tonga, Rarotanga, Mangarewa, Nukahiva, yaka, a wild yam.

Akaaka, *root of a potato;* Samoa, Tahaiti, Hawaii, Vitia, Tarawa.

Hue, *general name for the pumpkin, melon, or creeping vine;* Fue Pohue, convolvulus; Fue Fue, wild vine, Sam.; Hue, Nuk., Haw.; Pohuehue, do; Pohue, Tah.; the gourd convol, Braziliensis.

Huhu, *moth;* Uu, Rar., Nuk., an insect of the beetle kind.

Hutu, *a tree, Phillocladus, Trachamanoides*, Tah. and Nuk, the Barringtonia speciosa; Ifi, Sam. Ton.; ihi, Nuk, a species of Chestnut.

Ipu, *calabash*, cup; Sam., Tong., Nuk., Tah., Mang., Haw.

Iro, *maggot*, Ilo, Haw.; Vio, Tah.; Io Nuk.

Kaho, and Kakaho, *reed*, a rush; Kaho, Tong.; Kakaho, Tong.; Kakao, Mang.; Aeho, Tah.; Ahuawa, Haw.

Kakana, *grain*, food, Fiji.

Kakau, *handle of a tool*, the stalk or stem of a plant, Nuk.; Kau, Tang.; Au, Sam., Haw.

Kawakawa; evidently used when the natives first arrived, as Cava; the memory of the custom is preserved in the names of places where they used to meet for drinking it, as Kawaranga, in the Thames.

Kete, *basket*, Rar., Mang.; Ete, Sam., Haw.; Kete in the Tong. and in Vit. it is the stomach or belly.

Kiri, *skin*, Rar., Kili, Fiji; Fakaafa, Tong.; Iri, Tah.; Ili, Haw.; Kii, Nuk.; a skin, bark, rind; also a rasp file, originally of the shark's skin.

Kiore, *rat*, Mang.; Kiole, Pau.; Iole, Sam., Haw.

Kirikiri, *gravel*, pebbles, Tar.; Kilikili, Iliili, Sam., Haw.

Ko, *native spade*, Nuk.; *O*, Tah., Haw., Mexico.

Kohia, the New Zealand passion flower, ohia, the eugenia malaccensis (Hawaii).

Kuku, *mussel*, shell-fish, Tong.; ùù, Sam., Haw.

Kuku, *pigeon;* Nuk., a green dove.

Kukupa, *pigeon*, Pau.; Uupa, Tah.

Kumara, *sweet potato*, Batata; Kumara, Mang.; Kumaa, or Kumawa, Nuk. Umara, Tah.; Uala, Haw.

Kumete, Umete, Ubique, *wooden bowl.*

Kupenga, Upenga, Upena, Upea, Ubique, *sieve*, and net.

Kuri, *dog*, Rar., Mang.; Kuli, Tong.; Uli, Sam.; Uri, Tar,; Koli (Fiji).

Mai, *maire tree;* Mai, Mea, Tong,, Mang., Nuk., Tar.; Maiere, Tah., Mang., Pau.; Aeiore, Haw.; breadfruit tree.

Mahana, *warm;* Tah., the sun, a day.

Marae; properly the court before the Tohunga's house; it applied to any open space in a pa; in Tahaiti, it is a sacred enclosure; Mara (Fiji), a burial place.

Miro, *Podocarpus ferrugenea*, Tah.; Mo, Nuk.; a tree, *Thespicia populneae.*

Moa, New Zealand, *large extinct bird;* Ubique, the common fowl.

Paraua, *sperm whale;* Palaaoa, Haw.; Paaoa, Nuk.; Mang., same as New Zealand and Tahaiti.

Poepoe, *ball* used in play: a round thing; Fae, Tong., Haw., Rar.; Poe, Rar., Mang., a pearl.

Pona, *knot*, Sam., Rar., Nuk., Haw., the parts of a sugar cane between the joints.

Ponapona, *joint;* Pona, Nuk.

Pungawerewere, *spider;* Punavelevele, Haw.; Punaveevee, Nuk.

Rae, Lae, Ae, Ubique, *forehead.*

Rata, *tree;* Lata, Tah., *Tuscarpus edulis;* Lata, Tong., a tree, *Metrosideros robusta.*

Rau, *a leaf*, Rar., Mang., Pau.; Lau, La., Sam.; Lau, Lou, Tong.; Lau, Hau.; Au, Ou, Nuk.; Ndrau, Ndra, Vit.; a leaf, foliage, raurau, Tah.

Romi, Roromi, } *to rub*, press, or squeeze; Lomi, Lolomi, Omi to shampoo.

Rongomai, *a New Zealand god;* Tahaiti, Te Rongo, Orono Haw.

Roro, *brain;* Oo, Nuk., the core of the breadfruit; Lolo, Sam., the kernel of the old cocoanut; Lolololo, fat; Lolo, Tong., oil, oily, Haw.

Rororoi, *kind of pudding*, formed of mashed kumara or potatoe; Loloi, Tong.; Tutolo, Haw.; Turoro, Mang., a pudding in which cocoa-nut oil is an ingredient.

Ruru, *owl;* Lulu, Sam., Tong., Vit.

Tapa, *cloth* (Tahaiti), New Zealand, a piece for a patch.

Taro, *arum;* Talo, Tao, Ubique.

Ti, throughout the islands, *name of a tree in New Zealand, Dracena Australis.*

Toa, *a tree* (Tonga), Toa.

Tohora, *black whale*, Tah., Haw.; Tafola, Sam., Fak.; Tafoa, Tong.

Tupapaku, *dead body;* Tupapau, Tah.

Uri, *fruit of the kiekie;* Kulu, Niua, Kuru, Rar. Paiuru, Tah.; Ulu, Haw., the breadfruit.

Uwhi-ufi, *yam* (Tonga), potatoe (N.Z.)

Wai, *stingy ray* (Tonga), fy.

Wata, *stand*, or raised platform for food; Fata, Tah.

Wau, *paper mulberry;* a tree said by the natives to have been originally brought with them; from its inner bark, they formerly made a kind of cloth used by females as a cincture for the hair; Fau, Sam., Tong., Nuk., the *hibiscus liliaceus*, a tree from whose bark the natives make twine; Vau, Vit.; the *hibiscus;* the cincture worn by women is made from its bark; Fau, Fak.; Pau, Haw.

Wiwi, *rush;* Wi, Tafifi, Tah.; Tau, Rar.; Tahihi, Haw.; Tawiwi, to ensnare, entangle, to be entangled in the rushes.

TABLE OF THE TRIBES AND POPULATION OF NEW ZEALAND.

Names.	Locality.	Numbers.
Aupouri	North Cape, Three Kings, Wangaroa Bay	400
Rarawa	Kaitaia, Hokianga	2,000
Nga Puhi	Wangaroa, Bay of Islands, Hokianga	6,000
Nga ti Whatua	Kaipara Manukau Waitemata	4,000
Na ti Tama	Rotorua	500
Nga te Paoa	Gulf of Hauraki	1,000
Na ti Wakawe	Rotorua	4,000
Waikato	Manukau, Aotea-Kawia	4,000
	Waingaroa Waipa, Waikato	2,000
	Matamata, Mokau	4,000
	Maunga Tautari	2,000
Nga ti Maru	Thames	1,000
Na te Pehi	Taupo and Wanganui	2,000
Nga ti Ruanui	Taranaki	
Nga Rua hine	Tangahoe Nga Rauru	2,000
Nga ti Apa	Wangaihu Rangitikei	600
Nga ti Hau	Wanganui	600
Nga ti Potama	Wanganui	3,000
Nga ti Rauru	Wanganui	
Nga ti Ruaka	Wanganui	
Nga ti tahi	Upper Wanganui	2,000
Nga ti Kura	Wakatane	4,000
Mua-upoko	Panari Manawatu	1,000
Nga ti Awa	E. Coast Tauranga	4,000
Nga ti Raukawa	Otaki Manawatu	1,000
Nga ti Tuaratoa	Taupo, Maniatipoto Na ti Hohera, Na ti tu Rumakina, Na ti Kurarua	2,000
Nga ti Kahungunu	E. Coast Turanga	2,400
Rangitani	Ahuriri in Hawke's Bay	2,600
Nga Ngaitahu	Middle Island, Motu eka Otago, Chatham Isles	2,600
	Scattered remains of tribes overlooked in this list	4,300
	Total	65,000

A LIST of New Zealand customs resembling those alluded to in Scripture as being common to Israel, or the heathen around them, for conformity with which they were driven from their inheritance :—

I. *Sacrifices of the dead.* In the hahunga, or raising of the bones of the dead, the natives assembled together, and having scraped and painted them with red ochre, they placed food upon them, and danced around them during the night, by the light of fires, and afterwards ate these offerings of the dead.—Ps. cvi. 28.

II. *Cutting the flesh for grief.*—Lev. xix. 28; xxi. 5; Deut. xiv. 1; Jer. xvi. 6; xli. 5: xlvii. 5; xlviii. 37.

III. *Sorcery, witchcraft.*—Lev. xix. 26; Deut. xviii. 10, 11; 2 Kings xvii. 17; xxi. 6.

IV. *Tattooing.*—Lev. xix. 28; Jer. iv. 30.

V. *Crying when friends meet.*—Gen. xxix. 11; xxxiii. 4; xlv. 14, 15; xlvi. 29.

VI. *Eating their enemies*, a figurative term in Scripture, but evidently borrowed from ancient custom.—Ps. xiv. 4; xxvii. 2; Jer. x. 25; Micah iii. 3; Zech. xi. 9.

VII. *Burning the dead.*—Amos vi. 10; 1 Sam. xxxi. 12.

VIII. *Putting meat and flesh into baskets.*—Gen. xl. 17; Ex. xxix. 3; 2 Kings x. 7.

IX. *The bridegroom paying for his bride.*—Gen. xxviv. 12; Ex. xxii. 16; Deut. xxii. 29; 1 Sam. xviii. 25.

X. *Casting lots.*—Josh. vii. 14, 16; 1 Sam. x. 20, 21: xiv. 41, 42; Prov. xvi. 33; Acts i. 26.

XI. *Regulations for cleanliness.*—Deut. xxiii. 13; the natives formerly used the mere for a similar purpose.

XII. *Cutting the hair for grief, or as a sign of mourning.*—Lev. xxi. 5; Deut. xiv. 1; Isaiah xv. 2; xxii. 12; Jer. xl. 5; xlvii. 37; Ezek. vii. 18; xxvii. 31.

XIII. *Eating of blood.*—Gen. ix. 4; Lev. iii. 17; vii. 26; xvii. 10, 14; xix. 26; Deut. xii. 16; xv. 23; 1 Sam. xiv. 32, 33; Ezek. xxxiii. 25; xliv. 7, 15; Acts xv. 20, 29.

XIV. *Crying for the dead.*—Gen. xxvii. 41; l. 3, 4, 10; Num. xx. 29; Deut. xxxiv. 8; 2 Sam. i. 12, 17; iii. 32; Acts viii. 2.

XV. *The law of blood.*—Gen. ix. 6; Ex. xxi. 12; Lev. xxiv. 17; 2 Sam. iii. 30; 1 Kings ii. 32; Rev. xiii. 10.

XVI. *Hair used in sacrifice.*—Ezek. v. 1—4.

XVII. *The younger brother taking the elder brother's wife after his death.*—Gen. xxxviii. 8; Deut. xxv. 5; Matt. xxii. 24.

XVIII. *The nearest relative, if there be no brother, as in the case of Obed and Ruth.*—Ruth iv. 10.

XIX. *The elder brother taking his sister as his birthright.*—Gen. xx. 12.

XX. *The touching of food.*—Haggai ii. 12.

XXI. *Men dressing in female clothing.*—Deut. xxii. 5.

XXII. *God present in the whirlwind.*—1 Kings xix. 11; Job xxxviii. 1; Ezek. i. 4; Nahum i. 3.

XXIII. *Wives of a king the property of his successor.*—2 Sam. xvi. 22; 1

XXIV. *Wives bought, &c.*—Gen. xxix. 18; 2 Sam. iii. 14.

XXV. *Ventriloquism*, the Witch of Endor.—1 Sam. xxviii. 7.

XXVI. *Women unclean after childbirth.*—Lev. xii. 2, 5; Luke ii. 22.

XXVII. *All unclean who have touched a corpse.*—Haggai. ii. 13.

XXVIII. *Taumau, the custom of betrothing from earliest years.*—Mat. i. 18; Luke i. 27.

XXIX. *First-fruits offered.*—Ex. xxii. 29; xxii. 16, 19; Proverbs iii. 9.

XXX. *The scapegoat.*—Lev. xvi. 10. The natives let the first fish go

which they caught to bring back others. See also custom of expiation at Patea.

XXXI. *Bulrush vessels.* Moki's.—Isa. xviii. 2.

XXXII. *Prostituting daughters.*—Lev. xix. 29.

XXXIII. *The ancient cubit* same measure as that of New Zealand, from the end of the middle finger to the elbow.

XXXIV. *Males only permitted to eat sacred food.*—Lev. vi. 29.

XXXV. *Worshipping in groves.*—Ezek. xx. 28; xxxiii. 25; Lev. xvii. 10, 11.

XXXVI. *Those who go to war are tapu.*—Deut. xviii. 9.

XXXVII. *Marrying in their own tribes.*

XXXVIII. *No marriage service.*

XXXIX. *Sacred trees.*

XL. *Serpent worship.* In New Zealand, where there are no serpents, eels and lizards are venerated instead.

HE PAREARE, OR SNOW SHOE.

A FOREST ENCAMPMENT.

CHAPTER XXIV.

MAORI MIDDENS.

In October 1866 I accompanied Sir George Grey to the Nga-ti-rua-nui District; when we reached the redoubt on the Waingongora River, where, in 1843, I discovered the largest deposit of moa bones which has been found in the island, the Governor asked me, as soon as our tents were pitched, to shew him the place; the spot was almost close at hand; between the cliff on which the redoubt stands, and the Waingongora River, there is a sandy plain or valley of a concave form, gradually rising up the opposite side, to the old site of the Rangatapu pa; on the south side of this plain there is a semi-circular bank,

along the whole length of which there were several lines of old ovens, covered over with sand, but indicated by fragments of bones still laid on the surface; in various places along this bank we found large quantities of them, many of which were of considerable size and quite perfect; these were taken for those of cattle, and thus had been left undisturbed, the officers of the redoubt who accompanied us were not a little surprised when acquainted with their mistake: in a few minutes we collected a large heap of them; several soldiers volunteered their services, and dug down in the sand, where they soon came to the old ovens; the scene was quite an animated one—all, including His Excellency himself, being eagerly engaged in the search. The opening out of those ancient ovens, and the heaps of refuse on their sides, was in fact the recovering a page from the ancient history of the Maori race; it presented a picture of their way of living, and gave convincing proof that when those ovens had been heated, the island was stocked with the various kinds of wingless birds, whose huge bones excited our wonder and astonishment; they had evidently been used for a very long period, from the different strata of ashes which were found underlying one another, and only separated by an inch or two of sand; this seemed to imply that sometimes a considerable period intervened between the different hunts. These numerous fire-places also indicated the assemblage of large bodies of men; probably a moa battue required the co-operation of all the surrounding tribes; whilst, at other times, a portion of these cooking places only were used by those residing there, who, unable to obtain the nobler game, were glad to take whatever else was to be had. The remains of almost every bird and fish found in the island were there met with: the skull of a seal, and the charred fragments of human bone, clearly revealed the character of their repasts, and from the broken egg shells of the moa also found there, it was evident that the eggs of those birds were carefully sought for. In our first exploration a large collection of a very miscellaneous character was made,

comprising not only bones of the various kinds of birds and fish, but also what were supposed to be rudely-formed knives of chert, chipped so as to form a sharp edge, also pieces of obsidian; and on another occasion, the Governor met with several well-made and polished stone axes, and even the toys of children, such as tops formed of pumice-stone, as well as carved bone handles of hatchets.

Brunner and Heaphy, in a journey of exploration along the western coast of the Middle Island in 1846, speaking of the way the natives there managed to cut the greenstone, said, "Amongst the primitive rocks of the Middle Island, stones are not wanting of sufficient hardness to cut even the *pounamu*, and the Arahura natives lay in a large stock of thin pieces of a sharp quartose slate, with the edge of which, worked saw fashion, and with plenty of water, they contrive to cut a furrow first on one side and then on the other, until the piece may be broken at the thin place." What more probable than that this affords a solution of the question about chert knives; the working of greenstone would be their amusement while seated round their fires, and thus the stones when worn out would be left in the spot where they had been used.

Whilst the Danish middens and Abbeville gravel pits are exciting such interest, and giving rise to so many conjectures as to the antiquity of our race, a few remarks may be offered on the probable age of those remains.

The stone knives of the Maori so closely resembled those of the ancient inhabitants of Denmark, that a casual observer might be led to the conclusion that both belonged to the same period and people. It was certainly equally the stone age with both, but one thing seems singular in each case; if the skill of the age each belonged to could not contrive an implement more advanced or better finished off than those rude stone knives, one would suppose that they would have been too much prized to have been abandoned and thrown out on the midden in such numbers. The very fact of their having been thus cast away, seems to prove that they had not much value attached to them, and

were merely extemporized for the occasion, to save better and more highly-prized implements. From the polished fragments of stone axes found along side of those rude chert knives, this was evidently the case with the Maori; and what can be more probable, than that the ancient Danes merely used theirs to save their more highly-prized bronze and iron ones, and thus threw them away as worthless, when they had done with them; perhaps they were only used by those who prepared the food, and were never in the hands of the chief at all.

It is, therefore, highly probable, whatever may be the age of our Maori middens, that the natives were then quite as advanced as they were when the European first landed on their shores. These ovens were evidently contemporaneous with the moa, and when they were first used, that wonderful bird was then abundant, and perhaps the last remaining representatives of those struthious giants in the whole island were cooked in them. The perfect state of their remains, forbids our assigning them an antiquity of more than two centuries, and very probably not even the half of that. Maori songs of hunting the moa are still to be met with, as well as proverbs relating to them, and even the manner of hunting them is preserved. The natives state that when a battue was to take place, notice was given to all the surrounding villages, whose inhabitants united in forming a cordon, and surrounding the birds, drove them forward, gradually contracting the circle as they brought them to the edge of some lake, then rushing forward with horrid cries, compelled the frightened birds to take the water, where they were easily killed, as there they could not use their legs in their defence.

Another method of hunting them was, to set fire to the thickets of Koromiko or Veronica, where they resorted, either to feed on the leaves of that shrub, or for concealment; and to this effect is the old proverb—"Ko te Koromiko te rakau i tunu ai te moa:" "the veronica is the tree that roasted the moa." Both these methods must have been highly destructive to the race; when large bodies of men

thus assembled, the poor birds would perish in a wholesale way: an entire flock at a time would be required to form a sufficient feast for such a multitude. The size, too, of their eggs being so great, their haunts well known, and of necessity contracted in extent, they would have little chance of rearing their offspring, as the abundant fragments of shells clearly prove. Another cause of their extinction is to be traced to the failure of their peculiar food. In Australia the bustard, or wild turkey, chiefly feeds upon reptiles, the lizard and snake; the ostrich also does the same in Africa. In former days, the lizard was most abundant in New Zealand, and of a much larger size than it is now found; the firing of the country both in hunting and cultivating the ground must have greatly diminished the number of the larger kinds, which are the most sluggish, and since the arrival of the cat they have almost become exterminated. In one of my journeys through the interior my natives killed a tom cat, which, although almost a skeleton, had an immense stomach, this excited my curiosity, I had it opened, when, to my astonishment, three dozen lizards were taken out, most of them had been swallowed whole, and were scarcely injured; a clear proof of the rapid devastation the cat, which is now naturalized in the New Zealand forests, is making amongst those reptiles, as well as the native birds. The *guana* or *tuatara*, a lizard eighteen inches long, once so abundant, is now only to be met with on some of the small isles, and thus the failure of their food went hand in hand with their own extinction. But is the moa quite extinct? it evidently was not when the European first arrived, and in some of the solitary parts of the Middle Island there is clear and trustworthy evidence of its footmarks having been met with, and even of its having been seen.

In the year 1863, some men were prospecting for gold in the interior of the west coast of the Province of Nelson, when early in the morning one of them reported that he suddenly came in view of a gigantic bird standing by a stream of water; alarmed, he ran to call his mates, but before

they arrived the bird was gone; a gentleman holding an official situation under the Nelson Provincial Government, shortly after passed that way, and having heard the report, questioned the man very closely on the subject, and from the accurate description given of the bird, he was quite disposed to believe that a living moa had been seen; the man drew on paper the outlines of one pretty accurately, and as he had only recently arrived in New Zealand, and never heard of the existence of such a bird, the gentleman in question was inclined to believe the statement.*

Dr. Hector found their well-defined tracks through the Manuka scrub on the mountain ranges of the Middle Island still remaining, which in a climate like that of New Zealand the luxuriance of its vegetation would soon have obliterated, if those paths were entirely untrodden. But it may be objected, if these birds are still in existence, how is it they are not met with? the reply is easily given: because there is every reason to believe they were night birds, the same as the apterix.

The name of the plain containing the ovens is *Rangatapu*, it may refer to the bank where the middens are found: the sacred bank—or, to the hunters of the moa, the sacred band, each of which is applicable to the moa. These Maori middens, therefore, have their interest, as well as the far older ones of Europe, they are as worthy of our consideration, and their investigation is as calculated to throw light on the past state of the Maori, as the other is of the Scandinavian race. The entire island may be said to be surrounded by them; not only are they found in the vicinity of every old pa, but along all the coasts may be seen vast heaps or mounds of shells, remnants of olden times, when the entire population had periodically during the scarce season to visit the sea side for such food as it afforded; amongst the shells, mingled with other remains, those of the moa are generally to be found.

In the Salisbury Museum a most interesting collection of pre-historic remains is to be seen, which is perhaps the

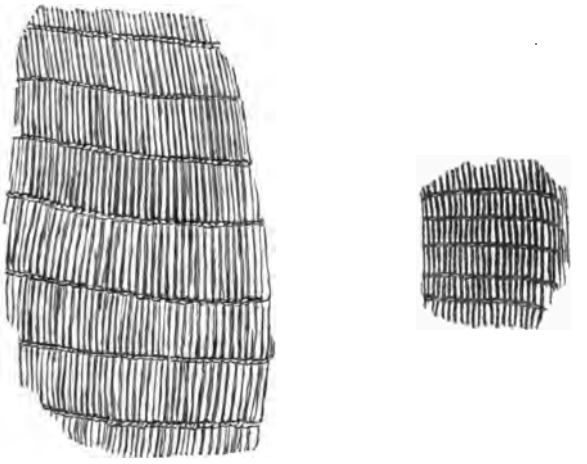
* Mr. Redhead.

largest in England, and was presented by Dr. Blackmore, after whom it is called; it contains many stone, bronze, and iron implements, of Danish, French, and German, as well as British origin, also some from Asia, with others from Polynesia and Australasia, and many from North and South America, thus affording an excellent opportunity of comparing those from different parts. The close resemblance which they all bear to each other is very striking, and leads to the conviction that, however widely separated those races were in locality, age, and form of skull, as well as in other respects, still in mind there was no difference: hence each section of the human family, when placed in similar circumstances and subjected to similar wants, was led to supply them by the same means, and in the same form and fashion as well; in fact, there appears positive proof in that noble collection of the identity and unity of our race, and of the truth of Holy Scripture which asserts it. The Christian has cause for thankfulness, that he can there see in one spot such sure and convincing proofs brought together, that the foundation of his hopes rests on a firm and enduring rock, which, like the pyramids, can resist all the assaults made upon it through all ages.

In that museum there are two cases of imitations which must be also mentioned. An ingenious fellow, well known by the soubriquet of Jack Flint, finding the demand for pre-historic articles was so great, thought it would answer his purpose to supply it, and he admirably succeeded in so completely imitating them that many were deceived, in fact, it was extremely difficult to discover which were real and which false, except by the greater freshness of the imitation, thus Jack Flint for a time carried on a lucrative manufacture. This seems to prove how easily they could have been extemporised by the far more skilful natives, and that they most likely set little value upon them; on that account it is highly probable they would long be used, even after they had obtained bronze and iron, which would for some time be both difficult to procure and only in small quantities, as all the three, *viz.*, stone, bronze, and iron, have

been found together; also that the stone implements of New Zealand might as justly be termed pre-historic as those of Britain or Denmark, as the latter were made when history flourished in other parts, whether in Assyria or Egypt, if not as late as in Greece or Rome.

In addition to arrow-heads, stone axes, &c., there are several fragments of ancient Celtic clothing found in Germany; the close resemblance they bear to those of New Zealand is very striking, in fact the weaving, if it can be called such, is almost identical. The Indian floor matting is a near approach to it; the fibres of flax are laid in parallel lines, and joined together at a greater or less distance by a seam; there were fragments of several kinds, some much finer than others, resembling the best Maori mats, others much coarser, like the common ones.



REMNANTS OF ANCIENT CELTIC CLOTHING.

Those fragments of ancient clothing were found amongst what philologists call the Indo-Germanic races, and certainly they have such an Indian character about them, as most closely to resemble their matting of the present day, the form and manner of making which, the off-sets of that race, in their remote migrations, long possessed, when almost

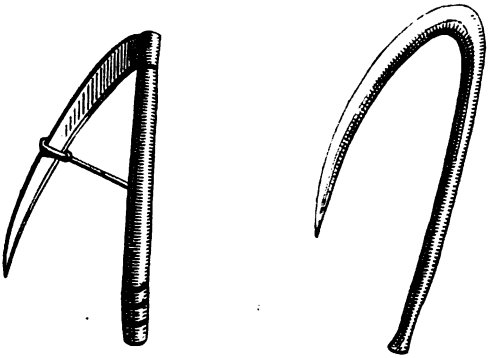
every other trace of ancient civilization was lost. So likewise the Maori, or Indo-Australasian, must be viewed as another off-set from the same stock, still preserving, like the Celt, the ancient Hindu way of manufacturing their mats, as well as many remnants of the same tongue and mythology. Hence the German and Maori savages, both springing from one source, seem to claim a common ancestry, and, if not an identity of origin, at any rate one of mind.

A doubt, however, must be expressed, whether man had anything to do with some of those pre-historic articles; in Australia some specimens were obtained of small fragments of bone two or three inches long, evidently belonging to large-sized animals. The donor was a gentleman who had a sheep station in the interior: he said, if memory serves, on the New England plains there was a regular stratum of such bones imbedded in a black soil at a considerable depth, that they were all similarly fractured with sharp edges and of nearly the same size, that not a single entire bone had been met with; the specimens given me I transferred to Professor Owen.

A natural query arises: by what agency were they thus broken up? transported in such quantities, and deposited in that black mould on those plains, had that been a grand native manufactory of barbs for spears, or was this fracturing an act of nature? all had sharp edges, showing that they had been brought there, without any of the grinding effects which would have occurred if subjected to the violent action of water. It may also be noticed that flints are easily fractured by a gentle blow, or by frost, and that many thus made are marvellously like pre-historic remains. All the theories about the stone age have been founded on the supposition of its marking an early period of mankind, a sort of primæval epoch, when man emerged from a still lower or bestial state to a higher, the commencement of which was marked by the use of stone implements. But this evidently does not apply to the Maori, for they have traditions of their arrival in New Zealand, and have preserved both the names of the canoes which brought them, and the chiefs who came

in them, and further, of their forefathers having had horses and iron implements.

In addition to this, the great similarity of the Maori tongue to the Sanscrit evidently marks their origin, and establishes the fact that races may become degraded, and have recourse to stone implements to supply the place of copper or iron, which from changed circumstances were no longer to be procured, and indeed it seems very unlikely that any would have thought of stone if it were not to supply the place of metal, and that those who had never known its use would have had recourse to stone. If man had ever been of simious origin, he would no more have invented the one than the other, but continued unchanged to this day, as well as the other members of that family.



AN ANCIENT EGYPTIAN, AND MODERN MAORI HOE, HE TIMA

KERIKERI, BAY OF ISLANDS.

CHAPTER XXV.

THE AGE OF NEW ZEALAND.

It is an interesting subject of enquiry how far those grand convulsions, which have left such indelible marks on the earth's surface of the northern hemisphere, may be traced in the southern, and whether any of them have been universal in their range.

When the first crust was formed over an incandescent orb, the crystaline or unstratified rocks may be supposed to have been homogenous, and one simultaneous process to have been carried on throughout the world; but that granitic pavement being laid, every subsequent change to have been more or less local; many grand convulsions have since occurred; alterations in the polarity of the earth, arising from foreign causes, may have taken place, and changed the relative position of sea and land in different parts, and vast internal powers may likewise have been displayed, upheaving

one region and depressing another, and these must be regarded as the chief agents which have effected all the later changes of our planet; but those convulsions, however great and fearful, appear to have been of limited range, and none of them universal in their effects.

Several of the grand deposits of the northern hemisphere seem to be totally wanting in the southern. In New Zealand it is doubtful whether the *lias* age has been passed; the secondary sandstone of Australia seems to be only now in a state of deposition there. When the grand mass of the southern half of the globe was submerged, the lands which survived that great cataclysm and remained above the sea level, seem to have escaped many of those later convulsions which have since occurred in other parts of the world, and may therefore be expected to present the peculiarities of the age preceding that destruction, and still preserve the characteristic features of its *fauna* and *sylva*.

The *lias* may be termed the bird age; during that period birds seem to have been the chief occupants of the earth, and to have attained their greatest development; the foot-marks of those found impressed on the sandstone of Connecticut were eighteen inches long, with a clearly-marked stride of six feet, indicating a bird thrice as large as the ostrich.

Remains of the bird age are still to be seen throughout the southern hemisphere, every part of which has its living representative of the struthious family or some other ancient type of bird, and it is only in very recent times that several of the more remarkable forms have disappeared. South America has the rhea or nandus; South Africa the ostrich, which has there its chief habitat, and is conspicuous both for its size and number; Australia has the emu, and the East Indian Isles the cassowary; New Guinea the muruk; whilst the Mauritius had its dodo, and Madagascar its *Æpyornis maximus*, whose egg is said to have equalled half-a-dozen of the ostrich's, being fifteen inches long by nine in width; even the little isles of Bourbon and Rodriquez had the solitaire, which probably, with the dodo, was a gigantic species of pigeon. Many of the South Sea Isles, so limited in their

extent, still possess some remnants of the bird age: of such is the tooth-billed pigeon *(Didunculus strigerostris)*, the nearest living bird allied to the extinct dodo, it is found in Upolo, one of the Navigator Islands, and is there known as the manu mea, *i.e.*, the moa.

But it is in New Zealand that the vestiges of the bird age abound. The remains of many species of struthious birds are there found, all of which have evidently had a very recent existence, some of their remains having still feathers attached to them, indeed it is by no means sure that living specimens are not yet to be found; the height of some, and the massive forms of others, must have been remarkable. The moa, *dinornis giganteus*, in size and height almost rivalled the cameleopard, and probably resembled it in its habits, by feeding on the tops of trees, such as the ti dracena, or cabbage palms. The dinornis elephantopus was perhaps a still more wonderful bird, which from its massive frame more nearly resembled the elephant, and thence acquired its name.

Ten different kinds of the moa or dinornis have been named, and in addition to them may be added the palapterix ingens, the P. geranoides, and the aptornis otidiformis. New Zealand still possesses at least four living species of the apterix, and in addition to them it had, and most probably still has, the notornis mantelli, a stuffed specimen of which is now in the British Museum. Bones of all these birds have been found in the greatest abundance, and their charred egg shells in the old Maori ovens clearly prove they were contemporaneous with man. The Maories speak of the gigantic moa as having been hunted by their fathers, and songs of their exploits with it are still preserved; a solitary feather of that gigantic bird, the last-prized relic possessed, was said to have been buried with the chief Te Rauparaha. The bones of these ancient races of birds are still abundant, and the recent state of many of them clearly proves that they have lived within the last half century, and long survived the dodo.

Amongst the lizards of New Zealand may be noticed the tuatara *(Hatteria Punctata)*, which Professor Huxley states

is more nearly allied to the extinct form hyperodapedon, than to any saurian now in existence, from its very extraordinary internal structure. This lizard, which is seldom more than eighteen inches in length, takes its name from the teeth-like ridge on its back; it was formerly very abundant, but is now nearly extinct, probably it was once preyed upon by the moa, and when it was less numerous became one cause of its decrease; it is now only found on the small islands near the main land, which are uninhabited.

The bird preceded the animal, and the remarkable absence of all land animals in New Zealand, except a diminutive rat, presents another point of resemblance to the liassic age.

From the general presence of wingless birds on every continent, and on almost every lone island in the southern hemisphere, there is strong evidence that a grand continent existed in the bird age, from the destruction of which New Zealand escaped, and so preserved its primitive tenants; but the disrupted fragments of that continent being widely severed from other lands, received none of the varied races of animals which later epochs called into existence in other parts of the world.

The marsupial races still surviving in Australia seem to point to a still later separation of that insular continent from the grand regions of the earth: but it may be observed that the southern half of the globe still contains the largest organic developments, the elephant, rhinoceros, hippopotamus, and the sole existing species of the tapir, an order of which Europe has only the pig as its representative, whilst in the southern hemisphere none of the domesticated animals of the other half seem to be, properly speaking, indigenous; it is there likewise the reptile and saurian attain their greatest dimensions; indeed, an ancient type of animal form seems there to prevail, and this applies to the sea as well as to the land. Many kinds of fish or shells being either identical, or more nearly allied to those of the carboniferous than of the present age; in particular may be mentioned the *placoids*, which form the first order of fishes in the arrangement of Agassiz; they are characterised by having their skin covered irregu-

larly with plates of enamel, often of considerable size, sometimes with small points like the shagreen on the skin of sharks, and the prickly tooth-like tubercles on that of rays; all the cartilagenous fishes, with the exception of the sturgeon, belong to this order, which includes the skates, rays, dog fish, and sharks.

Fish of these kinds are extremely numerous in southern latitudes, and of formidable dimensions; the *Cestracion Philippi*, or Port Jackson shark, may be adduced as an example; of this fish Hugh Miller says: "It is a creature, that to the dorsal spines and shagreen-covered skin of the common dog fish, adds a mouth terminal at the snout, not placed beneath as in most other sharks, and a palate covered with a dense pavement of crushing teeth, which better illustrates the order, as it first appeared in creation, than any of our British placoids."

The *Mako*, another species of shark, ranging between 20° and 38° south latitude, which is much prized by the New Zealanders on account of its teeth—their favorite ear ornaments—seems to be identical with one whose fossil teeth are so abundant in the Isle of Sheppey and other parts of Britain.

The *Carcharius Megalodon*, belonging to the red crag, is found in New Zealand, in a living as well as fossil state. The *Tuatini*, a shark of genus *squatina* also abounds, it has a large head like that of the tadpole, with its mouth like the *Cestracion Philippi*, and a body tapering to the tail; it is remarkable for the form of its teeth, each being composed of six sharp points, like so many separate ones fixed in the same block, and inclining outwards as a saw from the centre of the mouth. This destructive fish is often twelve feet long, its teeth are identical with those found in the London clay.

The rays also are remarkable for size, some having been seen in Sydney harbour not much less than five feet across the back; one kind is armed with a long tail, bristling with spines, and beneath it is a sting identical with the *Pleuracanthus*, figured by Hugh Miller, and found in the coal measures of Great Britain, which he justly remarks must have been used as a weapon of torture as well as of

defence, instances of death from its sting not being uncommon; the peculiar form of this fish adapts it for shallow waters, where it abounds, the natives when fording them sometimes touch one of these dangerous fish, which immediately elevates its tail and strikes the offender with its barb or sting, which is concealed in a case beneath, and lubricated with a poisonous slimy matter, the saw-like sting causes a jagged wound, extremely difficult to heal, which sometimes proves fatal. The Gastronemus Rhombus of the Eocene, beautiful specimens of which may be seen in the Liverpool Museum; this fish is distinguished by its dorsal bi-forked spine, and appears to be identical with the New Zealand Pakirikiri.

Many of the shells also in New Zealand closely resemble the fossil ones of Britain, this applies to several species of the *Terebratula*, which are found both in a living and fossil state: such is also the case with the *annularia australis*, which is found in the London clay; the *Typhis Pungens* of the Eocene is also there a living shell; the *Lingula anatina*, so named from its resemblance to a duck's bill, is a singular shell, being the only known bivalve that is pedunculated, unless the terebratula be so; it is an Australian shell, found in Moreton Bay, and also in the Philippines, Hugh Miller not unaptly likened it to a wooden spade with a handle. The *Trigonia*, a characteristic shell of the Oolite, still lives in Sydney harbour and other parts of Australia. The *volvaria Bulloides* of the Eocene, is also a recent shell of the southern seas.

The cocks-comb oyster, which is found both upon the rocks and in mangrove swamps whose range in the southern hemisphere reaches to 37° S. lat., seems to be coextensive with the mangrove, for where it terminates there also this tree oyster (Dendrostrea, S. W.) ends; it grows not only on the roots of that semi-marine tree, but likewise attaches itself to the lower branches which touch the water when the tide is in; it thus forms large masses, one adhering to another, when the branch decays they fall into the mud, and there form considerable deposits. Not only is this ostrea

found in the green sand of the Isle of Wight, but also in similar clusters, and any one who has seen it in its natural habitat, the mangrove swamp, will readily identify it with its fossil ancestor.

Many others might be mentioned, but these are sufficient to show that organisms belonging to remote ages, which have long been extinct in one hemisphere, still exist in the other, and that those grand convulsions which caused their destruction in one part of the globe did not reach the other, or if they did, in such a modified way as not entirely to destroy the characteristic forms of that period. If such be the correct inference, it will be corroborated by the flora and sylva of those countries which have escaped such destructions; they will present a general resemblance to the vegetation of the earth peculiar to the period which preceded such geological changes, and this likewise will be found to be the case. Many of the singular forms of vegetable life belonging to the carboniferous age of Britain, but no longer clothing its surface, still survive in those southern lands.

The earth's earliest garment was most probably that of cryptogamous, or cellular plants: the fern, the moss, and the lichen preceded the nobler forms of vegetable life; this, then, may be justly termed the fern age of New Zealand, since nearly nine-tenths of its surface, particularly of the northern island is, or rather was thus covered, and, perhaps, no other country possesses such a variety of species. The fern trees of New Zealand are of several kinds, and so abundant as to form a striking feature of its landscape; they are found in every part of those islands; they frequently attain a height of fifty feet, and some are occasionally found branched; in the shale and sandstone of the British coal measures similar stems of fern trees are met with. The vast number of beautiful mosses, *Jungermania hepatica, lichens,* and especially *Lycopodia,* also form a distinguishing feature of its flora. The largest known representative of the gigantic *Lepidodendron* is the *Lycopodium densum* of New Zealand, which attains a height of fully four feet, having a stiff woody stem half-an-inch in diameter, and so tough and strong that formerly the

natives converted it into fish-hooks. There is also a general resemblance between the aquatic plants of those islands and the fossil ones of the British coal measures; of the *calamites*, and especially the *stigmaria*, to the roots of the raupo, *typha augustiflora*, these often attain a length of several feet, and form a tube of one or two inches in diameter, covered by a strong silicious skin, with rings at regular distances, and a fringe of stiff fibres, with a circular dome-shaped termination. In calcareous waters, these roots are often found with their forms impressed in the deposit, closely resembling the fossil stigmaria and calamites. *Stigmaria Fycoides*, figured in "Miller's Testimony of the Rock," appears to be only the dried up foot stalk of a palm or fern tree, to both of which it bears a close resemblance.

The next most ancient covering of the earth was composed of monocotyledonous plants, with their parallel-veined leaves; they are endogenous in growth, or increase from within, as the palms, lilies, grasses, &c. The simple blade of grass may be regarded as the type of a large portion of the New Zealand plants, as well as those of the southern hemisphere; the lofty bamboo and useful sugar cane are to be classed amongst the chief representatives of this order, and are but gigantic forms of grass; the cane is, perhaps, one of the earliest types of the tree; in the manner of growth, in its leaf and flower, it is but a grass; its shoots can scarcely be termed branches, they spring both from the roots and joints, the same as in a tuft of grass. In the tropical Indian isles the cane has its chief development, and it terminates in Australia and New Zealand, where it is found in size little exceeding that of a strong stalk of grass. In the coal measures of Britain various fossil forms of the cane also abound.

The *Arica Sapida*, or Nikau palm, also belongs to the same age, and in a singular manner agrees with those found in our coal fields, by being also marked with annual rings. The *Cycas* and *Zamia*, which are likewise British fossils, have now their living representatives only in the southern hemisphere; the true palm is a branchless tree; the *Ti dracena*

or *Cordyline Stricta*, remains so until it has flowered; its leaf, like that of the young palm, is a simple blade of grass, and its top is but a tuft of those grassy blades produced to a large size; as it increases the first leaves fall, and then a stem is gradually formed, which continues to grow, until it attains a height of nearly twenty feet, when a flower stalk is thrust out from the centre of the shoot, which it divides, and thus causes a second to arise, and so makes another branch; each succeeding year multiplies those shoots, and thus in process of time it becomes full of branches, and finally attains the size and height of a large timber tree, thus becoming a gigantic grass tree; its wood, like that of the palm, is composed of a mass of parallel vascular fibres; this also, like the cane, seems to be one of the earliest type, belonging to a very numerous family in New Zealand, and one which pervades the entire range of the southern hemisphere; it is also a connecting link between the yucca and aloe, and appears to bear a general resemblance to the Lepidodendron and Sigillaria. The same simple form is seen in the Australian *Xanthorrhœa*, or grass tree, in the Harakeke *Phormimum Tenax*, in the Rengarenga *Arthopodium cirrhatum*, the Turutu *Dianella*, and in many kinds of *Astelia*, which are either epiphytes loading the trees of the forest with their weight, or semi-aquatic plants flourishing in swamps. The various asters which enliven the central plains with their daisy-shaped flowers, and the extensive family of Taramea *Acyphilla*, with their dreadful pointed leaves, known by the name of "Spaniards," producing an aromatic rezin much prized by the natives; the climbing Kie Kie *Freycinetia Banksii*, the Raupo *Typha augustifolio*, the Toetoe Pukako *Lepidosperma elatio*, the Toitoi *Arundo Australis*, which ranges over the pampas of South America, as well as the plains of New Zealand and Australia; the Mata *Arundo mata*, a reed bearing a hard red grain. To these also must be added the extensive family of epacridious plants, with their carnation-shaped leaves, of which the Neinei *Dracophyllum latifolium* attains the size of a tree. These in general appear to be

dispersed throughout the southern hemisphere, and bear a strong resemblance to those of the carboniferous age.

In addition to these are the coniferous trees, which also present a striking likeness to those found in the coal measures, their leaves having a primitive type in being parallel veined. The Dammara are now only found in a line extending from Borneo to New Zealand; about six kinds are known, including the *Damara Orientalis*, or pitch pine of Amboyna, and the *Damara Australis*, or Kauri, which furnishes the finest spars for our navy; both of these pines are worthy of notice on account of the immense quantity of valuable resin they produce, some lumps of Kauri gum, as it is called, have been found, more than a hundred pounds in weight. The various semi-fossil kinds of resin met with in the southern lands are all extremely interesting, as the gum copal in South Africa, in the Philippines and Indian Isles, and two kinds in New Zealand, which in hardness and beauty exceed that of the Kauri, more closely resembling amber, which may be considered as belonging to the carboniferous epoch of Europe.*

The locality of the Damara is generally in deep valleys with a pipe clay soil, which renders the ground retentive of moisture, and therefore always humid; the quantity of matter formed round the stem of a Kauri by the annual shedding of its leaves and bark is so great, as frequently to become a mound six or eight feet high, which makes the tree appear to rise from the apex of a pyramid, thus showing how materially such *debris* have aided in forming the vegetable deposits of the coal age; the Kauri resin is found throughout the range of the New Zealand coal fields, in the Waikato coal it is seen in small nodules, highly colored and transparent, but in that of Massacre Bay, in large lumps, chiefly opaque and filled with iron pyrites.

The net-work character of the roots of New Zealand trees, which run along the ground and do not penetrate any depth, seldom having tap roots, is also a point of resemblance to the most ancient forests.

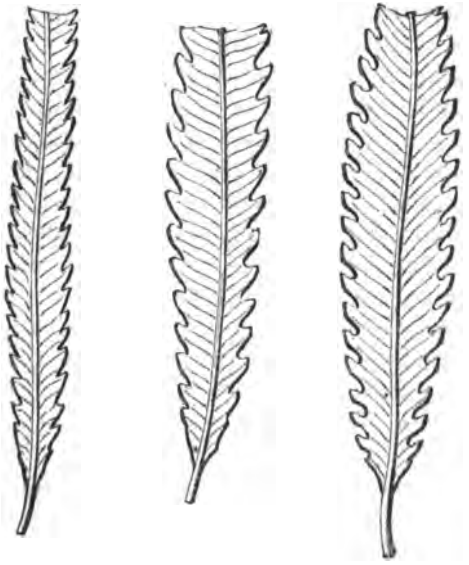
* These specimens I have picked up on the New Zealand shores

The noble Araucaria, which figures in our coal measures, and was doubtless then the monarch of that primæval forest, is now confined to the southern hemisphere; the number of species belonging to this beautiful coniferous family is very limited; two only have been found in South America, one being in the Brazils, *A. Braziliensis*, and the other in Chili on the opposite side, *A. Imbricata;* two in Australia, *A. Cunninghamii*, commonly known as the Moreton Bay pine, and *A. Bidwellii*, or the Bunyabunya, whose large seeds form a portion of the sustenance of the natives; and one in Norfolk Island, *A. Excelsa*. New Caledonia and other Indian isles probably possess varieties of this beautiful conifer, but at present these are nearly all which are known. Alluding to this tree, Hugh Miller says:—"Though marked by certain peculiarities of structure, they bore, as is shown by the fossil trunks of Granton and Craigleith, the familiar outlines of true coniferous trees, and would mayhap have differed no more in appearance from their successors of the same order that now live in our forests, than these differ from the conifers of New Zealand or New South Wales."

Mudie, in his sketch of this order of trees, makes the following pertinent remarks on the Araucaria:—"They are all local trees, and with the exception of the first species, *A. Imbricata*, they are all confined within a small compass, and not far from the same parallel, that is, about 23° or 24° south latitude. Though no conclusion has been hitherto drawn from it, it is a curious fact that there should be a well-defined and rather singular genus of plants ranged round the parallel of nearly the southern tropic, and at wide distances from each other, whilst not one of these bears much resemblance to any other vegetable of the district in which it is found." These remarks will also apply in some measure to the damara, but when these singular trees are viewed as belonging to an ancient type which existed in the carboniferous age of Britain, they then bear strong testimony in support of the theory here advanced.

There are many plants and trees which are widely spread throughout the southern hemisphere; of such is the *Casua-*

rina, which is found in many of the Polynesian isles, as well as in Australia its chief abode. The Casuarina, with its peculiar jointed leaves, may be regarded as a gigantic form of the Equisetum of Britain. The various kinds of Proteaceæ, more generally known as the Banksia of Australia, with their strange parallel-veined leaves, the lines horizontally placed, are also deeply interesting, as well as those of the Hakea, Dryandria and many others which are seen in the European



BANKSIA SOLONIS, EXTINCT. BANKSIA SERATA, EXISTING.

Eocene formation. The *Fuchsia excorticata* and *Betula Tawai*, which are common to Tierra del Fuego, as well as to New Zealand. The Veronicas, so numerous in the latter islands, are also found in many of the tropical ones to the north, on the tops of mountains, where they obtain a similar climate, they are even met with in the Falklands. The *Ti Dracena* and many others are equally widely dispersed, which can only be accounted for by supposing them to be relics of a continental flora still existing on the fragmentary parts

which have survived the destruction. To this effect are the remarks of Dr. Hooker :—

"Enough is here given to show that many of the peculiarities of each of the three grand areas of land in the southern latitutes are representative ones, affecting a botanical relationship as strong as that which prevails throughout the lands within arctic and north temperate zones, and which is not to be accounted for by any theory of transport or variation, but which is agreeable to the hypothesis of all being members of a once more extensive flora, which has been broken up by geological and climatic causes."

The striking resemblance which the New Zealand flora bears to that of the carboniferous age of Europe, suggests also the probability of that flora having once been in a great measure coextensive with the earth's surface, and that similar climates then possessed a similar form of vegetation, which each convulsion destroyed or infringed upon to the extent of its range, and gave birth to altered forms of vegetable and animal existence.

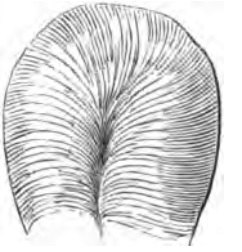
Dr. Unger, of Vienna, one of the most distinguished and cautious of leading botanical paleontologists, to account for the similarity, not to say identity of vegetable forms existing in the Eocene beds of Europe and the present flora of Australia, says :—

"New Holland and the neighbouring isles have a vegetation not found in any other part of the world. Several natural orders and genera are there found in overwhelming abundance, for instance, certain myrtaceous plants, eucalypti, epacrids, proteaceœ, santaleœ, monimeaceœ, and authoboleœ, mimosa, araucaria, podocarpus, and partly callitris. In the European Eocene formation not only is found the polymorphous order myrtaceæ, the genus eucalyptus itself is represented amongst the fossils, also the epacrids, proteaceœ, dryandra, hakea, embothrium, grevillea, lomatia, personia, petrophyllum. Of the genus Leptomeria, several species found in the Tyrol and lignite deposits of the Rhine. Nor must we omit the genus Laurella, peculiar to New Zealand and Chili, all these fragments make it evident that the

flora of the Eocene period bore the character of the present Australian. Amongst the common fossils of Sotzka and Haring are the branches of a coniferous plant, which has its exact counterpart in the genus Araucaria, exclusively belonging to the southern hemisphere; New Holland and Norfolk Island possessing five species. Amongst the fossil

NEW ZEALAND KIDNEY FERN.

GREVILLEA KYMMEANA FOSSIL. LOMATIA LINEARIS EXISTING.



FOSSIL FERN, DUDLEY.

oaks of the Eocene is one with the type peculiar to the Javanese ones of the present day, and the dwarf beeches of Tierra del Fuego, Chili, Tasmania and New Zealand are also found in the Eocene.

"Hence at the Eocene period Europe must have had a climate like that of New Holland at the present day, and their lands must have been connected.

"We know that every species was originally confined to a more or less circumscribed space, whence it spread centrifugally; at present a considerable number of European plants grow in New Holland; to explain this indentity of species in the Polynesian Isles and Australia we must assume a continental connection.

"Australia, on acccount of its isolated geographical position, strange productions, curious physical character, and the low degree of development attained by its flora and fauna must not be regarded as a newly-born island, but on the contrary, as a country in its senility, which from time immemorial had retained its character unchanged. New Holland may be likened to an old man rather than to a child; none of the newer formations cover its primitive rocks, and its older deposits, principally consisting of layers of carboniferous sandstone and porphyry, are horizontal and undisturbed."

This writer, though differing in the conclusions he arrives at from those here expressed, still adduces facts which fully establish the views taken; there is nothing stated which can prove that every species was originally confined to a more or less circumscribed space, but everything to bear out the idea of distinct creations, and that the flora of the Eocene pervaded the whole earth, since allied and closely resembling species once simultaneously existed in both hemispheres, and using that writer's similitude of an old man in extreme senility, to express the productions of Australia and New Zealand, and a child to represent those of Europe, it is far more likely that wherever there is an identity of species that it is to be regarded as a remnant of the older flora rather than a gift from the more recent one.

These remarks will therefore apply to South Africa, and other lands of the southern hemisphere as well as to Australia and New Zealand, in all which, wherever investigation has been carried, similar peculiarities of flora and fauna have been noticed.

The primitive character of the New Zealand flora is likewise very striking from the low degree of development or rudimentary appearance of many of its plants and flowers, so much so, that the observer can scarcely fail to regard them as embryo forms, to be perfected at some future period; thus there is the miniature representative of the dandelion, with its peculiar leaf and flower; of the buttercup, with every flower varying in the number of its petals,

from one up to nine, the diminutive daisy, the harebell, willow plant, speedwell, persecaria, the scentless violet, St. John's wort, and many other familiar flowers which are at once recognised as the original types of their more perfect descendants on the other side of the world.

So likewise with the fruits of New Zealand, if there are no stone pears, or plums, as in Australia, in their place appear the outward forms, covered with a purple bloom as of a luscious fruit of most inviting appearance, but in reality being only a painted stone or bitter kernel.

In the New Zealand swamps may be seen a cyperaceous plant, which the natives call *Pureirei*, it is often found with a stem of nearly five feet, composed of a number of grassy stalks, cemented together in one mass, apparently by a resinous exudation, thus giving it a tree-like character; this may be regarded as the simplest form of a rudimentary tree which seems to precede the *Xanthorea hastilis*, or Australian grass tree, which also belongs to the same natural order as the other, but differs from it by having the mass of stalks or fibres which compose the stem covered with a kind of bark, defended by a coating of gum, thus approaching one step nearer to the perfect tree, still it is branchless, but this deficiency also applies to all the members of the palm family; whilst the *Ti dracena and cordyline stricta* advance still further and are branched, and attain the size of timber trees, though still retaining the rudimentary character of the former. Indeed, some plants of this order have attained a size and age which have rendered them conspicuous amongst all the productions of the vegetable kingdom; of such was the Dragon tree of Orotawa.

These are all to be regarded as indications of an ancient and primitive flora, to this effect, Dr. Hooker, speaking of the Australian flora, says:—"That its origin is referable to another period of the world's history, from that which contemporaneously peopled the rest of the globe with its existing vegetation."

It has been a general idea that Australia and New Zealand are of very recent formation, that, in fact, the same

process has been going on in them which is still to be seen in many of the South Sea islands, whose barren surface, when raised above the ocean, gradually becomes clothed with vegetation, through the agency of birds, the drifting of the waves, and the aid of winds, but this will not account for the peculiarities of those countries, which possess a flora and a fauna dissimilar to any other now existing, remarkable for their wingless* birds, marsupial animals, and those unique specimens of animal life, the echidna and ornithorinchus paradoxus.

These singularities, in a great measure, apply to the many lone islands which dot those southern seas. Norfolk Island, with its peculiar sylva and its noble araucaria, which is only found within its contracted limits, and that of Philip Island adjacent to it, which is remarkable for possessing a parrot closely allied to the *kakapo*, the owl parrot of New Zealand. The little Isle of Pines, still covered with a conifer peculiar to it, *Araucaria Cookii*, which from its height becomes a regular land-mark. The lone Isle of Amsterdam, which is but a mere rock rising up from the depths of the ocean, has still its grove of pines upon it; and the equally solitary Isle of Tristan D'acunah possesses a large rail, which, singular to say, does not inhabit the whole of the isle, but confines itself to the precincts of a marsh on one side of it. Lord Howe's Island, the Auckland Isles, the Chatham and others, might also be noticed as containing allied portions of the flora and fauna of New Zealand, although so widely separated from it, thus contributing their united testimony to their having all been anciently parts of one and the same continent.

Dr. Sclater's deductions on Madagascar and the Mascarene Islands corroborate the views here taken, that the anomalies of their mammal fauna can best be explained by supposing that, anterior to the existence of Africa in its present shape, a large continent occupied parts of the Atlantic and Indian Oceans, stretching out towards what is now America on the

* The femur of a large bird allied to the Dinornis was lately found in the Gympsie gold diggings, Australia, at the great depth of 180 feet below the surface.—*Times*, July 14, 1867.

west, and India on the east, that this continent was broken up into islands, of which some became amalgamated with what is now Asia, and that in Madagascar and the Mascarene Islands we have existing relics of that great continent.

The age of trees may also be used as a minor proof of antiquity. There are trees in Africa and South America said to be from five to six thousand years old (probably they may be half that age), as the Baobab of the one, and the Taxodium of the other, but in Australia the largest specimens of the vegetable kingdom are to be found. The *Ficus Macrophyllus*, called the Moreton Bay fig, is remarkable for its colossal proportions; an example growing on the Manning River, exhibited a bulk superior to any of the Baobabs of Africa or Chestnuts of Etna, in fact, larger than any tree with a single stem which has ever been mentioned by travellers; it is a peculiarity of this tree to throw out buttresses of wood all round the trunk; as they do not grow in contact with each other, it would be unfair to give the measurement of a line drawn round them for the dimensions of the tree, but at six feet from the ground the circumference of the real cylindrical part of the trunk was sixty-six feet, measured as if the tape had passed through the projecting parts; at the same height, if the buttresses had been included, the measurement would have been one hundred and ten feet, and at half the height three hundred; the partitions would have afforded stalls for the horses of a squadron of dragoons. The Australian cedar has been found with a circumference of forty feet, but in the report of the Commission appointed by the Government of Victoria, it is mentioned, that near the source of the western branch of the Wori Yallock Creek, a tree *(Eucalyptus amygdalina)* was measured which had been felled, it was three hundred and thirty feet long in a straight line, with a diameter of nineteen at the base, and nine at seventy feet from the butt end; many of the adjacent standing trees were evidently of much greater height than this.

Nor must the trees of New Zealand be omitted. The Kauri *(Damara Australis)* attaining a height of two hundred feet, with a circumference of forty; this great shaft rising

with a very gradual diminution of size to upwards of a hundred feet without a single branch.

Lyell, as well as Hugh Miller, was struck with the similarity of the New Zealand flora to that of the European coal measures; to the same effect is the observation of Ansted:—"It is a remarkable fact, the flora of the carboniferous period is found, to a great extent, uniform in those parts of the globe from which the principal carboniferous fossils have been obtained, and if we wish to compare this ancient flora with those which bear resemblance to it at present, either in the general preponderance of particular plants, or in the total absence of others, we must leave the northern hemisphere, and transport ourselves to the islands in the neighbourhood of our antipodes, where New Zealand and Australia, together with an innumerable multitude of small islands, form almost the only land in the vast area between the tropic of Capricorn and the antarctic circle." Whilst such are the views of geologists who never visited those parts, and who wrote when few scientific men had personally inspected them, it is especially satisfactory to have the opinion of one who has actually examined them.

Dr. Hochstetter, the geologist of the Austrian expedition, who visited those shores in the "Novara" in 1859, speaking of the wingless birds whose fossil remains he was so fortunate to obtain in great abundance, makes the following remarks: "These gigantic birds belong to an era prior to the human race, to a post-tertiary period, and it is a remarkably incomprehensible fact of the creation, that, whilst at the very same period in the old world, elephants, rhinoceroses, hippopotami; in South America gigantic sloths and armadillos; in Australia gigantic kangaroos, wombats, and dasyuri, were living, the colossal forms of animal life were represented in New Zealand by gigantic birds, which walked the shores then untrod by the foot of any quadruped."

It remains to be proved whether those gigantic birds have entirely disappeared; if they have, it is only since those islands have been colonized. Not only have we found the bones of the moa in the native ovens, but also their egg

shells with one end charred, evidently proving that they had been cooked and used as food. Meurant, an old sealer, who was acquainted with the country fifty years ago, stated that he saw the leg of a moa cooked, which was offered him as food, he expressed his horror, thinking it was part of a human being, but was assured it belonged to a bird.

It is only quite recently that traces of a living moa have been observed; whilst Mr. Brunner, chief surveyor of the province of Nelson, and Mr. Maling of the survey department, accompanied by a native, were engaged in surveying on the ranges between the Riwaka and Takaka valleys, they observed one morning, on going to their work, the footprints of what appeared to be a large bird, whose tracks they followed for a short distance, but lost them at last among rocks and scrub; the footprints, which were well defined wherever the ground was soft, were fourteen inches in length, with a spread of eleven at the points of the three toes, the footmarks were about thirty inches apart.

On examining the bones of a moa's foot in the Wellington Museum, the toe was found to measure without integuments eight inches and a half, and it evidently belonged to a skeleton of a very large bird; the length of the impression of the toe observed by those gentlemen was ten inches; the size of the footprints, and the great stride of the bird, could only have been those of the moa, and has led to the belief that a solitary one may yet be in existence. The district is full of limestone caves, of the same character as those in the neighbouring district of Aorere, where such a quantity of moa bones were found; it is highly probable that it was a night bird, like its congener the kiwi, hence the difficulty of ascertaining whether it still survives.

The recent existence, therefore, of such birds, the characteristic inhabitants of a post-tertiary period, together with the ancient and primitive character of the New Zealand isles, justifies the conclusion that the southern hemisphere as a whole, and those islands in particular, have preserved that state of vegetation and peculiar forms of life which existed in the other half of the globe, at that remote period when similar organizations and conditions prevailed.

1. That man, in fact, in those regions, stands on a more ancient platform, and is surrounded by far more ancient forms of animal and vegetable life, than even his grand progenitor Adam did at his creation.

2. That New Zealand is probably the oldest surface of our planet remaining, still preserving with little change its primæval condition, from not having been submerged with the rest of the grand southern continent.

3. That Australia, at a later period, was severed from the Asiatic continent, and still possesses the peculiar flora and fauna belonging to the period following the convulsion which separated it from New Zealand.

4. That still later America was severed from the remaining portion of the southern continent, as well as Africa, each preserving the flora and fauna of a later period, and so severally presenting as many steps of ascent from the lowest floor of the earth's ancient surface to its most recent one, from the liassic age up to the one we live in, and that these enable us to see, in actual existence, what is only elsewhere to be found in a fossil state.

5. That these steps form a geological flight of stairs, which connect one of the lowest with the highest, or, in other words, one of the oldest with the most recent platform of the earth. The first and lowest step being New Zealand, and some of the neighbouring isles, with their wingless birds; next Australia, with its marsupial races, serpents, and saurians; then America, with its sloths, tapirs, and armadillos; then Africa and Asia, with their elephants, hippopotami, rhinoceroses, giraffes, &c.; and lastly Europe, with its familiar families of creatures, over which man presides.

6. That animal and botanic centres are to be viewed as epochs of creation, originally of the widest distribution, and probably commensurate in extent with the earth's surface.

7. That these several surfaces preserve the peculiar conditions of each, which by subsequent convulsions have disappeared from other parts; that whilst many grand links in the chain of nature may have been lost, these still remain.

8. That the southern continent, of which so small a por-

tion survives, is again rising, and will be eventually revealed but with superincumbent strata more nearly resembling the later formations of the northern; that the cretaceous deposit which now is chiefly represented by the coral isles, will then appear as conspicuously as in the other hemisphere.

There can be little doubt, therefore, however strange it may seem, that this Britain of the south, the last appendage of our empire, is, in a geological point of view, immeasurably older than the parent isle, and was in being long before—

"Britain arose from out the azure main."

NEW ZEALAND ADIANTUM RENEFORME, LIVING FERN.

ROTO MAHANA, THE WARM LAKE AND ITS BOILING SPRINGS.

CHAPTER XXVI.

THE GEOLOGY OF NEW ZEALAND.

THE solitary position of these Islands, separated by such a wide expanse of ocean from the continent of America on the east, and Australia on the west, their size and extent forming a belt of more than a thousand miles in length, together with our recent acquaintance with their existence, give them a great geological interest.

When we look at the map of the World, we cannot fail to observe the apparently continuous line of islands which stretch southward from Japan to New Zealand.* These at once strike the eye of the geologist, as being the disrupted fragments of

* An ancient continuous line of land will account for the presence of wingless birds, such as the Apterix Australis or Kiwi and the Dinornis or Moa on these islands. Capt. King, R.N., states, there are soundings from the Three Kings to Norfolk Island.

an ancient continental line; nor can we help noticing that its general direction is parallel to another, extending from the Asiatic Continent, along the entire length of Australia, and further, that these two closely correspond, in the direction they take, with two others, which are on a still grander scale,* the first comprising the entire western coast of the two Americas, the other taking in the western sides of Africa and Europe.

These four continental lines may, therefore, be termed the grand costæ, or ribs of the world, since they have withstood all those convulsions which have so materially changed the face of our globe, and very probably submerged the far greater portion of the southern hemisphere; they moreover possess such distinctive features both in the character of their Botany, Zoology, and Ornithology, as to mark each of them as being a separate centre. Australia differs in its various productions, from every other part; New Zealand, also, as widely from it, as the former does from the rest of the world.

If any weight be due to the conjecture that the New Zealand Isles were the remains of a grand continental line, they may claim an equal antiquity with them, and destroy the common idea of their comparatively recent origin; that they have been constantly undergoing changes in their length and breadth, and are still far from being in a state of quiescence, is evident, but that their general framework is as ancient as that of other parts of the earth's surface, appears unquestionable.

* It is remarkable that the gold regions chiefly lie in these lines. Spain, and the coast of Africa, which by way of distinction is named the Gold Coast, forming one. The American line taking in Peru, Mexico, and California. The Australian line, Port Philip, New South Wales, Borneo, and several of the Indian Isles: and further acquaintance with the Geology of New Zealand may show that it also abounds in this precious ore, for if we regard these continental lines as being waves of primal upheavement, and gold being probably the most ancient metal, it is naturally to be looked for in the most ancient fissures of the earth's surface, in which it was formed.

[Since this note was printed in 1850, the Author's conjectures have proved correct, and he has the credit of having been the first who made them. The Gold Fields of Australia and New Zealand having since been discovered.]

The geological features in New Zealand are so clearly marked, that there is no difficulty in detecting the character of the agent employed. New Zealand may be properly called a volcanic country, since nearly half its mountains are extinct craters: volcanic action, however, seems to have been greater in particular localities; in the north the centre was at Otaua, near the Bay of Islands, which is a remarkable district; an immense crater rises above the level of the surrounding country, with steep precipitous cliffs of pipeclay, which, on the summit, incline inwards, so as to form a vast bowl several miles in diameter; this appears to have been formerly a huge crater; but when that became exhausted, a series of smaller ones broke out on the sides, which are more or less active, and filled with water of great depth, from which streams of gas escape in every part; one of these crater lakes contains white mud, which bubbles up in all directions; in another, the heated gas is emitted from innumerable pores, the highest degree of temperature being 196 Fah., the ground seems to be constantly subsiding, probably in the same degree as the mud is ejected from the neighbouring spots; it is evident, that after the grand crater became extinct, it was covered with a most luxuriant growth of Kauri timber, the leaves of which, in some places, form a turf stratum of nearly twelve feet; in every part the immense roots are still perfect in the ground, the smaller ones being encased with pure sulphur; the lakes also are filled with timber, and even the leaves and cones are as fresh as though they had just fallen from them.*

The surrounding plain of Taiamai is covered with scoria and large masses of rock, which have evidently been ejected from some of the many neighbouring craters; there are also large quantities of conglomerated iron sand, which every-

* These parts are resorted to by scrofulous and diseased natives, especially females, from the Bay of Islands, for the benefit of vapour baths, to form which they simply scoop out a little hollow in the sand, about a foot deep, lining it with old mats, upon which the patient is placed with a blanket thrown over the person to keep in the heat. The invalids generally remain about a month at the baths, and have little temporary huts erected, which give a singular appearance to this lonely and desolate region.

where abounds, and resembles that of Taranaki, though of far larger and brighter grain.

Near Pakaraka there is a remarkable volcanic cone, upwards of four hundred feet high; the mountain is hollow, and may be descended full three hundred feet, the sides are vitrified, and the small space at the bottom is covered with masses of rock and timber. At a little distance from the mountain there is a small lake whose surplus waters have a subterranean outlet, and from the neighbouring scoriaceous rock, gas is emitted in such quantities and force, that a bladder applied to one of the orifices may be easily filled.

Pukenui is another extinct volcano in the same neighbourhood, having at its base the fine lake Mapere; on the opposite side rises a remarkable hill called Putai, formed entirely from the deposit of boiling springs, which once abounded there; the mass of the hill is a soft, ochreous substance, filled with minute plates of mica; on the top are several apertures of great depth, through which, doubtless, the hot water was ejected; at the base also are innumerable deep chasms, from some of which gas still escapes; lava streams and basaltic rocks abound throughout that region, clearly marking it as having once formed a grand centre of action, the range of which extended as far north as Wangaroa Harbour, which also exhibits incontestable proofs of fearful disruptions and upheavements.

Passing on to the vicinity of Auckland, the attention is at once arrested by the number of ancient craters which arise from the surrounding plain. There are several remarkable subterranean lava passages,* and partial subsidings, which are well worth being noticed; the lava, in many places, flowed under ground at such an inconsiderable depth, as to bake all the superincumbent soil to the consistency of brick, which contains many beautiful impressions of the leaves of

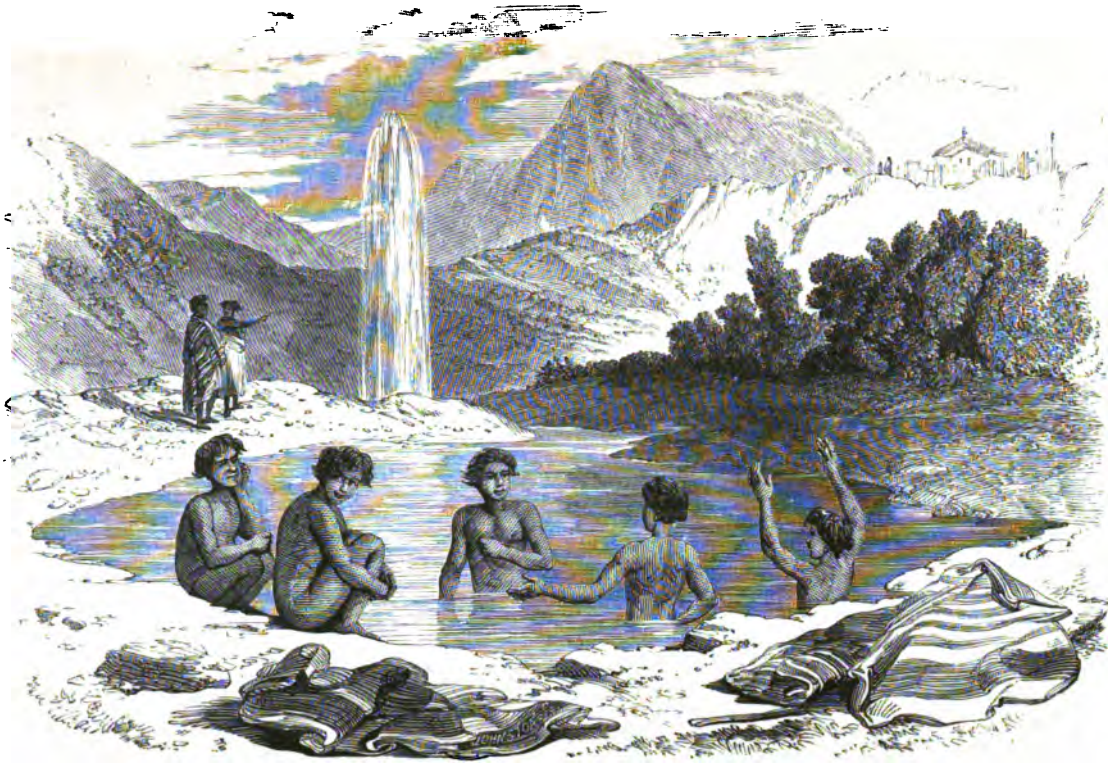
* Those called the "Three Kings," in particular, are well worth the geologist's attention; they are evidently subterraneous lava courses; in some places the pressure of the lava has caused the soil above to fall in, leaving wide apertures, by which the visitor now descends into them; the natives formerly used them as places of sepulture.

trees which formerly grew there. At Mahurangi there are several warm springs which, from their vicinity to Auckland, will eventually be much frequented.

The next centre appears to be Waka-ari, White or Sulphur Island, which with its neighbour Moutohora, Whale Island, are still in action; the latter indeed is chiefly filled with solfatara and hot springs, but the former is a volcano rising out of the sea, from the crater of which a volume of smoke is always ascending, visible at a great distance; large masses of sulphur are there produced, and the varied form and character of the molten rocks of this crater are very interesting.

The grand centre of volcanic action extends from White Island to Rotorua, and thence by Taupo and Tongariro to Wanganui, a distance of nearly two hundred miles, forming a continuous line across the entire width of the island. The number of solfatara, boiling gulfs, and mud pools in that line is extraordinary, they are seen in every direction—in the forest, in the plain, and in the water; a large number are concentrated at a place called Tikitere, and a most extraordinary assemblage of them is found at Ohinemotu, which renders that place one of the most remarkable in New Zealand. At Paeroa, near the Waikato, there is one of the largest of these mud pools, it is from sixty to a hundred feet wide, in the centre first an enormous bubble arises, which gradually increases in height and size, and at last becomes a jet of mud eight or ten feet high, with several smaller ones around it; this is thrown up in large masses on the sides, where it dries, and assumes a cubical form, readily separating into laminæ of different thickness, which bears a close resemblance to slate, and, perhaps, in this mud vortex is to be seen, on a small scale, what was once the state of a large portion of the earth's crust during the formation of slate.

At Orakokorako, on the Waikato, the boiling springs are almost innumerable; some of them shoot up a volume of water to a considerable height, and are little, if at all, inferior to the Geysers of Iceland; a village is placed in the midst of them; the reason assigned for living in such a singular locality was, that as there is no necessity for fires,



A GEYSER AND WARM SPRING.

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TILDEN FOUNDATIONS.

all their cooking being done in the hot springs, the women's backs are not broken with carrying fuel, and further, from the warmth of the ground, they were enabled to raise their crops several weeks earlier than their neighbours; but, as a counterbalance for these advantages, many fatal accidents occur from persons, especially strangers and children, falling into those fearful caldrons.

Roto Mahana, a warm water lake of considerable size, is surrounded with innumerable boiling gulfs; in fact, it is itself nothing but a crater, the sides of which are full of action; it is perhaps one of the most singular places in the world, its boiling springs, and natural snow-white terraces formed from silicious deposits, are as wonderful as they are beautiful. Thence to Hohake and Rotokawa there is nothing to be seen but jets of vapour, and so on to Taupo, where fearful gulfs abound at both extremities of that noble lake; many of these boiling springs at Rangatira and Tokanu possess the property of changing the nature of anything which may be placed in them, and converting them into a beautiful silicious substance of pure white, and this is done without any apparent addition of matter; but if the article be not entirely immersed, having only the water flowing about it, then it becomes enlarged by the deposit upon its surface; the process of thus converting wood into stone is very rapid, and in some localities, water does not appear to be a necessary agent in accomplishing this change; at Rotorua, large pieces of wood are thus agatized by the aid of heated gas, highly charged with sulphur, alum, and iron, or other chemical substances, which penetrate the pores of the wood, and fill them up with silex, converting them into agates, and even giving them the transparency of chalcedony.

At Roto-aira, a beautiful lake at the base of the Tongariro range, which attains an elevation of 10,236 feet, boiling springs also abound; the volcano itself is not so lofty, from its cone it constantly sends forth a volume of smoke, and occasionally of flame, which has been distinctly seen at a distance of a hundred and fifty miles,* and although the

* Formerly, when Tongariro emitted flame, the natives regarded it as a com-

powers of this fearful volcano appear to have long lain dormant, there is no security that it will not break out again. The size and active operation of Mount Erebus appear to be the grand security of New Zealand, and that crater may be viewed as its safety-valve; for, if anything were to impede its operation, the entire line of New Zealand craters would, very probably, break out again; lofty as Tongariro now appears, there is reason to suppose that its present height is much less than it was formerly; or rather, that the grand crater of former days has sunk down, and, in doing so, caused Mount Taranaki to rise up; this is agreeable with native tradition,† and, also, with the general features of the spot, a space of nearly twelve miles intervening between the two principal mountains, Tongariro and Ruapehu, which, at a distance, appears to be elevated table land, but is in fact a deep lake.

The matter ejected from these craters has been immense, chiefly pumice stones and sand: the central plains had once a super-stratum of yellow ochre, and were heavily timbered. The hot pumice ejected from the neighbouring volcanoes, appears to have first charred the forest and then covered it to the depth, in many places, of a hundred feet, and wherever there is a deep ravine, the charred timber is seen jutting out in large masses; this deposit, in some places, extends a very long way; and, even at the mouth of the Wanganui, the low lands are deeply covered with it, as well as with solid lumps of charred wood. That Tongariro has caused the forma-

mand from their Atua to make war; and when the coast natives saw it, they always expected an invasion from Taupo.

* The tradition is that Tongariro became jealous of Taranaki, and accused him of being too intimate with Pianga, another neighbouring mountain; they fought, and Taranaki being worsted, set off one night down the Wanganui, thus forming the channel of the river; he crossed over by Wai Totara, leaving a fragment there, and then fixed himself in his present position. The spot where he formerly stood is now occupied by a deep lake, which still bears the name of Taranaki, and is supposed to be a kind of Pandemonium, the grand abode of all the New Zealand gods: this is probably a fable founded on fact.

The Wanganui River is evidently a volcanic fissure, flowing in many places between walls of several hundred feet perpendicular height, and cutting through valleys at right angles, without having one of its own.

tion of the great Taupo lake, by the subsiding of the land to supply the place before occupied by so much ejected matter, appears certain; and further, that this occurred at different intervals, for, although the ancient extent of the lake was nearly double what it is at present, it seems to have become wider and deeper than formerly; many trunks of trees are still visible in its waters, which were there when the country was first peopled, and are so well known that each bears the name of some ancestor; what is here said of Taupo, applies also to all the neighbouring lakes; but whilst their basins were thus formed to the extent of matter ejected, it is evident that the throes of the volcanoes mainly contributed to the elevation of the country; from the sea to the base of Taupo there is a regular series of stages, several of which contain plains of different elevation, each separated from the other by deep fissures, one rising higher than another, until we reach the central plains of Tongariro, thence the country gradually slopes to the north. But although much of the upheavement of the land occurred during the time these volcanoes were in eruption, it is also evident that even yet the land is rising; this must be solely attributed to the agency of earthquakes. The southern and central parts of the island appear to be the principal seat of their action; and though, in general, the shocks are slight, yet, periodically, every five or six years, they have been more violent, and attended with more serious consequences.

In the year 1843, Wanganui was the chief centre of volcanic movement; most of the chimneys in the little settlement were thrown down, the church was much injured, and the earth opened in parallel fissures, one of which was two feet wide; the cliffs had every appearance of being upheaved a foot on one side of the river, whilst the ground on the other, perhaps, subsided as much; the shocks invariably came from the same quarter, W.N.W.; much sulphureous gas also escaped, which for a time affected the health of the place; the movement seemed chiefly to follow the course of the river, whose channel may be regarded as a fissure on a large scale.

The next alarming one took place about two o'clock on Monday morning, October 16th, 1848, when a series of heavy shocks were felt; this visitation established one interesting fact, that the disturbing cause is not stationary: the quarter from which it proceeded had shifted since the year 1843 from W.N.W. to W.S.W.: it afterwards, however, returned to its former quarter; the shocks appeared to commence gradually, and were preceded by the usual loud rumble; the movement was very violent, and although the motion seemed to come from the west, the same as in all preceding ones, still it was more from the south than usual, and there was also a lateral vibration noticed. This earthquake was followed by the escape of noxious gases; afterwards large quantities of bitumen or asphaltum were washed up on the coast, some pieces of considerable weight. At Ohau gas was ejected from circular openings, surrounded by quicksands; the grand centre of action was at Wellington, where most of the houses were more or less injured; indeed, there was scarcely a brick building left standing, or a single chimney which was not thrown down. Several fissures were formed, and the land was raised so much that the small craft which were accustomed to anchor close in shore, were obliged to change their ground.

On the 23rd of January 1855, the south-western part of New Zealand was again visited with the most severe earthquakes which have occurred since it has been colonised. The native church at Wanganui was thrown down, as well as the chimneys of the Mission-house; in various parts the ground opened, so that some places appeared as though they had been ploughed up in furrows; large quantities of gas and water were ejected from many circular apertures, around which, mounds several yards high were formed; the ground was so intersected with deep ravines, as actually to stop all travelling for a time; at Wellington, the harbour is stated to have been raised full four feet and a half, and similar changes to have taken place in several parts of the district.

In fact, the raising of sea-beaches seems to have been of common occurrence, in every part of the island numerous

instances are to be seen, several of which have taken place during my residence.

But although there is abundant proof of upheavement still going on in the Northern Island, it is trifling when compared with that of the Middle one. The Nelson paper of September 1847, states, that the hull of a vessel was lately discovered on the western coast, lying two hundred yards from high water mark, with a small tree growing through its bottom; the vessel was supposed to be the *Active*, which was lost in 1814. How great an alteration must that locality have undergone since it was stranded there, when in a period of thirty-three years the ocean had retired to a distance of two hundred yards from the shore; or, in other words, that part of the coast has risen to such an extent, as to remove the hull of the vessel so far beyond high water mark; there is reason to suppose that this upheavement of the coast is not confined to one spot, but has extended the entire length of the island.

From the evidence of a person who was formerly engaged in sealing at Dusky Bay, as far back as the year 1823, it appears that from 1826 to 1827 there was an almost constant succession of earthquakes, some of which were sufficiently violent to throw men down; at times, he and his party, who then resided on a small island, were so alarmed lest it should be submerged, that they put to sea: there, however, they found no safety, for such was the flux and reflux of the ocean, that they were in the greatest danger of being swamped, and were thankful to get on shore again; the sealers were accustomed to visit a small cove called the jail, which was a suitable place for anchorage, being well sheltered with lofty cliffs on every side, and having deep water in it close to the shore, so that they could step out on the rocks from their boats; it is situated about eighty miles to the north of Dusky Bay; after the earthquakes the locality was completely altered; the sea had so entirely retired from the cove, that it was dry land; beyond Cascade Point the whole coast presented a most shattered appearance, so much so, that its former state could scarcely be recognized; large

masses of mountains had fallen, and in many places the trees might be seen under water.

From these circumstances, it is evident that parts of the Middle Island are rapidly rising, and of this fact there are other proofs to be adduced. Coal measures appear at Massacre Bay and Molyneux River, intermingled with abundance of Kauri resin, this noble pine is not now found growing within ten degrees of latitude north of that river; in no single spot within that wide range is a Kauri tree to be met with; hence we conclude that the climate has considerably altered, since that carboniferous deposit was made; but it is not necessary to go back to that probably remote period; the Kauri resin is still found on the surface of the land, with every appearance of its having had quite as recent an origin as that picked up in the north; it is most probable, therefore, that the tree has grown in those latitudes at a comparatively recent date; this beautiful pine does not seem to require heat, so much as shelter and humidity. If then the land was formerly low in that latitude, the climate would necessarily be humid and mild, the cold being tempered by the sea, and not increased by the propinquity of snowy mountains; thus the Kauri might have flourished there, as well as other trees, which now belong to a warmer climate.*

* Extract of Lieut.-Governor Eyre's letter, describing his ascent of the Kai Kouras, a mountain of the Middle Island, 10,114 feet high :—

Government House, 26th Nov. 1849.

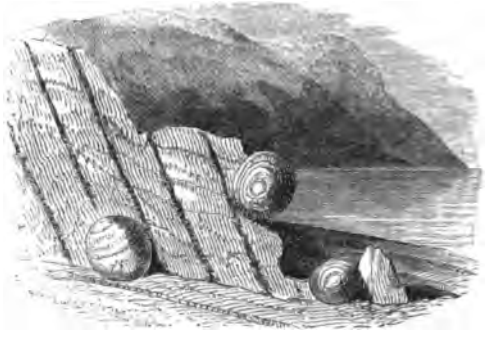
"Little vegetation on the hill, but mosses and lichens, and some coarse grasses, besides prickly plants, of which the '*Taramea*' is the chief; *but the singular part was, that on so steep and high a hill, where now nothing but mosses and lichens grow, were the charred remains of large totara trees, evidently shewing that the ground once has been low and has been covered with forest, and that it has been pushed up within a comparatively recent geological period.* There was grey granite on the highest ridge. E. EYRE.

Rev. R. Taylor."

Mr. Clifford, jun., stated the same to me, and further, that the totara is not now to be found anywhere in the vicinity of the mountain, although there large trunks of totara trees, generally charred, are found beyond the region of grass, where nothing but moss and lichens grow; he also said, these remarkable remains of trees are generally laid in lines, conveying the idea of drift timber, deposited on the precipitous sides of the mountain.

Another proof to be adduced in favour of this opinion is the Moa *(Dinornis)*, the gigantic ostrich of these islands; the struthious race of birds exclusively belongs to a mild climate, a warmer one than that where the remains of the moa are now found; formerly, not only were those birds numerous in the southern parts of the North Island, but also throughout the whole of the Middle Island; the remains of the gigantic moa are seldom found without being intermingled with those of several different-sized species of the same family; hence it is to be inferred that the climate was once suitable for them, since they abounded, at a comparatively recent period their bones being found only partially fossilized; their extinction seems to imply a change of climate no longer suitable to their existence.*

The character and general features therefore of the Middle Island have undergone a great change; as the mountain ranges became more and more elevated, the climate must have become proportionably refrigerated; nor has this been the only change effected; large tracts of level land have also been upheaved; that this has already been the case to a considerable extent is evident from the extensive plains on the eastern side; and that this is still going on is equally so.



REMARKABLE BOULDERS AT WANGAPE, ON THE NORTH-WEST COAST.

* It is singular that the old natives affirm, since their early days there has been a wonderful decrease of the birds which they regarded as their chief means of subsistence, such as the Kiwi, Weka, and Kakapo; though formerly so abundant, that they could obtain them everywhere without difficulty, they are now so rare as seldom to be met with, and the Kakapo is all but extinct in the Northern Island.

This leads to the consideration of sedimentary deposits; these are chiefly marine or lacustrine, the first are formed in the way already mentioned, and the shoal seas around a great portion of these islands mark their extent. On the western coast of the North Island, it is evident vast tracts of land have been gained from the sea, by the deposits of the Wanganui, Rangitikei, and Manawatu rivers; near the coast, in that part, the land is generally low, covered with gravel or shingle, and large quantities of drift timber; inland it is alternate swamp and grass with parallel ranges of ancient sand hills covered with a growth of fern, formed by the inroads of the sea on those coasts; near the sea, and especially at the mouth of rivers, large quantities of sand are blown up from the shore, and form drifting sand hills; the mud being precipitated to the bottom of the sea by the coagulating action of salt water, there gradually forms a compact mass: but the sand having nothing to fix it, is by constant attrition washed finer and finer, and then thrown up by the high tides in large quantities on the shore, whence the sea breeze speedily conveys it inland.

The valleys of New Zealand are not numerous or extensive; indeed the almost entire absence of them, and the acute pointed hills, which are only separated from each other by deep ravines, are to be considered as amongst the peculiar features of the country, and as most of these have never been touched by the hand of man, they enable the Geologist to discern the exact state they were in when first upheaved; the remarkable way in which the surface of these islands was fractured when first elevated, is yet to be observed as plainly as though it had recently taken place; for whilst one side of a hill is covered with the debris of primitive rocks, gravel, and vegetable mould, the other is either ochre or pipe clay, destitute of any rolled stone, and without soil; the fern also on one side is of a more luxuriant growth than on the other.*

Another kind of deposit remains to be noticed, the volcanic. Wherever a volcano has arisen in the sea, or its

* The country is cracked at an angle of 45°.

vicinity, it has formed sedimentary strata around, in proportion to the quantity of matter ejected: much of this kind is seen at Wangaroa, and Hick's Bay, where the rocks are composed of volcanic grit, and contain most of the shells now found on the coast; deposits of this kind are doubtless very extensive in a country where such agency has been so general. Whilst the Geologist notices these strata and the volcanic features of the country, he is also struck with the signs of frequent upheavements he meets with; no one can walk from Wanganui to Taranaki without observing the many alterations of level which have taken place in that district; near the north head of that river, at low water, may be seen the stumps of ancient trees still maintaining their position in the sea; and on the shore another ancient surface appears with numerous trees jutting out, which are covered with lofty sand hills. Wai Totara—the river of Totara trees—takes its name from a thick grove still standing in its bed, which so obstructs the course that a canoe can hardly wind its way amongst the many trunks which rise up in it; at Manawa-pou, where the cliffs are little less than four hundred feet high, large stumps are also seen standing in the ocean, where they have braved for years the force of the violent surf which breaks upon that coast; further on, the cliffs become even yet higher, and there also similar remains of forest are to be seen, above them is a thick stratum of blue clay, containing numerous marine deposits; upon this is a former surface with large trunks of trees, which are covered with alternate strata of gravel, shingle, and sand; then another layer of timber, upon which are other deposits, forming the present surface of the land.

Wherever these ancient levels appear on the sides of cliffs inland, they are invariably marked by lines of vegetation, showing that the seeds buried in that old soil have not lost their former vitality, how many convulsions must have shattered the land, alternately elevating and depressing it, allowing time for a stately growth of timber, then sinking it again into the depths of the ocean, where, year after year, age after age, the gradual deposit of mud, finally attains a thick-

ness of more than a hundred feet, another convulsion upheaves the whole, allows time for another growth of forest, when all again subsides, and the same process is repeated; the traveller along the coast has only to read these pages of the Earth's history, which are unfolded for his instruction, and reflect upon them; but this is only a page, and one which is visible: another remains still to be examined.

The sure indications of coal, which further along the coast crops out, betoken a series of more ancient convulsions; modern subsidings of the earth's surface to such an extent are happily rare, although doubtless many have occurred in places where there were none to see or make them known,* to what is the present exemption from such terrible visitations in these islands to be attributed, but to the volcanoes which extend through them, they have poured forth their streams of molten rock, filled up the cracks and crevices of the earth's crust, strengthened the deficiencies of its framework, and thus we may hope, hindered the recurrence of future convulsions, small perhaps as is the extent of these islands now to what it formerly was, these streams of lava assist in stopping further encroachments on the land, thus while the ocean is rapidly gaining on some parts of the south-west coast of the Northern Island, the promontory of Cape Egmont presents its front to the surge, and withstands its fury; strengthened by numerous streams of lava, which are plainly seen like buttresses at every headland from that Cape as far as the Sugar-loaf rocks, they form so many barriers to the sea's further inroads. That these islands have been disrupted by former convulsions, is seen by a single glance at the map; but the period is, perhaps, as far back as the general disjunction of the continental line of which New Zealand is only a surviving link.

A few words remain to be said of the rocks of New Zea-

* The natives have several traditions of lands and islands having been submerged. There is one of an island near Taranaki, which had a very large Pa upon it suddenly sinking with all its inhabitants during the night; of another at Patea, and of a great island in Cook's Straits, called Titapua, thus disappearing.

land. In the north, the basis is whin, above which is an ochreous clay, containing bright particles of magnetic iron, which abounds from the North Cape to the Bay of Islands; it is heaped up on the shores in hillocks of several feet in height; as it has been found to make the best steel from its containing so much nickel, it must eventually prove a valuable article of commerce; steatite is also common, limestone shows itself in various localities, and when it comes in contact with whin, it is seen in apparently half-melted lumps in the midst of that rock, mixed with cinders and pieces of felspar; in other parts it assumes an amygdaloid form. Another line of limestone appears at Mokau, a third at

LIMESTONE CAVE NEAR THE MOKAU, AT PUKEMAPAU.

Waiapu, near the East Cape, apparently in parallel ranges. These are nearly destitute of fossils, but generally partake more of the purity of marble, although the surface rock contains many particles of clay stone gravel; at Mokau there are numerous caves, in some of which the bones of the Moa have been discovered,* at Wangaroa gneiss forms the

* About a mile from Pukemapau is a large cave in the limestone range, which is here first met with, it is called Tanaure-ure; it has a large lofty entrance, with a native Fuschia growing at its mouth, bearing a more delicate flower than that of the ordinary kind; huge masses of stalactite hang pendant from the roof, and, further in, we perceived a chasm, which, when a stone was thrown, told us there was water at the bottom; by the aid of a candle, we found our way down, when we came to a fine crystal stream, about a foot or so deep,

summit of the two mountains, St. Peter and St. Paul. The same is the prevailing rock at Taranaki, and of the intervening peaks between it and Tongariro; there scoria and fused rocks prevail to such an extent, that it is difficult to say what is the basis of the mountain; obsidian and pumice abound near Taupo; the Tararua range, which terminates at Te Pari-pari, near Kapiti, has a compact slate for its base; copper has been discovered at Doubtless Bay, and at the Kawa-kawa and Barrier Islands; coal is found of good quality up the Mokau, Waikato, and Wanganui Rivers, and there is every reason to suppose that it will be a very abundant mineral in these islands, as the grand basin extends nearly the entire length of the western coast; gold has been discovered in Coromandel harbour; there the rocks are of remarkably pure white feltspar; the gold contains one-third silver, and is found in thin plates, but more recently in large nuggets and greater abundance: it is said to have been also discovered at Ahuriri, and other localities.

Of the Middle Island it may be stated that in its grand mountain range, which extends its whole length, and attains an elevation of near 14,000 feet, the primitive formations prevail, and already are found to be rich in gold and precious

which was soon passed; having ascended the opposite side about twenty feet, and creeping through a narrow passage among stalactites, which were united with the floor, we entered another apartment hung with transparent ones of every form and size, which gave it quite a fairy look; thence we entered two other rooms, equally ornamented; as we had no ladder, we could not reach other passages, which were some height from the floor, and, evidently, led to other rooms: travellers who had visited this cave, had made dreadful havoc amongst these natural beauties, breaking off more than they could carry away, but many had evidently been broken long before Europeans could have done so, and formerly the natives were too superstitious to enter such spots: large fractured stalactites, having smaller ones attached to their extremities, were observed; the solid rock, too, on both sides, was cracked in regular lines, this had evidently been done by earthquakes, which, most probably, had caused many of these pendant masses to fall; some of the stalactites must have weighed a ton, and were full eight feet long, and two in diameter: the rock was of a pure cream color; under the stalagmite which covered the floor there was a layer of dark vegetable soil, but, although it was dug into, no bones were found; the length of the cave was estimated at about a hundred feet from the entrance; the natives stated that there were many similar ones, some of which are quite filled with Moa bones.

stones; its lakes, likewise, are numerous, and, of considerable size, but unlike those of the other isle, which are mainly owing to volcanic subsidence, these are basins in the mountain ranges generally long and narrow; the rock which confers its native name on the island—Pounamu, green jade, is abundant and highly prized by the New Zealanders, who manufacture their ornaments and the much-valued *Meres* from it; portions of it are so transparent and lustrous as to render it worthy a place amongst precious stones, and in their admiration of it they resemble the Chinese.

HINE MOA, REMARKABLE BASALTIC COLUMNS NEAR ROTORUA, ON THE KAINGAROA ROAD.

The flood which occurred in the Wangaehu River on the 13th of December 1859, and carried away the bridge which had only been recently erected, was of an extraordinary kind, and deserves a short notice. This river takes its rise from the crater of the Ruapehu, a snowy mountain, which forms the most conspicuous object of our landscape; rushing from thence along a snowy plain, it falls over a perpendicular cliff some two thousand feet into a deep chasm; the upper part of this huge wall is a mass of ice, and even there this river appears to be a strong stream of a milk white color, being in fact diluted sulphuric acid.

To account for this unexpected flood, which occurred in fine dry warm weather, it is most likely that a long continuance of heat detached a portion of this great cliff sufficient to arrest the course of the river and form a temporary lake,

which, gradually rising in height, until its barriers were no longer able to resist the pressure, gave way, and then the whole volume of water, rushing along with immense impetus, carried the huge masses of ice and snow with it, as well as all the trunks of drift timber it met with in its passage; the flood overflowed the banks, depositing vast quantities of ice, snow, and drift, along the entire course, until it reached the bridge, which, considering the winding course of the river, must be nearly a hundred miles distant; there the trunks and blocks of ice collected in such quantities that they were level with it, and formed such a compact mass, that an observer said it would have been quite possible to walk along the top of it across the river; the poor bridge creaked, opened, and was swept away; a man passed over it just as it was parting asunder; being of wood, the floor of the bridge suddenly rose several feet, he had rushed over, and the next instant it was gone. The flood came down about 6 A.M., and in little more than two hours it subsided, leaving large masses of ice, snow, and mud, filled with crystals of ice, on the banks; the day being intensely hot, these heaps produced such a vapour as to appear like smoke, the ice and snow were remarkably compact, very black, and emitting a strong sulphureous smell, and in such masses as actually to remain for nearly a week under the mud.

This brief account may be concluded with a visit paid to Roto Mahana, or the Warm Lake.

The first view of it is very striking, and cannot fail exciting the traveller's astonishment; the lake lies in a great hollow, evidently a crater, flanked with lofty precipices, but containing a considerable extent of low swampy land along one of its sides; the opposite bank is formed of hills, literally covered with boiling springs, emitting volumes of steam, and the soil being of red or white ochre, gives the whole a most extraordinary appearance; on the lower side it has an outlet into the Tarawera Lake; there are several islands in it, some merely a few connected tufts of grass, but abounding in water fowl, ducks, pukeko, and sea birds, which

appear to revel in the warmth of their abode; two of these islands present a singular appearance, being composed of mis-shapen rocks and ochreous hills, filled with boiling cauldrons and jets of vapour, intermingled with manuka trees and native huts, on reaching which, the stranger scarcely knows where to set his foot, lest he should tread on unsafe ground, the whole surface being heated, and overspread with fragments of former puia.

When we came to the border of the lake, two canoes put off from one of the islands, to convey us over; being desirous of ascertaining the temperature of the water, I kept my hand in it whilst crossing, and found that it varied from 90° Fah. to almost boiling; the difference in places may be attributed to the innumerable boiling springs at the bottom of the lake, the existence of which was detected on the surface, by their bubbling up and noise; the lake appears to be of great depth, and the water had no peculiar flavour.

On reaching the island, we were received by the natives with a loud welcome; and after a short stay, we went, during the culinary operations of our hosts, to examine one of the *puia*, or hot springs, in the vicinity, and a more remarkable place I never saw; it had the appearance of an immense flight of white marble stairs, each step being from one to three feet in height, formed by a silicious deposit of the waters; in some places of a beautiful pale pink color, over which about two inches of warm water fell. I ascended this magnificent and unequalled staircase, several parts of which were so slippery, that I had some difficulty in keeping my footing; one of the steps presented merely a rim externally, and formed a basin, about four feet in depth, of beautifully clear water, having a greenish hue, like that of the lake over which we had passed; neither of us could resist the tempting luxury of the bath which was before us; we found the temperature nearly a 100°, although it varied in each of the three compartments into which it was divided; afterwards, I ascended to the summit of the staircase, where there was a large level flat, the centre not being visible at first on account of the volume of steam which issued from it;

the surface cracked under the feet like thin ice, but being formed of successive laminæ, was firm; as I advanced, I discovered that the centre was occupied by an immense gulf of hot water, of a very fine pale blue, so remarkably clear that, although the bottom could not be discerned, it was evidently of great depth; having cautiously approached the edge which over-arched this awful abyss, and looking down, I beheld a large rock of a pure white substance rising from the vast profound to the surface, which formed a beautiful contrast with the azure water; a tree also which had fallen in was petrified, and added to the scene, but I found the pavement I was standing upon was stretched over the boiling abyss, I could see far under the opposite side, which imparted a very unpleasant feeling of danger; upon one portion of the pavement, over which the water flowed, a thin deposit of sulphur was left, which tinged it with a bright yellow; some of the steps were of a rose tint, and others of pure white, which increased the general effect; numbers of petrified manuka seeds were scattered about in every direction; the height of the flight of steps which I have described might be sixty feet; the name of the boiling spring is "*Tukupua-rangi*," or the Cloudy Atmosphere, from its always being shrouded in vapour; the surrounding hills were covered with dark green fern, which set off this wonderful work of nature to greater advantage; so large a number of boiling springs in so small a space, I never beheld; indeed, I could distinctly hear the noise of several at the bottom of the lake, and others boiling up furiously from their subterraneous receptacles, all which conveyed to the mind a feeling of awe and insecurity; it is not without some hesitation that the visitor treads the ground, fearing at each step lest the crust should give way and plunge him into the hidden depths below.

The sun had set when we returned to the island, and finding that our natives had gone on to Piripai we followed by canoe, gliding amongst islands covered with rushes, and every instant starting the wild fowl from their warm retreats; we landed in a retired nook shaded with trees, and after securing the canoe walked to the village, which is seated

on Tarawera Lake, where we received a cordial welcome. Immediately opposite, there is a lofty mountain which the natives formerly regarded as sacred, from the idea that it was the abode of spirits; they said, although many persons had attempted to ascend it, no one ever succeeded in reaching the top; for the higher they climbed, the higher also grew the mountain; the teacher of the village is a "tuwenua" a kind of leper, whose toes and fingers seem to be wearing away with dry ulcerous-looking sores, his skin being quite horny; there were two other lepers there, which, as the disease is uncommon, I looked upon as a remarkable occurrence, especially in so small a place; probably the hot sulphureous springs may have something to do with it; the whole of the front teeth of these people are either much decayed, or quite yellow and unsightly, which may be attributed to constantly eating food cooked in the boiling springs; the night which we passed was so extremely cold that I could scarcely sleep; this appeared singular as the pa is surrounded by hot springs, and the inference to be drawn from their proximity, where hundreds of them are sending up their clouds of steam is, that it would materially heighten the temperature, and this supposition would be strengthened by the circumstance that a large and deep lake of warm water more than a mile in length is in the immediate vicinity; but such was not the case, for although the water was warm, the air one foot above was very cold.

The next morning I arose early and accompanied by my companion, paid a visit to the largest boiling spring, "*Te Tarata.*" At the first view its appearance is that of an immense flight of steps, of a circular form, with water flowing over them, which seemed to freeze as it fell, assuming the color of snow; the water here is of a different character to that of the Tukupuarangi, being of a bluish milky hue, and having a very soft and slightly saline flavour: the change in its temperature I found very striking, for in some parts it was quite cold, while in others it was warm or hot; on some of the steps there was a very slippery deposit of a brown ochreous conferva, on others, a formation closely

resembling a kind of moss, slightly petrified; as I ascended I found the steps increase in height and width, each containing one or more baths, some of cold water, others of warm, and some even of both in the same basin, in one of the largest my companion and two or three of the natives who accompanied us soon deposited themselves; this noble bath was nearly fifty feet in length, and in parts too deep to wade through; as I wished to ascend the higher steps to get a view of the boiling gulf, I requested my companion to call his dog which was following me; in going up I found the water almost too hot for the naked feet, and therefore crept up along the sides where the manuka and fern were growing luxuriantly, and, strange to say, although overhanging the steamy water, it felt icy cold to the feet; on reaching the top I found the silicious deposit had formed a level pavement, over which one or two inches of water, nearly boiling, flowed; beyond was a small pool, close to the gulf, which occupied the centre, and sent forth volumes of vapour, completely concealing its form from view; in the middle of the platform was a rocky mound overhanging the chasm, where those who reached it obtained a nearer sight of the abyss, to facilitate which, a row of stepping stones had been laid for travellers to pass over; as I was advancing along them, the dog, which had broken away from its master, ran past me, and finding the water scald his feet, he bounded on with a yell of pain, and, in an instant, plunged into the pool of hot water; the poor animal made a vain attempt to escape, it rolled over, and in an instant was dead, and sank to the bottom; its agonizing struggles quite unnerved me, it was one of the most distressing and painful sights I ever witnessed; I could render no aid, and knew if I had rescued the poor creature, its torments would only have been prolonged; after seeing it at the bottom of the pool which had thus suddenly become its grave, I retraced my steps; afterwards, learned that two poor children met a similar end some few years back in a neighbouring *puia;* the elder one, who was carrying an infant, went to take out a basket of potatoes which had been cooking in it; when, standing on

the verge, the infant struggled in its bearer's arms, and it is supposed, fell in; the other, without hesitation, jumped in to its rescue. The place has ever since been "tapu."

These wonderful works of the Creator, while they excite our admiration, cannot be looked upon without awe: it is here we see a portion of the grand laboratory of nature, where the process of resolving and renewing is constantly going on; here we see how easily soft and impalpable powder can be cemented into solid stone, and the apparently indestructible rocks be either softened and reduced to mud, or sublimed so as to fly off in gas.

The number of lakes in close proximity to each other, forming a cluster of sixteen, without including many of trifling size, has acquired for the whole the name of "The Lake District," and probably there is not a similar collection to be found anywhere else, containing so many natural phenomena and varied points of interest: one large lake being filled with diluted sulphuric acid, has gained the name of Roto Kawa, sour lake; another having a volcanic cone beautifully rising up in its centre, and each possessing its own characteristic feature to distinguish it from the others; so that, as a whole, it must soon become a great attraction, not only to those living in New Zealand, but likewise in other lands.

COOKING IN A BOILING SPRING.

MITRE PEAK, MILFORD SOUND.

CHAPTER XXVII.

GENERAL GEOLOGICAL FEATURES OF OUR GLOBE.

THE Geology of New Zealand is so closely connected with that of the southern hemisphere, and it again with the other half of our globe, that it will not be altogether out of place to offer a few general remarks upon the whole, and in doing so, it will be necessary to recapitulate a portion of the preceding chapter.

It is almost impossible to take up a map of the world, without observing how wonderfully several grand continental portions of it seem to dovetail into each other, and thus give rise to certain uniform features which encircle the entire globe. If the eye follows the western coast line of the two Americas, which almost extend from pole to pole with a grand central curve to the east, and then observes the opposite

side, with its great indentation forming the Gulf of Mexico, it will be seen how perfectly the African coast line fits into it, and further, that the eastern side of the same continent running up the Red Sea, also tallies with the other, which, to say the least, presents a singular appearance of agreement, but when the search is pursued and other similar lines are detected, then it will strike the observer that they have not been produced by chance, but must be attributed to some cause, which equally acts on the entire surface of our globe. Similar lines can be traced on either side of the Australian continent, which may be followed through Asia; and another fragmentary one is to be found running to the north, along the western coast of New Zealand, by New Caledonia, the Philippines, Japan, and Kamschatka, and to the south by the Auckland, Campbells, and Macquarie Isles, to Mount Erebus; and even another line might yet be seen beyond this, so that fully eight similar ones may be made out. These then may be regarded as so many continental waves of upheavements with a central curve, which probably is to be attributed to the swelling out at the equator, and the whole to the earth's diurnal revolution.

Of these lines, it is to be remarked, that there are several peculiar features belonging to them:—

1. In them are found the loftiest mountain ranges and peaks of our planet, which form the crests of those land-waves.

2. The ocean attains its greatest depth on their western sides, from which they abruptly rise, and gradually slope to the eastern, as in the Prairies and Pampas of America, so that the greatest depression is at the eastern termination of their plane of upheavement.

3. That all those lines are auriferous, abounding in metals and precious stones. Africa has always been remarkable as a grand gold field, so that a large portion of its shores acquired the name of "The Gold Coast." Spain, in former days, supplied the world with the precious metal, and the British Isles are well known to be auriferous. Of the American, Australian, and New Zealand lines, nothing need be said, as they are the grand gold fields of the present day,

and are now attracting multitudes from every land to dig the precious ore.*

4. Nearly all the active known volcanoes are found in them, which, being the grand fissures of the earth's crust, account for their presence; whatever may be the evils occasioned by them, they are more than counterbalanced by the benefits they confer, as being the grand safety-valves of the globe; when in activity there are seldom any bad earthquakes, but when in a state of quiescence, then severe shocks are more likely to occur.

5. Volcanic action is the strongest and most generally felt in those lines, and is the grand cause of the elevations and depressions of the earth's crust.

6. In the different epochs of the earth's early history, and during the grand convulsions which have shattered its crust, destroyed animal and vegetable life on its surface, those lines have been the great means of preserving portions of former existences from extinction. It has chiefly been where they have the least elevation that those ancient forms have been lost, whilst the highest mountain ranges retained large portions of each pre-existing fauna and flora.

The great length and elevation of the Andes with the Cordilleras, reaching from the polar regions of the north, render them the most remarkable mountain ranges in the world, their lofty peaks being only exceeded by those of the Himalaya; those in New Zealand extend through the entire length of the Middle Island, and a large portion of the other; they may be traced from Mounts Erebus and Terror at the south pole, to the eastern termination of Asia by the peninsular of Kamschatka.

The Australian line has the blue mountains extending through that insular continent, reaching to Tasmania in

* A return of the quantity and value of gold exported from New Zealand, from the 1st April 1857 to 31st March 1864:—

Auckland - -	6,905 ozs.,	value -	£ 21,844
Nelson - - -	63,275 ,,	,, -	245,191
Dunedin and Bluff	1,331,653 ,,	,, -	5,160,156

Since these returns, the Auckland lines have become more prolific than all the rest put together.

the south, and continued by Java and Sumatra through central Asia; these rise abruptly from the west, where the sea attains its greatest depth; on the western side of America it has been found to reach five miles, and on those of Africa upwards of three, whilst the North Atlantic is still deeper, gradually shoaling to the eastern shores of America.

The New Zealand mountain range seems to rise abruptly from an immense depth, even from their almost perpendicular bases; the extended plains on the eastern sides of these lines are as remarkable as the absence of them on the western; these Alps, standing out so abruptly from the ocean, appear only as the tops of a far higher range now partly submerged; their present height seems to have once been entirely clothed with glaciers, since even to the very sea level their grooving effects in former times are distinctly marked on their precipitous sides, far below the snow line of the present day.

In these grand lines all the gold fields are found. Humbolt seems, in some respects, to have entertained a similar view, stating that, "Gold is constant in Meridional ranges of the Paleozoic and Metamorphic formation." Wherever surface gold is found, it seems to indicate that such parts have been exempted from convulsions, or at any rate preserved their primitive conditions, as in parts of Australia, America, Africa, and New Zealand.

It is also in these lines that nearly all the active volcanoes are found, and where the chief volcanic disturbances occur. There are three active volcanoes in the Aleutian Archipelago, adjoining the American coast, and three more commencing as far north as Mount St. Elias; in Mexico there are five; in Guatimala and Nicaragua nineteen, within the short distance of five degrees; in Quito and Popayan eleven; in the province of Las Pastos three; in Peru four, and in Chili seven; thus, on the western coast line of this continent, the longest in the world, there are as many as fifty-five active volcanoes. On the eastern American line, which is chiefly confined to the Antilles, there are nine, with two on the mainland; in the grand Pacific Ocean, two of these volcanic lines may

be traced, one commencing with the north-eastern termination of Asia, and ending with Mount Erebus; the peninsula of Kamschatka contains ten; the Kurile Isles four; Japan nine; Lieuchien one; the Philippines six; Barren Isle one; Sulphur Isle another; the Ladrones ten; New Guinea three; the New Hebrides four; the Friendly Isles one; the Sunday Isles one; New Zealand fully half-a-dozen, with two more active than the rest; and this line terminates with Mount Erebus 12,000 feet high, which is ever emitting flames, as it commenced with Kliuchevsk, in Kamschatka, 16,512 feet in height; in this line there are as many as fifty-eight volcanoes, but this is far from being a perfect list, as our geographical knowledge of the islands between Japan and the Friendly Isles is extremely defective.

Another fragmentary line may be traced from Mount Tanaga in the Aleutian Archipelago to the Sandwich Islands, in which are three volcanoes: in the Society Isles and Marquesas two, and the Gallipagos one, in all seven.

The Australian line commences with the Tourfan, in lat. 43° 30′ N. and lon. 87° 11′ E.; two in the Thian-shan chain; in Sumatra four; Java fourteen, and the neighbouring isles ten, of which is Tomboro in Sumbava Island, whose detonations have been heard at the amazing distance of three hundred leagues; excepting Maunaloa in the Sandwich Isles, this is perhaps the most powerful in the world. The Molucca and neighbouring isles contain ten more, making a total of about forty known volcanoes, but as our acquaintance with the Indian seas is also very imperfect, the number may probably be much larger.

The western Asiatic line has Demavend, the culminating point of the Elbour's chain, between the Caspian Sea and Plains of Persia, 21,000 feet high. The Mauritius has its three Salasses, and St. Paul's. The East African line contains Etna, Vesuvius, Stromboli, and several in the Grecian Archipelago, the Gibbel-Teir in the Red Sea, and one in Madagascar.

The European and West African line commences with Jean Mayen, and eight in Iceland; one in the Azores; two

in the Cape de Verd; one in the Isle of Ascension, and another in Sandwich Land. This is but an imperfect list, probably there are many more than those enumerated; Madagascar is scarcely known, and even the coast line of Papua or New Guinea is not yet laid down. Volcanic action, as well as volcanoes, are chiefly confined to those lines.

In 1822, the coast near Valparaiso was elevated several feet: passing over the almost constant earthquakes occurring along the western coasts of the Americas, and the elevating and depressing even of mountains, the years 1867 and 1868 have evidenced that those disturbances have not ceased or diminished in their intensity; the calamities which befel the ill-fated inhabitants of Arica and Iquiqui, as well as on the East American line, are yet fresh in the memory. In past days Kingston in Jamaica was submerged, and in the present, St. Thomas and Tortola have been severely visited; in fact, every line enumerated has, during the last year, been subjected to earthquakes of greater or less intensity; in the European line Lisbon was destroyed during the last century; in Britain several shocks were felt during the past year. The coast of Sweden is gradually rising, whilst probably that of Norway, the other end of the plane, is subsiding; within the last two or three years a submarine volcano broke out in the ocean amongst the Azores.

In the East African line, a submarine volcano appeared in the Grecian Archipelago. Etna, Vesuvius, and Stromboli, have been unusually active, and earthquakes have occurred in Iceland, and other parts. In Asia, Antioch has always been a severe sufferer from such disturbances. In the Australian line, the outbreaks of Sumbaya and the fearful destruction of life, are well remembered. Volcanic action is all but constant amongst the Indian Isles. The same may be said of New Zealand, in 1843, 1848, 1855, and 1868, the disturbances were very great; so also of the Philippines, and especially of Japan, and Maunaloa or Kilaua, the activity of the latter within the last year has been most wonderful, its lava streams have run into the sea, and formed a promontory nearly a mile in length; in other

parts great depressions of the island have taken place. It also appears that this internal power has been displayed through the entire length of each line, with greater or less intensity in certain parts, as in the past year, when every portion of the globe seems to have shared those internal convulsions; whilst a tidal wave was sweeping over much of the earth's surface, an internal one was apparently at the same time rolling round the central ocean, and by increased pressure communicating disturbance to each of those lines, violent earthquakes were shaking the islands of the Pacific, and the Peruvian coast sending huge waves northwards to the coast of California, at the very same time (15th August 1867), there was an earthquake at Gibraltar, recorded in the local paper of that date. The tidal wave reached the Chatham Isles on the same day, between 1 and 2 a.m., flowing inland four miles, and doing great damage; it arrived on the New Zealand coast at 3 or 4 a.m., but at Sydney it was felt at 2.30 a.m., which is very remarkable, and seems to prove that it could not be the same wave as that which visited the Chatham Isles, but must have been another commencing from the west coast of New Zealand.

At Hilo, in the Sandwich Isles, it occurred on the 14th, 15th, and 16th August, and at San Pedro, California, on the 15th; if it were the same wave which left the American shore that reached the Chatham Isles it was only fifteen and a half hours in traversing 6,300 geographical miles, and its velocity would be 400 miles an hour; one great proof that it was not, is that there is no account of any of the low atolls or coral isles, which are far less elevated than the Chatham Isles, having been submerged, which must have been the case had it been so; the probability is that there were several waves, and not one continuous one, each volcanic line having its separate one.

These outbreaks of volcanic power seem to have a close connection with atmospheric disturbance by destroying the equilibrium between internal and external pressure; thus, whenever a hurricane passes over one of these longitudinal fissures of the globe an earthquake is almost sure to be the result.

Another remark may be made of these continental lines, which is, that they are seldom at rest, especially in tropical regions, where the source of disturbance arising from hurricanes, tornadoes, typhoons, or whatever they may be called, is the most frequent and powerful; perhaps the grand primary cause may be referred to the state of the ether our planet rolls through, which is perceived by the constant variation of the barometer to prove that infinitely more is to be attributed to it than is supposed, as it is continually changing in its character as we pass through it, and that atmospheric disturbance is to be regarded as the real cause of earthquakes seems to be inferred from Scripture, where it is alluded to as preceding a shock (see Exodus xix. 16, 18; 1 Kings xix. 11; Joel iii. 15, 16; Haggai ii. 6).

The depressions and elevations which are constantly occurring in those lines are therefore correspondingly greater in the hottest regions. The Andes appear to be still rising, but whilst the range of New Zealand alps may be sinking, the country in general is being elevated; large portions of Japan and the Philippines have also subsided; the Maories have traditions of islands having been submerged. Williams likewise records that the natives of Rarotonga state their island was formerly united to Raiatea, a distance of fully six hundred miles, when the intervening land suddenly sank down, leaving only the small isles, which are now seen; in fact, if credence is to be given to such accounts, a large portion of a southern continent must have disappeared. That there was one seems to be proved by the remnants of one common flora being found through the length and breadth of the isles of that vast ocean, and this accounts for the fragmentary character of the line, its having been broken up into small islands, the peaks of submerged ravages; indeed the elevation of these lines seems to point out such subsidence, whatever may be the height of one end of the plane, which is more immediately acted upon by the upheaving power beneath, the depression at the other will correspond, if therefore as is supposed, the mountain range of New Zealand was once far more elevated than it is now,

the result would be the depression of a large portion of that southern continent, but as it is said the New Zealand alps are now sinking,* the effect will be the upheaving of a portion of those lands formerly overwhelmed, and this appears to be actually the case; the great plains at the eastern base of that range being one grand shingle bed, and even since the European has occupied the island, a singular instance in corroboration of this has occurred. The natives, when they sold the Middle Island, amongst other reserves refused to part with the lakes and rivers; one of the former, Lake Ellesmere, a large expanse of water, has within the last few years, become greatly reduced in size from the rising of the land, the natives observing this at once went on the desiccated land, began to cultivate it, and when ordered off refused to go, stating they had never sold the lakes.

The same geological changes seem to be going on in North America, where the mountain ranges are of much less elevation than those of South America, the grand saline lakes, deserts, and prairies, seem to have once been inland seas, but are now gradually drying up, and before long will be available for man's occupation. So with the mountain ranges of Norway, which also appears to be slowly subsiding, whilst the eastern base is likewise rising, thus Sweden is being elevated, and the Baltic becoming shoaler.

Are then the lands of the Southern Hemisphere rising or subsiding? As in general coral reefs have risen, for it is thus the atolls have been formed, so also the barrier reefs of Australia; when the coral insect ceased its labours, then another power came into play, and elevated them above the highest water mark; no doubt some of the islands have subsided and others been submerged; ruins of buildings, and even towers, are said to be seen beneath the sea level. The great depression likewise of the central plains of Australia is also adduced, all these instances seem to support the theory of Sir J. Herschel, that the sea bottom of the Pacific is sinking from the weight of superimposed matter, which is constantly being increased by the debris of

* Dr. Hector, the Government Geeologist of New Zealand.

surrounding lands and the labour of the coral insects. If, however, the theory broached of mountain ranges gradually subsiding be correct, and that by volcanic agency, lands are at the same time elevated or depressed in planes, then wherever there is a subsidence at the western end, there will be a corresponding elevation at the eastern with whatever accumulations may have been formed upon it; the weight of superimposed accumulations is as nothing compared with the upheaving power below. This seems to be proved by the central plains of Australia, which at no distant period were inland seas, they have arisen as the western ranges sank, and, doubtless, will still continue to do so, this is also borne out by the upheaving of coral reefs.

In 1855 several portions of New Zealand were elevated. but others correspondingly sunk, this was the case in Queen Charlotte's sound, and in the Wairau valley, these planes of elevation and depression, however, were of small extent. But the grand New Zealand mountain range appears to be sinking, this, therefore, would lead to the conclusion that the South Pacific is rising.

It may likewise be said that all elevations of land are unnatural, according to the constitution of our globe; that the disproportion of pressure and resistance arises from foreign causes acting on the atmospheric ocean, and destroying its just resistance to that internal pressure, that it is agreeable with the law of nature to try and restore what is more consonant with its true system, thus it is to be observed, although during one period internal powers may cause the elevation of lands by the aid of the earth's diurnal motion, and the disarrangement of atmospheric pressure, still, when those elevations have attained their maximum, then the natural law would tend to a gradual return to original conditions.

Perhaps the most interesting feature of these mountain lines is their being made the means of preserving the animal and vegetable life of that epoch to which they belong, and wherever those lines have been broken up into islands they have retained their ancient conditions unmixed with later

organisms, and, therefore, present deeply interesting pictures of the globe's former state in some of the long past periods of its history. The more ancient the mountain ranges the more interesting the zoology and flora preserved, hence, in New Zealand the state of the carboniferous age of the world, with its peculiar flora and wingless birds, is still to be seen; and in Australia that of another epoch, with its marsupials, thus, those lone islands of the ocean are far more interesting monuments of antiquity than even the pyramids of Egypt, or any of the oldest works of man, not only on account of infinitely greater age, but the many specimens they preserve of remote times, in fact, they are living museums of the age to which they belong.

It is, however, to be noticed, that whilst some of the grandest mountain ranges have a general direction from the north to the south, there are others which run from east to west, and these are sufficiently distinct to warrant the supposition that there were other parallel lines over the earth's surface at some more remote period, as clearly marked as those are now in the contrary direction. These may be still traced, although many portions have been broken in upon by later elevations. Thus in North America the Allegany mountains run from west to east, and by the Bermudas and Azores are continued in Europe by the Pyrenees, the Alps, and Carpathians; in Asia by the Caucasian, Altai and Stannovoi ranges, which extend quite across that continent, and by the Aleutian Archipelago join the American line.

Another may be equally well traced, which commences with the south-eastern portion of Mexico, then runs through Cuba, St. Domingo, Porto-rico, the Cape de Verd Islands, then across Africa by the Kong mountains, and those of the moon to the south coast of Arabia, Persia, Himalaya and Thibetian mountains, to the eastern coast of China, and then by the Corea, Sandwich Isles, and the Galapagos, join America.

The remains of similar continental waves of upheavement are also perceptible in the Spanish Peninsula, which is in-

tersected by several ranges running in the same direction, and in sailing parallel to the African and Spanish coasts the observer cannot help seeing as he passes the latitude of each range that the deep blue of the ocean is changed to a dark green, clearly marking the submerged mountain lines he is sailing over; so when passing the Devil's Rock, a similar change of color takes place, and, doubtless, another submerged mountain chain connects it with the three Chimnies, Job's Rock, and Newfoundland. The same subject might be continued to show that Australia was then connected with New Zealand, and by the peninsula of Akaroa with the Chatham Isles, and to the south with the Auckland and Macquarie Islands.

The relative position of land and ocean has, doubtless, in many parts been greatly altered, and if ancient continental lines of upheavement are still to be discerned, it is equally easy to trace the boundaries of ancient oceans, which once flowed parallel to those continents, as the Atlantic and Pacific do to the present ones. First to the Polar Ocean, next Hudson's Bay, stretching across to the Baltic, the great lakes of Ladoga and Onega, then across Asia to the sea of Ochotsk, and Kamschatka, to America, with its salt lakes and prairies; another ancient ocean takes in the Mediterranean, Black, Caspian, and Aral seas, with the depressed desert plains of Africa and Asia, and the large North American lakes; and passing over the central waters of Africa, with which we are only just becoming acquainted, there is the grand Southern Ocean encircling the entire globe. The pointed terminations of the southern continents, each with an island to the east or south, the same in the northern hemisphere, as that of Kamschatka, California, and the Floridas. The form also of the western sides of Ireland, Scotland, and Norway, all betoken the quarter from which some grand destruction came, and are to be viewed as lasting proofs of the earth's past throes.

If the present continental lines of upheavement are in any way attributable to the revolution of our planet, it appears equally probable that these older lines owed their

origin to the same cause, and therefore that the change in their direction is to be attributed to some grand convulsion; the general opinion of geologists is, that the globe has undergone several similar ones, which have completely changed the form and character of its surface, destroyed large portions of its animal and vegetable kingdoms, and given rise to new orders in each department of nature.

The law of nature must be regarded as being naturally unchangeable, according to the promise made to Noah, seed time and harvest, summer and winter, heat and cold, day and night, should go on without interruption, which, probably, would have also previously been the case but for foreign causes of disturbance, these, however destructive at the time, the Almighty over-ruled for permanent and increased good, making each the means of introducing a higher state than the preceding, and readapting the law of nature to meet the altered state of the world, thus, as God's word has always been in advance of the wisdom of man, so has his law ever met the requirements of the natural world after every alteration it has undergone, and will continue to do so when the next great convulsion occurs, of which he has forewarned us.

One of these grand changes of our globe is alluded to in Scripture, which commences with an account of the condition it was in after one of those grand cataclysms, and its gradual restoration by a new law, to a far higher state than any of the preceding ones. The disposition, too, of the atmosphere, seems to have then been altered, when volcanic forces appear to have been so powerfully displayed, as to convert a large portion of the aqueous part of the globe into steam, which, instead of being again condensed and returned to its former receptacle, was raised by the increased temperature of the globe as a permanent vapor floating over the entire surface of the atmosphere, forming a mass of water larger than even that of the ocean beneath, this uniformly spread out at such an elevation as a thin mist, would not hinder the rays of the sun from shining through, but would retain and cause them to circulate around the globe, and thus tend to equalize its temperature, and render it conducive to human

longevity; as there would, under such circumstances, be no sudden transitions from heat to cold, so there would be no condensation of vapor to cause rain; and Scripture does not speak of any, but expressly states, the earth was watered by a mist which went up from it. But though, under these altered circumstances, there was no rain, wind, or clouds, and consequently no rainbow, during that period which intervened from the restoration of the globe, when it was without form and void, to the time of the deluge, still it by no means follows that there were none of these natural phenomena during the preceding states of the earth, but when the deluge took place, then was the vapory ocean suspended above the atmosphere, condensed, and precipitated upon the earth, thus terminating the peculiar state which prevailed during the antediluvian epoch; then the wind arose, clouds were formed, rain fell, and the phenomenon of the rainbow first appeared to Noah, as an assurance that there should never again be such a flood.

The vast increase of the ocean, so far exceeding the present continental extent of the world, and even the existence of so many islands which are fragments of former continents, can only be accounted for by the waters of the Deluge submerging by their weight, large portions of the earth's surface, and in their recoil, forming the pointed ends of so many continents.

A large portion of the earth's surface must have long remained covered with the waters of the Deluge, and thus the heat of the earth been so greatly lowered, that a glacial climate would naturally be produced; several allusions to this altered state are made in Scripture: Job, even in those warm regions where he is supposed to have resided, speaks of the "stream of brooks which are blackish by reason of the ice, and wherein the snow is hid";* from other parts of Scripture the same fact is apparent. All these allusions bear strong testimony to the truth of the Deluge being far more extended than many allow, but which universal tradition asserts, and general decrease of climatic heat proves.†

* Job. vi. 16. See also Job xxxviii. 29, 30; i. 11, 12.

† In Mexico there is a representation of a man and woman in a kind of ark,

Another corroboration is to be found in the statement that animal food was allowed after the Deluge, and that human life became speedily shortened, until it fell to its present length; and further, that the descendants of Noah, journeying from the east came to the land of Shinar.*

A considerable period seems to have elapsed before they descended to the lower plains after the Deluge; this could not possibly have been from Mount Ararat in Mesopotamia, which, neither from its elevation nor position, would agree with the Scriptural narrative, for those coming from the East could not have reached those plains which are justly accounted the cradle of our race; it appears far more likely that Moses, a resident in Egypt, had no idea of Mount Ararat in Mesopotamia; at that period, the Egyptians were probably well acquainted with India, had intimate relations with it, and that the Prophet in his vision beheld the peaks of the Himalaya, the loftiest in the world, on whose northern sides are likewise found the earth's highest plains, which attain an elevation of 15,000 feet, and still testify the fact by the very name they bear to this day, of Thibet, or the ark; and thence journeying from the East, Noah's descendants would reach the plains of Shinar, and part of them might enter China, which claims a like antiquity with the oldest sections of the human family; if this be correct, it is evident the drying up of the earth's surface was gradual, and that even now it is still going on. The Caspian, the Sea of Aral, and other large inland waters, are slowly decreasing—others have already become desiccated; the deserts of Africa, Asia, and America, with its prairies and pampas, with the central regions of Australia, may be mentioned as striking proofs of the fact.

There is, however, a monument remaining, which records the truth of the Deluge as plainly as if it had been engraved

and a dove with a branch in its mouth, in one of their hieroglyphical paintings. In China, the memory of the flood is preserved in one of their hieroglyphics, representing a mouth, figure eight, and a boat, which reads eight mouths in a boat; and throughout Polynesia an unmistakeable allusion to it is found in their traditions.

* Gen. xi. 2.

in rock, and the letters filled in with lead. In Siberia, a range of ice hills are found, covered with a thin stratum of soil, on which there is a growth of stunted firs; those glacial hills have been found to contain the frozen bodies of animals, which are still as perfect and fresh as when they were first entombed there. In 1790, the fall of an ice cliff disclosed a huge mammoth, no less than twenty-one feet long, and twelve high, with tusks of the enormous length of ten feet; this vast body fell in a slip of the icy cliff, and became the food of bears and wolves, much of the hair, and nearly its perfect skeleton, with many of the ligaments still adhering, were fortunately preserved and brought to the Museum of St. Petersburg, where they are set up. Within the last few years another also has been found in the same locality, equally well preserved; Lyell, in his Address to the British Association at Bath, alludes to it; in fact, the remains of those gigantic animals are so numerous in the frozen wastes of the Tundra, that though the traders have supplied the St. Petersburg market with ivory from them for more than a hundred years, the tusks seem as plentiful as ever, and they are of such an enormous size that a single one will weigh 300 lbs., and upwards of 40,000 lbs. are disposed of yearly in New Siberia, this gives the product of one hundred mammoths for the traffic of a twelvemonth. But as long ago as the 13th century, the princes of the barbaric East were wont to have their thrones made of slabs and pillars of that ivory, so that the trade must have been very ancient. Even now there are places where those tusks are found piled up in heaps, as if whole herds of mammoths had crowded together, and succumbed at the same moment to some terrible destruction.*

Nor are those grand indications of former life confined to Siberia, even Melvill's Island, on the opposite side of the polar ocean, is likewise found to abound in fossil remains. Captain M'Clure discovered on Banksland, several miles inland, remarkable hills three hundred feet high, formed of one mass of timber, some of it petrified. On Prince Patrick's Isle, in lat. 76° 15′ N. and 121° 40′ long., Lieutenant Meecham

* Mr. Lumley's Report.

observed similar deposits, and adds, "From the perfect state of the bark and the position of the trees, so far from the sea, there can be but little doubt that they grew originally in that country";* he sawed one through, it appeared very close grained, and so immensely heavy that he could only carry a very small piece of it away; these are very interesting facts; when those hills were formed, which are three hundred feet high, the water must have stood fully that height upon them, as well as on the main land of Siberia; whether drifted there or deposited by icebergs, it seems clear there was, at any rate, an elevation of fully three hundred feet of ocean greater than there is now, by which the icy hills of Siberia were floated, and finally stranded as the waters of that ocean retired; it is evident, both from the fossil remains of the mammoth in Britain, and those of tropical trees and plants, as well as the grooved hills, that the same waters flowed over the British Islands, floated the icebergs which grooved its mountains, and deposited those erratic boulders, which still attest the fact.

This must have been the glacial period of which geologists speak and it is evident that it suddenly succeeded a warmer, if not a tropical one, in those parts. It does not seem probable that it could have been a gradual change, otherwise those huge mammoths packed in ice, would not have been preserved in such a perfect state, but would have been more or less decomposed when entombed; the destruction of life and the formation of those icebergs must have been simultaneous.

The glacial theory as now held, which is supposed to have totally destroyed animal and vegetable life over a large portion of the earth's surface, and continued for such an immense period, far exceeding the Bible or any other chronology, causing plants and animals to forsake the frozen regions and migrate to the equator, seems far more difficult to account for, than any discrepancy which is fancied to exist between the pages of Scripture and those of the book of nature; geologists assume their glacial theory as a fact, but assign no possible cause; Holy Writ asserts the fact of a

* The discovery of the N. W. passage, H. M. S. "Investigator," Captain R. M'Clure, page 209.

Deluge and assigns a sufficient cause, and Nature brings forth proofs that it produced a glacial period, and those proofs no later catastrophe has removed.

It is now asserted that pre-Adamite man was in existence before the glacial epoch, and also that many sections of that race are still surviving; it will be extremely interesting to know, how they managed to live during that long period, which caused all other creatures to succumb, and even vegetation itself.

The memory of the Deluge is everywhere to be found even amongst the remotest sections of the human family, and the account of it in Scripture is most consistent; the alteration of a previous law of nature, by placing a large body of water continuously over the surface of the atmospheric ocean, its natural effect would be the equalization of the earth's temperature, and rendering its climate conducive to longevity, also absence of rain, the earth being watered by a mist, and the condensation of that vapor by the near approach of some foreign body, figuratively spoken of by the windows of heaven being opened, assign a simple but sufficient cause for the Deluge; the mode of removing the waters by a wind, the increased size of the ocean, and probable subsidence of a grand southern continent, the sudden refrigeration of the earth's climate, human life shortened, animal food allowed, all agree and unite in forming a consistent and truthful cause of that change which all acknowledge has taken place, and of which Nature has preserved such convincing proofs; nor does this militate against the fact, that in some pre-existing epoch of the earth, there were clouds, wind, and rain, it only declares there were none during the antediluvian period.

The fact of the globe having been subjected to various convulsions, which threatened its very existence, is not to be wondered at. It seems almost an impossibility that two vessels should run foul of each other in the midst of the vast ocean, and yet they not unfrequently do so; the wonder is that during the immense periods of the earth's existence more catastrophes have not occurred, when it is considered how many impediments it is liable to meet with in its course, some of which

may be of sufficient power to cause temporary disturbance and ruin. The fact that meteoric bodies do fall on our earth suggests the possibility of larger ones having fallen or passed sufficiently near as temporarily to disarrange or even alter its law of revolution.

The gradual retiring of the waters from the surface of the earth has led to its improved temperature; a large portion of the great desert of Sahara is stated to be below the level of the ocean, and in common with similar sandy deserts leads to the supposition of their being desiccated sea beds, these now add greatly to the heat not only of the neighbouring countries, but even of others afar off, the radiation of heat in those sandy wastes affect the temperature of a large portion of Europe. The Sirocco is known in Switzerland as the Föhn, or pestilential wind, but however justly so called it is still beneficial in ameliorating the climate in general. In a similar way the hot winds of Central Australia sweep over the southern portion of New Zealand, and raise the temperature of its climate.

The greater extent of land in the northern hemisphere to to that of the southern, has also been the cause of a remarkable climatic difference between the two; extremes of heat and cold distinguishing the one, and the absence of them the other. The gulf stream not only greatly improves the climate of lands, which otherwise from their geographical position, would have had a more glacial character, but has also effected great local changes; the force of its current, which is now scooping the Bay of Biscay, in former times was most probably the grand agent in sweeping away the Isthmus, which connected Britain with the continent, and thus raised the sea level of the German Ocean, inundating the low lands on both sides, and forming fens, where before there were fertile and cultivated districts on the east coast of England, and in Holland, whilst at the same time, the sudden withdrawal of a vast body of water from the south side of the Isle of Wight would naturally cause a grand subsidence of its coast, which formed a cliff several hundred feet high, and gave Ventnor its superior climate, by the shelter it thus acquired from the cold winds of the north.

The probable effect of cutting through the Isthmus of Panama might, in a similar way, overwhelm some of the West India Isles, and diverting the gulf stream from the shores of Great Britain, thereby totally changing its climate, and taking away its present remarkable exemption from extreme cold.

New Zealand, like Britain, is also indebted to one if not two warm currents from the tropics, sweeping down either coast, and attesting their presence by the various seeds from tropical islands which are continually being drifted on its shores.

The effects of volcanic agency may be also alluded to, their destructive results are seen, without sufficiently considering the benefits they confer: by their upheaving power they enable man to examine the very bowels of the earth, and appropriate their riches to his use; they also are to be viewed as the safety valves of the earth, which, whilst in action, relieve the surrounding regions from the apprehension of earthquakes, whilst the earth is enriched by the various substances ejected. In proportion to the quantity thrown out, will be subsidences and the formation of lakes; at the foot of Tongariro, New Zealand's chief volcano, is the largest lake of that island, nearly thirty miles long and as many broad.

MOUNT METAL AND PEMBROKE PEAK, MILFORD SOUND

But whilst the lakes of the northern island are chiefly formed by subsidence and volcanic agency, those of the middle island owe their origin to mountain ranges filled with deep valleys, which, having no outlet sufficient to drain them, of necessity become lakes, some of which are of considerable size, Wakatipu being nearly seventy miles long. The origin of most lakes is similar to those of New Zealand, excepting such as are the evident remains of inland seas, most of which are gradually decreasing in size.

Another grand feature of our globe is the evident increase of matter upon its surface, or in other words the thickening of its crust; since the first granitic pavement of the earth was formed what wonderful additions have been made, stratum superimposed upon stratum, until from the Primary to the Pleistocene deposits there is an accumulated thickness estimated at little less than fourteen miles; can this vast deposit be satisfactorily accounted for by supposing it to have been formed by the debris of that first pavement, which may have been repeatedly fractured and broken up by different convulsions occurring at various epochs of the earth's history, or by the vast quantity of matter ejected from its bowels by volcanic agency, or by organic remains and vegetable deposits, by marine or sedementary strata; however great all these may be there is still to account for their being made without diminution of the source from whence they were drawn. The same formations are still going on to a similar extent, and with the same rapidity as at any previous period, neither the earth nor the ocean have lost their former fecundity. To take the latter, when we consider the immensity of those strata which clearly owe their origin to it, the oolite, the cretaceous, to say nothing of the mountain limestone, the question must arise, Whence this power of production which is ever going on without its force being impaired? It must lead us to look for other sources than those derived from our planet. Has the sun nothing to do in producing matter upon the earth's surface? Having first imparted light and heat from the constant stream of its rays ever flowing upon it, does it

not also deposit the matter of which they are composed, and however inappreciable the substance of a single solar beam may be, still in the continued flood of them which has ever been pouring upon the globe, have we not a sufficient cause assigned for the vast accumulation of untold ages? may not solar light draw forth life, and impart matter to clothe it with form, and thus be the grand agent Divine Wisdom has appointed to carry on the work of progression throughout the wide range of nature? We know not from what remote periods that influence may have been exercised, or to what extent; commensurate perhaps with the solar system itself, but we see what an addition the earth has received, many of the strata it is true have become so altered by heat as almost to pass for a portion of the primitive crust, but the metamorphic rocks, however changed, still betray their original fossiliferous origin, though appearing to be crystaline, and the same may be said of the gneiss rocks. The fossilization of substances is also calculated to give an erroneous idea of age; pure agatized wood may have no age at all, and originate in heat and permeation of gases, which only require a brief period to effect the change.

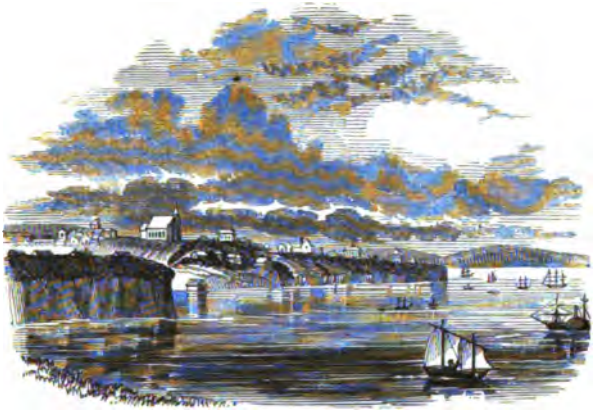
Perhaps the earliest fossil substance is that of the conferva which is found in all but boiling pools, and was first formed when they existed on the surface of the earth's earliest and still naked pavement, this is seen in the Mocha stone; the same process may still be going on wherever volcanic agency prevails, it is thus that fossilized trees in Australia are found with agatized roots and woody stems.

The lasting proofs of the various convulsions which have shattered the earth during the different epochs of its existence, and which are still apparent on its surface, may be summed up in its mountain ranges and islands which have either been severed from, or survived the continents of which they once formed a part.

In the northern hemisphere the grounded icebergs and thickly strown remains of the mammoth on the Tundra, the vast timber mounds on the Polar Islands, the erratic blocks and grooved mountains of Britain; the arid plains

of Africa, Asia, and America, with the prairies of North and the pampas of South America; the vast central parts of Australia; and the large inland seas and lakes, in all these we have traces of past convulsions, which even the roll of by-gone ages and the ever-changing hand of time has not been able to obliterate.

MOUNT TARANAKI, OR EGMONT, FROM WAREATEA.



AUCKLAND, IN ITS EARLY DAYS.

CHAPTER XXIX.

MEANS OF SUPPORT.

The New Zealanders have always been an agricultural people; their country not naturally affording the means of subsistence in sufficient abundance to support them, without the cultivation of the soil.

Their ancestors brought the *kumara*, or sweet potatoe—the *taro*—an arum—and the *hue*, or calabash with them from Hawaiki: these were the only vegetables they possessed, and they carefully cultivated them until the arrival of Europeans, who introduced the potatoe, the value of which was early discovered, so that now it may be said to be their staple article of food; it is more generally cultivated than the *kumara*, from its taking less labour in planting, and yielding a more certain and larger return; for that tuber requires not only a warm aspect, but an artificial soil, sand

or gravel being laid on the ground to the depth of six inches; so also the *taro*, which needs the aid of bush screens and other expedients to make it flourish, these soon exhaust the soil; three years cropping being, in general, all that can be obtained from one spot, the place is then abandoned, and another selected; but this abandonment is only for a space of time; instead of turning up the soil, and suffering it to lie in fallow a season, their method of renewing it is to allow it to remain unoccupied until it is covered with a certain growth of wood, if situated in wood land; or of fern, if in fern land, which requires a period of from seven to fourteen years, when the spot is again cleared and planted, thus, many places, which appear never to have been touched by the hand of man, are pointed out as having been the farms of some ancestor, and, when more closely regarded, will be found destitute of old timber, the kumara taro, and even potatoe grounds, are generally selected on the sides of hills, having a northern aspect; by this declivity towards the sun, they gain an increased degree of heat.

The *hue* (or gourd) is everywhere raised, and it is, indeed, an excellent vegetable, bearing a white flower, and producing a calabash, sometimes of large dimensions, when young, it is a delicious vegetable, sweet, juicy, and extremely savoury; fully ripe, it is of the greatest use, supplying the place of crockery, in it the New Zealander carries his water, his stores, potted birds, fish or flesh; he also uses it as a dish, and even lamp, it is often beautifully ornamented with tattooing; the natives have a singular idea respecting the *hue*, that the seed can always be procured from the entrails of the sperm whale, which they affirm has been frequently verified; they account for it by saying, that in Hawaiki the *hue* grows spontaneously, and hangs over the cliffs in great quantities, which, when ripe, fall into the sea, and are devoured by the whales, which frequent that part.

The melon and pumpkin are now cultivated, as well as the cabbage and turnip, which grow wild, having been introduced by Cook; maize and wheat have been more recently raised, but are now grown in large quantities.

To a stranger, the natural means of support may appear few and insignificant; but, in early times, when wars raged, or unfruitful seasons destroyed the hopes of the *kumara* harvest, the New Zealanders had recourse to the indigenous productions of the land; almost every spot produces some kind of food, the plains being covered with the *pteris esculentis*, edible fern, although that which is selected for food only attains a proper size on rich land, the roots chosen for this purpose are found about a foot and a half or two feet deep, and are dug up with a long strong pole, sharpened at one end, with a rest for the foot, called a *ko;* the upper roots are stringy, hard and harsh to the palate, but the lower ones contain more farinaceous matter, when dug up they are either stacked to dry on the spot for future use, or eaten fresh. The way of cooking the root is to lay it on the embers for a short time, till sufficiently roasted; it is then scraped with a shell, to take off the blackened outside, and afterwards beaten with a wooden or stone mallet to loosen the fibres, the natives sometimes pound it into masses, pulling out the fibres, and putting it in calabashes, containing the juice of the *tupakihi*, it is eaten immediately it is cooked, and is by no means unpalatable or astringent, as is generally supposed, but rather the contrary; even to the present day, it is an article much prized, especially by the sick, who often prefer it to any other food; and it is always taken by the natives on a voyage, as the best antidote for sea-sickness.

Several species of the *perei* and *maikaika* (*orchis*) are likewise eaten, also the tender shoot of the *nikau* (*areca apida)*, and *ti* tree, as well as its tap root, and those of the *toi*, these are baked in a native oven, and, when cooked, have a sweet and pleasant taste. The root of the *raupo* (bulrush), and the shoot of *pingao*, a sedgy plant, growing by the sea side, often afford the hungry traveller a meal.

The chief article of food furnished by the forest is the *mamaku* (a tree fern), the stem is often twenty feet long, and is all eaten; when the outside is pared off, there is a medullary substance, sometimes eight inches in diameter,

with scarcely any fibre in it; this is slightly sweet and really agreeable, when cooked, it is called *pitau;* it is not improbable that if it were dried it might be used as sago, it is highly prized in winter.

The fruit of the *rimu* and *kahikatea* pines is also eaten, they produce a small red berry, about the size of a sweet pea, the stone being outside, and are found in great abundance every alternate season.

Fungi growing on dead timber, the *harori-tui, harori-atua,* and several other kinds, although exactly like our English toadstools in appearance, are equal in flavor and nutrition to the mushroom; but amongst all the indigenous fruits, there is none superior to the *tawera* or *pirori (freysinetsia),* a species of *padanus,* somewhat resembling a pine apple; both the flower and fruit are eaten. The juice of the *tupakihi (coriaria sarmentosa)* is expressed in large quantities, and drank; it is also boiled with sea-weed, and thus forms a jelly, which is very palatable. Several kinds of sea-weed are also eaten.

The only terrestrial animal originally found in these islands was a small rat, scarcely more than one-third the size of the imported one, though now nearly extinct and seldom seen, it was formerly so numerous as to form a considerable article of food, it was taken by an ingenious kind of trap, which somewhat resembles ours for the mole, these were set on lines of road, which had been made expressly for this purpose in the forest; and they generally succeeded in taking sufficient at once to feed the whole pa.

The *kiwi (apteryx Australis)* was hunted at night with dogs, the natives can so closely imitate the cry of this bird, that they soon draw together all which may be in that part of the forest; they generally carry a torch under their garments until it approaches; the light is then suddenly produced, which so terrifies the bird that it allows itself to be secured; the *kiwi* is still abundant in some places. The *kakapo,* or ground parrot, is a gregarious bird, larger than the common fowl: it was hunted with dogs and torches at night; it is now all but extinct in the northern island,

though it is said to be more plentiful in the southern one. The *weka*, a large rail, is still found in the interior of the north island, and readily approaches the natives, who imitate its cry, it is so pugnacious, that if a bit of red cloth or other rag be tied to a stick, it flies at it immediately, and is thus easily caught by a noose held in the other hand. The *kereru*, or wood-pigeon, is a fine but stupid bird, it is frequently taken by placing a pole near the water's edge, where it is accustomed to drink, when it has quenched its thirst, it alights on this, which being completely covered with snares made of flax, it soon gets its legs entangled in them, and is secured; the *rimu* and *kahikatea* pine trees, when in fruit, are also thickly set with snares, by which means numbers are taken; the natives have a long bird-spear, often from twenty to thirty feet in length, armed with a sharp barb of bone, with this they silently approach the tree on which the bird has alighted, and it is generally so stupid as to stay and be speared, although it sees its enemy approach; if the tree be one to which the pigeon is accustomed to resort, on account of the abundance of fruit, the natives then construct a ladder by ingeniously binding two young trees together, which may be growing near, and use them for that purpose, by which means they can approach the bird with the greater facility, numbers of pigeons are thus captured, they extract all their bones, and, when cooked, place them in a large *papa*, or vessel made of the *totara* bark; thus preserved in their own fat, they will keep good for a long time; the *tui*, when in season, is very fat, and is also preserved in a similar way, it is a most lively bird, and can only be taken by snares. The *kaka*, or great brown parrot, one of the largest of its family, is also eaten; it is generally caught by means of a tame parrot, used as a decoy; a pole is stuck in the ground, in an inclined position, in some shady part of the forest, on which the tame bird is placed; the native forms a little arbor with a few large leaves of the fern tree, in which he sits concealed with a small stick in his hand, the call of the tame bird soon attracts some of its wild companions, which, when they alight on the pole, are enticed

still lower, until the fowler either seizes them with his hand, or knocks them down with his stick. The *kakariki*, or small green parrot, is taken by snares; it is a delicious bird, and very abundant. The *titi*, or mutton-bird, a sea fowl, which goes inland at night, just as the light wanes, flies about in great numbers, and fills the air with its cries, to effect its capture, the natives select some spot on the edge of a lofty precipice, where they cut down all the trees which intercept the view, and there build a little shed close to the verge; they then light a bright fire, behind which they sit, each armed with a long stick; the *titi* are attracted by the light, and fly close by in great numbers, so that they are easily knocked down, and thus, in one night, hundreds are often killed, which, like the pigeon, are preserved in their own fat for future use.

These are the principal birds upon which the New Zealanders lived; and, though there were many smaller varieties eaten, some of which are now extinct, it is not necessary here to enumerate them. The water-fowl, the wild duck, *wio*, *pukeko*, and several others, were more rarely captured, and can scarcely be said to have contributed much to their support.

Fishing may be considered as being of two kinds—fresh water and salt. New Zealand is not rich in its fresh water fish, yet, such as they are, they are generally taken in large quantities, and all very good eating. The principal ones are the *tuna*, eel, the *pipiharau*, lamprey, the *kokopu*, and *inanga*; the eel is much larger than the English, some are nearly six feet in length, occasionally as thick as a man's thigh, and extremely fat; still, the general size is much less; to take this fish, a weir is constructed in rivers; a strong fence is formed with poles, two of which are wide apart at one end, and approach nearer at the other, where the narrow outlet is covered with a large net, having a bag or basket at the end, in which they are captured; the small eels are often dried by being hung up in the sun, when they become like bags of rancid oil; the larger ones are split open, and dried in the usual way; the lamprey is taken in the same way as the eel; properly speaking it is a salt-water fish, which enters the rivers in the spring to spawn; from its

being very oily, it is highly prized; it ascends the rivers to their very source, and then the head grows to an unnatural size, when it is said to be unwholesome, and is not eaten; the head, to an European who is not accustomed to it, has a very disgusting appearance; so extremely fond are the natives of the lamprey, that deaths from over-eating it are far from being uncommon; the *inanga* is a very diminutive fish, not at all larger than the English minnow; it is, however, the chief fish of the New Zealand lakes, and its small size is made up by its great abundance; they are driven into shoal water, and caught with a long shallow oval net, but are also taken in deep water by a cone-shaped net, which is fastened to a frame, and thrust down with a long pole; when boiled, the water is drained from them, which the natives greedily drink,—they are pressed into a compact mass, and eaten entire, being scaleless; the *kokopu* is another fresh-water fish, nearly ten inches long, one kind has scales, another is without; they are generally taken in the nets with other fish, but in no great quantity; the *papanoko* is a scaleless fresh-water fish, about five inches long; it is rather rare, but much prized, its roe being nearly as large as the fish itself; the *pariri* is the male of this fish; the *tikihemi* corresponds with our trout; in shape and appearance it is much like an eel, hence is named the eel trout; it is sometimes found of the length of fourteen inches, but is seldom taken in any quantity; the *upokororo* is a fish about eight inches long, with scales, it is caught in the autumn, it bites at the hair of the legs, and is thus caught by the natives going into the water.

A small fish is also found in the Rotoaira Lake, and in the streams which gush out of the sides of Tongariro, called the fish of Hades, and is of a buff color, and spotted like a leopard's skin, this little fish is so full of oil that it is boiled without water, and is greatly esteemed. The fresh-water mussel, *kakahi*, and crayfish, *koura*, occasionally furnish a meal.

The principal salt-water fish formerly eaten was the shark, *mango*, which was caught in great numbers with the hook; they were cut open, and then hung up in the sun and wind

on high horizontal poles to dry; and before they were so, generally became quite putrid; it was a winter food, a small quantity being cooked as a relish for their kumara, which, in flavor, nearly corresponds with our rich rotten cheese. The *tamure,* or snapper, and the *kahawai,* mackerel, were taken with a hook attached to a piece of the haliotis shell; being deceived by its resemblance to a fish, they were easily caught; the *hapuku,* or cod, is the most prized of sea fish, and often attains a very large size, weighing fifty pounds or more; the conger eel is also eaten. Some fish are taken with the seine, which they make of great length.

Seals were formerly abundant, and much prized as food; in fact, all was fish which came to the net, even bats and owls were not despised; oysters, mussels, and other shell-fish, formed also a portion of their support, these were dried, and hung upon strings for winter's use.

HOUSES.

The European traveller who crawls into a native hut for the first time, will see nothing particularly interesting in it; he will, perhaps, only view it as a dark smoky hovel; but when he becomes acquainted with native customs, and observes the order and arrangement displayed, the careful way it is constructed, and how perfectly the object aimed at is attained, he will not withhold its meed of praise.

The principal houses are called *ware-puni,* or warm houses; this name may be given either from the number of persons generally residing in them, or from their being so built as to exclude the external air; they are usually sunk one or two feet in the earth, and nearly always front the sun; the sides of one are seldom more than four feet high, being formed of large broad slabs of totara, the most durable timber, having a small circular groove or opening cut into the top to receive the rafters, *heke;* these slabs are either adzed, and painted with red ochre; or, if it be a very superior house, each one is grotesquely carved to represent some ancestor of the family, in which case they become a kind of substitute for

the nobleman's ancestral picture gallery; between these posts there is generally a space of two feet, which is filled up with a kind of lattice-work, composed of slender laths, dyed black, white, or red, and bound together with narrow strips of the kiekie leaf, very tastefully disposed in patterns, this is called arapaki; there is also a skirting board *(papa-whai)* painted red; and the rafters, which are either carved or painted with different colored ochres, rest on a ridge pole *(tahuhu,)* in which a notch is cut to receive them; this ridge pole is always the entire length of the building, including that of the verandah, being generally of a triangular shape, and very heavy; it is supported by a post or pillar *(pou-tahu)*, in the middle of the house, the bottom of which is carved in the form of a human figure, representing the founder of the family—and is thus a kind of lares; immediately before the face of this figure is the fire-place, a small pit formed by four slab stones sunk into the ground; perhaps this is some relic of ancient fire-worship in the position of the fire, which, as a domestic altar, always burns before the face of the image of their deified ancestor.

The entrance to the house is by a sliding door *(tatau)*, which is formed of a solid slab of wood, about two feet and a half high, and a foot and a half wide; the way of fastening it when the owners were absent, was by means of a stick, which passed through a loop in the door and crossed the side posts; it could of course be opened by any one, but was always regarded as tapu; they were also accustomed to secure their doors by complicated knots, when likely to be absent for any length of time. On the right side of this is a window, *(matapihi,)* generally about ten inches high and two feet wide; this also is furnished with a slide, which goes into the wall of the building; another window is placed in the roof, a kind of trap-door, termed a *pihanga,* or *puhanga,* literally gills or lungs, a breathing place, more than an aperture for admitting light, which is not required in a *whare-puni* at night. On entering, there is a low slab of wood on either side, to partition off the sleeping places,

leaving a path down the middle, that nearest the door being about eighteen inches high, in which the inmates lay in rows, each with his feet towards the fire, and his head to the wall; the chief, or owner of the house, invariably takes the right side next the window, the place of honor; the next in point of rank occupy those nearest to him, whilst the slaves, and persons of no consequence, go to the furthest end. Their bedding *(wariki)* seldom consists of anything more than one or more ground mats *(waikawa)*, upon which sometimes a finer one *(tihenga pora)* is laid, and a round log, or a bundle of fern, serves as a pillow *(urunga)*. Formerly, they never ate in their houses, therefore verandahs *(mahau)* were required. The length of a whare-puni is from twenty to thirty feet, and the breadth sixteen; the verandah is seldom more than six feet in depth, being a continuation of the gable end of the house, having the entire width of the building; it has a broad slab in front, about two feet and a half high, which separates it from the road, from this a post rises to the ridge pole, which is surmounted with a carved figure. The verandah is ornamented in the same way as the interior of the house, its wall plate is often carved to represent the prostrate figures of slaves on whose bodies the pillars which support the house stand; this seems to refer to an extinct custom of killing human victims, and placing them in the holes made to receive the posts, that the house being founded in blood, might stand; the custom still prevails in Borneo and other parts. Over the door is a board called *maihi*, elaborately carved, and adorned with bunches of pigeon feathers; the facings of the door-posts and window are similarly ornamented; the building is covered externally with raupo or sedge, and roofed with the same, then with grass, or a similar substance, to a considerable thickness; earth is generally heaped up against the sides, so as almost to reach the eaves.

At sunset, a fire is made in the house, which is allowed to burn clear for some time, and fill the little pit with embers, when it ceases to smoke, the occupants enter; the door and window being closed, the heat soon becomes almost as great as that of an oven, and of such a stifling nature, from the

fumes of the charcoal, that few Europeans can bear it, yet frequently twenty, thirty, or more natives will sleep in this place huddled together, and almost in a state of nudity; sometimes even they suffer, from the charcoal being too powerful; this was formerly attributed to the visits of the *patupaiarehe.*

NATIVE OVENS.

The native oven *(umu hangi)* is a circular hole of about two feet in diameter, and from six to twelve inches deep, this was formerly scraped out with the end of a pointed stick; the process of cooking by it is very simple, and universally prevailed throughout the South Seas, it is interesting as marking an identity of race; a fire is made in this hole, the wood being piled up nearly a foot above its level, and upon it is laid a layer of stones as large or larger than a man's fist; when the fire has completely heated the stones, the cook, generally a female, (sometimes two or more,) quickly and dexterously removes the hot stones, either with the fingers or two short sticks, and clears out all the embers; then returning some of the stones to the oven, she covers them up with a layer of green leaves *(wata wata)* and sprinkles water over them; having thus lined the oven, the kumara and potatoes, which have been well scraped and washed, are then put in and piled up; if meat is to be cooked, it is bound round with green leaves, to keep in the gravy: this is always done with large eels, when they are intended for guests of distinction; to these a few leaves of wild cabbage, a bundle of sow-thistle are added as a relish; the whole being likewise covered with green leaves, as well as the sides of the oven, water is then plentifully sprinkled over, and upon them is placed a layer of flax mats, *tapora,* or old *kete* (baskets), which have been previously soaked, and are carefully tucked in at the sides; the cook next covers the whole with earth so closely that the steam thus generated cannot escape; an hour or less is sufficient to cook a very large quantity of food, during which time the operator sits down and plaits a number of baskets

with green flax, or *ti* leaves; when she opens the oven, she first carefully removes the earth in the same manner as it was put on; then the mats are taken off with a little jerk outwards, so that not a particle of earth falls on the oven; the covering of leaves is removed, and the food, deposited in the clean new baskets, is placed before the guests, each portion having some of the thistle or cabbage leaves laid upon them, with a piece of meat, if there be any.*

They usually leave a small portion of the food, which has been rather burnt by the stones at the bottom, and the ladies eat it while sitting round the oven. Etiquette does not allow any of the hosts to come near their guests when eating; and, if previously sitting with them, they remove to a distance; when the visitors are many and of high rank, all the principal ladies, and even the chiefs, bear the food; each taking a *kete*, and walking in a long train one after the other, sets the food before the guests, and then retires. This is often a very pretty sight.

Pua Bread.

I sent specimens of different kinds of bread made by the Maori to the Royal Exhibition in 1851. The first was of *Aruhe*, the root of the Pteris esculenta, the most generally used as food by the natives in former days. Another kind forwarded was that made from the berries of the Hinau (Eleocarpus Hinau), these are extremely astringent, but when steeped for some time in water, they become perfectly sweet and wholesome; the bread made from the

* The natives of South Australia cook their food in a similar manner. A hole *(kangayappa)* is dug in the ground, and a fire kindled in it, upon which stones are laid to be heated. During the time these are being heated, they prepare the game or vegetables, and then remove the stones and larger remains of wood; and, if they stew a kangaroo, they first fill the inside with part of the hot stones, and leaves of the gum tree. The kangaroo is then put into the hole, and covered with leaves, the remaining stones, bark, and earth. It remains there for an hour or more, until steam escapes from different parts; when this takes place, the meat, or whatever is cooking, is sufficiently done.—J. P. Gill, Esq., *Tasmanian Journal*, vol. I, p. 112.

mealy substance which surrounds the stones, is collected and tied up in leaves, and then steamed in the oven, this is thus rendered nutritious and palateable; the third kind is made from the pollen, *Pua*, of the Raupo (Typha augustifolia), the New Zealand bull-rush, this is collected with great care, and made into large cakes called Punga punga, and was so highly prized as to be only eaten by Chiefs. I forwarded a large cake of it to the Exhibition; when first made it is of a bright yellow color and sweet, as if mixed with honey. It was singular that a similar kind of bread was also forwarded from Scinde, on these two, Professor Lindley, in a lecture on edible substances, made the following remarks:—

"There is another very curious substance. These are cakes of Typha Bread, this from Scinde, that from New Zealand, where they are articles of food prepared from the pollen of the common reed mace or bull-rush of those countries. The one from Scinde, which is called *Boor*, or *Booree*, is made from the pollen of the flowers of the *typha elephantina*, or elephant's grass of the country; the other, which is called *Punga punga* by the natives of New Zealand, is obtained from another species of bulrush, called *Typha augustifolia* (the common Maori name is *Pua* for this bread); these are the only cases known of the pollen of plants being used for food under any circumstances, and it is not a little singular that countries so far apart as Scinde and New Zealand, should have the same most unusual kind of diet; it is also interesting to know that the value attached to this as an article of food is not imaginary, for it appears from the researches of chemists that the pollen of plants contains an azotized matter, which mixed with the starch existing in pollen in great quantities, and with other matters, will give a real nutritive value to this curious substance."

But the close resemblance of the name used in these two widely-separated countries for the same substance, is still more singular, being in Scinde *Boor* or *Booree*, and in New Zealand *Pua*; "and it is strange," remarks Professor Royle, "that the Indo-European languages all exhibit the

most striking coincidences in words expressive of the first peaceful arts of mankind, whilst the terms connected with the chase or war are mostly peculiar."

The process of making bread from the *pua* is curious, both on account of the patience required to collect sufficient for the purpose, and for the religious rites connected with it, showing, most clearly, how very much pinched for food the aborigines formerly were, and the great stress they laid upon religion in aiding their efforts to procure it; the number of terms applying to the process, is a proof of the value once put upon this article of food.

The first thing done, was the erection of a shed near the swamp, from which the pollen was to be collected, the process of gathering it always commenced at daybreak; for when the sun began to shine, the feathery seeds blew about, they had then to discontinue their work until the evening, this gathering of the flower heads of the *raupo* was continued for several days, until a sufficienty of pollen was obtained, they then cut a quantity of flowers of the *kakaho (arundo Australis)*, which being laid upon a mat in the shed, the *pua* was heaped upon them, and daily carried into the sun to dry, and again returned in the evening, lest it should become damp with the dew, parties of from fifty to sixty men, women, and children, often assembled for this work; each family having its own division *(tuakoi)* of the shed to attend to; when the process of collecting was finished, they went into the forest to procure the bark of the *hinau* (*elæocarpus hinau*), which they stripped off the trees in large pieces, twelve or fourteen feet long, these were doubled up so as to make a bag, a small hole at one end being left open to form a mouth, while the sides were sewed with flax; being set on their ends, they formed long bags, almost as tall as a man, which were propped up by poles, they then took the mats (*tapaki*), which had been previously plaited by the women, of split flax, and spread them on the ground by the side of the bag (*pu*), part of them stripped the flower from the stem: this process was called *uhu;* a quantity being shred, it was put into bags, which had been plaited with great care

of finely split flax, so as to allow only the smallest particles to escape, men only were allowed to sift the *pua*, which was done by shaking these bags over the mouth of the larger one, while the *tohunga* repeated a karakia. The principal person of each family had to sift it; but, if guilty of any crime, the *pua* would fly up in his face, and he would be forced to give place to a better man; whilst some were sifting, others were plaiting small baskets *(rourou, kapukapu, paro)* of green flax, which were lined with the leaves of the *rangiora* or *pukapuka* (*brachyglottis repanda*), to place the sifted *pua* in: the *tutae papapa*, or down, being thrown away, the plug was then removed from the bottom corner of the bag, the *pua* flowed out, and was caught in the baskets, carefully avoiding to press it down, in which state it resembled small seeds, the baskets being filled were covered over with leaves as before, and then sewed up (*runa*), and placed in the ovens (*hangi*), these having been covered over as usual, were left till the steam burst out at the top, the sign they were done; when taken out, the substance still retained its resemblance to seeds; but the baking converted it into a solid mass.

The chief of the party then divided the loaves amongst the people, some thus made were from six to eight inches in diameter, and thick in proportion; the smaller ones were eaten at the time, the larger being reserved as presents, for state occasions, or for supplies during war; a loaf of seven inches in diameter was sufficient to satisfy two full-grown men.

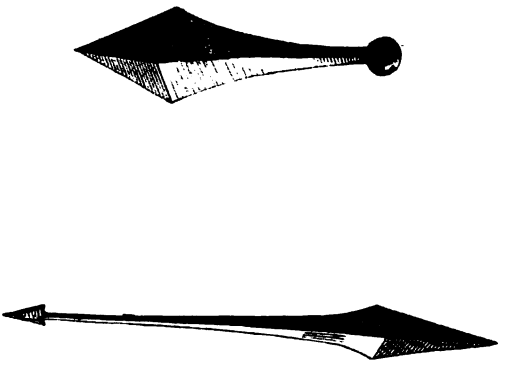
Having been rendered sacred by the prayers of the *tohunga*, no one could eat of it until the first oven, containing only three or four baskets, had been cooked for the priest, who then took off the *tapu*.

It is remarkable, that when the down (*hune*) obtained from the *raupo* heads is put into baskets, it is invariably filled with a small kind of worm, or grub, in large quantities, it is, therefore, generally baked, and then is at once fit for making beds and pillows, for which purpose it is commonly used, and forms a good substitute for feathers.

To make bread of the *hinau (elæocarpus hinau)*, the berries

are steeped for nearly a year in running water, to get rid of their bitter and astringent quality, they are then put into a basket *(pu)* which has been plaited very close, and beaten upon a stone with a small wooden club; this being sufficiently done, they are sifted through other closely-plaited baskets; the husks, thus separated from the pulp, are thrown away, and the latter, which resembles dark olive-colored flour, is kneaded into cakes with a little water; these being wrapped up in leaves of the *rangiora*, are placed in a native oven; when cooked, they have much the appearance of very brown bread, and are highly esteemed by the natives, though too oily to suit the taste of most Europeans; hence the proverb, which is used by a man when he is waked out of his sleep to eat, "*Kia wakaoho koe i taku moe, ko te Watutureiarua,*"—"When you disturb my sleep, let it be on account of the arrival of te Watutureiarua," the first person who made bread from the *hinau*.

The natives sometimes cooked it by pouring a quantity of the flour into water which had been heated by putting hot stones into it, the only way they formerly had of boiling water; in that state it was called *rerepi*.



MAORI WEAPONS.

TAMIHANA TARAPIPI, CHIEF OF MATAMATA, A TRUE PATRIOT.

CHAPTER XXX.

HONGI.

One of the most celebrated of the New Zealand Chiefs, who has lived since we became acquainted with the country, was Hongi, a principal man of the Nga-puhi tribe. Mr. Marsden met with him during his first visit to the Bay of Islands, in 1814; he described him then as a warrior, but of a very mild disposition, and with little appearance of the savage about him, he was the chief of seventeen places, but chiefly resided at the Keri Keri, of an ingenious turn of mind, and extremely anxious to learn European arts; at Mr. Marsden's request, he made a bust of himself, his only instrument being a piece of an old iron hoop; on this he delineated his own

moko (tattoo), it was sent to the Church Mission-house, where it is still preserved, and is, indeed, a very creditable performance.*

On Mr. Marsden's return to New South Wales, Hongi and several other Chiefs accompanied him; he remained in the colony until the end of the year 1815, when he returned home, and became the firm protector of the Missionaries, frequently throwing himself between them and death; in other respects, he does not appear to have distinguished himself particularly, until 1820, when, with another young Chief named Waikato, a near relative, he accompanied Mr. Kendal to England; whilst there, he resided several months with his companion at Cambridge, to be near Professor Lee, who then drew up the New Zealand Grammar, which bears his name; the part of the town where he resided has ever since been called New Zealand. Hongi said, "They had come to London to see the King, the multitude of his people, what they were all doing, and the goodness of their land. They wished to remain in England one month, and then return home; they desired to take back with them one hundred men: miners, to search for iron, blacksmiths, carpenters, and Missionaries, to teach them the arts and religion in their own tongue; they were anxious to have twenty British soldiers, and three officers to keep them in order; they would protect them, and grant them plenty of land." Such were the words of Hongi and Waikato.

Great interest was taken in the visit of those Chiefs, their finely tattooed faces excited general attention. George the Fourth honored them with an interview; he showed them the armoury of his palace, and presented them with a complete suit of armour, double-barrelled guns, and many other valuable articles; whilst Waikato coveted everything he saw, Hongi only admired the discipline of the troops, the different weapons of war, the coat of mail which had been given him, and the great elephant. The King had a many things purchased, which he thought Hongi would prize, especially some fine looking-glasses, these were arranged in

* See page 317.

a room of the palace, which he was taken to see; when he beheld the looking-glasses, he said to the King, what are all these glasses for, to multiply shadows, when he had plenty of real men? he did not want such things; his bearing and deportment was extremely dignified, when treated as a great man, he assumed the manner of a prince; but when only regarded as an object of curiosity, he never failed to show his disgust, and even indignation; a striking instance of this occurred at a gentleman's house, where a large party had been invited to meet the Chiefs; Hongi had assumed all the airs of a superior, and acted the prince, which he well knew how to do, until he observed some ladies evidently tracing the lines on his tattooed face, whilst a smile played on their own, which he thought implied a feeling of pity towards himself; immediately he arose in a state of great excitement, threw himself across three chairs, and covering his face with his hands, remained in that position until the company left.* These Chiefs met with many kind friends, who made them liberal presents of arms and amunition, as injudiciously as the King, who little thought what miseries, murders, and enormities, they were thus giving rise to.

As winter approached, Hongi was seized with an affection of the chest, which reduced him to a very precarious state; a blister was recommended, which for a long time he would not suffer to be applied, but when it was at last, and yielded him speedy relief, he said he would not quit the country until he was supplied with a pot full of that valuable medicine; when they were sufficiently restored to health, the Government granted them a passage to New South Wales. On their arrival in Sydney, they disposed of the more useful gifts received from their Christian friends, such as tools, implements of agriculture, and with the proceeds enlarged their stock of gunpowder and shot; whilst they remained in the colony, they took up their abode at the house of Mr. Marsden, where they met with Hinaki and another chief, who had taken their passage to London. Mr. Marsden having perceived the bad effect Hongi's visit had produced,

* See *Life of Rev. S. Leigh*, p. 124.

in fixing his desires upon war, as a means of acquiring the power longed for to make him a great man like King George, dissuaded Hinaki from proceeding there, and hearing how very ill Hongi had been, he at once complied with his wish, and agreed to return to New Zealand with Hongi and Waikato, whilst they were all thus living together under Mr. Marsden's hospitable roof, Hongi gave the first intimation of his savage disposition. Hinaki was a Chief from the Thames, Hongi told him one day that he had heard one of his people had been killed by some of the Thames tribes, and he must have satisfaction; then, thrusting out his tongue and distorting his countenace, he said with a contemptuous sneer, "Make haste home, put your pa in a state of defence, for as soon as I can assemble my people I shall fight you;" in vain did Hinaki try to persuade him to make peace; they sat at the same table, slept under the same roof, and sailed in the same ship, no one would have supposed they were enemies; Hinaki, finding Hongi was in earnest, and that there was no prospect of peace, hastened home. and assembled all his forces to resist the invader, who having given his enemy time to prepare, soon made his appearance at the head of three thousand men, determined to turn the deadly gifts he had received to account, without loss of time; although the tribe he went to attack was related to his own, still the pleasure of trying the efficacy of his military stores prevailed over every other feeling: the battle, however, was for a long time doubtful. Hinaki was a man of noble form, and determined courage, and though fighting on unequal terms, he still maintained the combat, until Hongi, arranging his men in the form of a wedge, and placing himself at the apex, directed his men to wheel down to the right or left, according to circumstances: at last he shot Hinaki, who did not fall until he had received four balls; his savage conqueror rushed forward, and with his English clasp-knife scooped out the eye of his expiring enemy, and instantly swallowed it, he then stabbed him in the neck, and drank his warm blood, as it gushed forth from the wound.

Hinaki had two brothers, who were both likewise killed, one being nearly as noble a looking person as himself; the other a youth of about twenty, their bodies were eaten, and their heads embalmed as trophies of victory, about one thousand men were slain, and three hundred cooked and eaten on the battle-field, so complete was the victory, that the place has never since been inhabited; it now belongs to the Bishop's college, being part of its endowment. Hongi then returned to the Bay, each canoe was filled with captives, and had several heads of their enemies placed at the stems and sterns by way of ornament; Hongi had twenty prisoners on board his canoe, intended to be retained as slaves; but his daughter, who had lost her husband in the fight, with dishevelled locks, rushed down to the water's edge, as the canoe touched the shore, and seizing the sword presented to her father by the King's own hand, jumped on board, and smote off sixteen heads of the poor captives, who, without a murmur, placed their necks over the side-board of the canoe.* Twenty more were also killed and eaten; and yet the frantic woman, not thinking that the shade of her husband was sufficiently appeased with this sacrifice, went into the bush with a loaded musket, and there shot herself, the ball however only passing through her arm instead of her head, she was still alive when found, but determined to accompany her husband to the Reinga, she afterwards strangled herself.

Hongi had no sooner finished one expedition than he prepared for another, he quickly assembled a thousand men, and proceeded with them to Mercury Bay, to make war upon the tribes of that district, ordering another army of two thousand more to be raised, and follow him; success again attended his arms, and, flushed with victory, he next attacked Kaipara, where he made great slaughter. In 1821 Hongi was at the Totara, a pa at the mouth of the Thames; the place was so strong that the Ngapuhi feared to attack it. They pretended friendship and were admitted within,

* An eye witness related this horrid butchery to me,—Mr. Puckey, of Kaitara, one of our Catechists.

though the inhabitants were warned by one saying, *Kiatu-pato,* they trusted the insidious foe; that night the pa was taken, and one thousand of the nga-ti-maru killed. In 1822, he again visited the Thames, and sailing up the Tamaki attacked and carried two pas, Mauinena and Mokoia, which were situated close to each other near Panmure; many were slain and some fled, then dragging his canoes over the Otahuhu Isthmus, crossing the Manukau, he again drew them from the Waiuku into the Awaroa; one of his great canoes was stopped by a sudden bend in the narrow stream, he had therefore to dig a direct channel for it to proceed which still remains; ascending the Waikato and Waipa, he reached Mataki taki, where many had fled for fear of him, the pa was stormed, and as he entered on one side the poor natives fled by the other, men, women, children, all rushed down the steep parepare, and falling into it by the pressure of those behind, the trench was literally filled up with their bodies, a thousand were said to have there perished; from the Waipa, Hongi penetrated nearly as far as the Wanganui; in this expedition he slew fifteen hundred of his enemies.

In 1823, he attacked Rotorua, conveying his canoes by water as far as possible, and then dragging them by a road he had cut through the forest to the lake; here again he was victorious, and slew many. He continued every year his hostile raids, first to one part and then another, always with success, his name spread terror wherever he went; in fact, he became the Napoleon of New Zealand, and declared when remonstrated with by the Missionaries, that he would not desist until he had subjected the entire island to his control; that as England had but one King, so likewise there should be only one in New Zealand; but as there is a bound to all human glory, "Hither shalt thou go and no further," so it was with Hongi, he fulfilled the Scripture: "He that taketh the sword, shall perish by the sword."

In 1827, he declared war against Tara, better known by the name of George, given him by the sailors, he was the chief of the tribe which massacred the crew of the *Boyd,*

making that an excuse for his ambitious designs. In the beginning of 1827 Hongi plundered and burned the Wesleyan Station, which had been commenced at Wangaroa a year or two before; he told the Missionaries, "Your Chiefs have fled; all the people have left the place, and you will be stripped of all your property before noon; therefore, instantly begone!"

It appears, however, as if this were to be the termination of his success; his only redeeming act had been the preservation of those who came to raise his countrymen;—immediately he put forth his hand to injure them, he fell! On his way to Wangaroa the usual incantations were had recourse to, his tohunga inspected the liver of birds, but the omens were unfavorable, all prognosticated evil, so that Hongi's wife advised him to proceed no further, but he was not to be frightened by such things; even his superstitious feelings could not restrain him, he went and encamped before the pa. After seizing all the enemy's canoes, who, alarmed, privately retired, the pa was taken possession of, and the retreating enemy followed and overtaken in a wood between the Hokianga and Wangaroa. He killed or dispersed "the man-eating tribes," as he termed those who cut off the *Boyd*, although the epithet was, perhaps, far more applicable to himself, for he appears to have surpassed all who had gone before him in the number of human bodies he and his followers had devoured, twenty only of "those man-eaters" escaped; they glutted themselves with the slain, sparing neither woman, nor even child; the remnant of his enemies fled to Hunahuna, a village near the Maungamuka, where they made a stand, Hongi, who had ensconced himself behind a tree, stepped forward to take aim, when a ball struck him: it broke his collar-bone, passed in an oblique direction through his right breast, and came out a little below the shoulder-blade, close to the spine. This terminated his fearful career, for though he lingered a full year, the wound never healed, when he breathed, the air escaped through the orifice with a hissing sound, which he made a subject of merriment.

He received his wound in January, 1827. On the 6th of March, 1828, the life of this remarkable savage terminated. In his last hours, so far from attending to the words of the Missionaries, he urged his followers to prosecute the war, and exterminate his enemies; when Patuone visited him, a day or two before his death, and was told he was dying, he said, "No, I am not dying, my heart is quite light, I am not dying." The next day he fainted, and was supposed to be dead, when he revived, he said he should die, but not until the morrow; he ordered his powder to be brought to him, and when he saw it, said to his children, *Ka ora koutou*,—you will be safe, intimating the powder would be their protection; he then summoned his sons, gave the coat of mail he had received from the King of England to one of them, and divided his battle-axes and fire-arms amongst them, sternly demanding, "Who will dare to attack my followers after I am gone?" Early next morning, though evidently sinking fast, he continued to rally his friends, and said, No matter from what quarter your enemies come, let them be ever so many, should they come here hungry for you, *kia toa, kia toa,* be brave, be brave! thus will you revenge my death, and thus only do I wish to be revenged. He continued repeating these words until he expired.

Patuone, as soon as he heard that Hongi was dead, bid his followers sit still, whilst he and a few of his friends went to see the corpse, lest Hongi's people should be alarmed, as they had blockaded all the entrances to the pa; at first he was refused permission to enter, until Hunaroa interfered; he found one of his sons binding him up, his head still reclining on his breast; when the body was fully dressed, and his head richly ornamented with feathers, all the obsequies due to so great a Chief were performed; his family, fearing an attack, wished to bury him at once, but Patuone said, Why all this haste? you will be the first to bury your father alive: let him smell before you bury him: what if he does smell? Yielding to this advice, he laid in state for two more days, which were spent in repeating the *pihi*, or funeral ode, in cutting themselves, crying, and firing off guns; in the mean-

time, Hongi's friends arrived from the Bay of Islands, who, with the Hokianga natives, formed a large procession, when this savage warrior's remains were carried to the *wahi tapu* —sacred place, amidst the mingled din of the *maemae*, or funeral dance, the dismal *tangi*, or wail for the dead, and peals of musketry, an apt termination for the life of one whose supreme delight was war, and to whose ear the dying groans of his enemies were the sweetest music.*

TAREHA was a great Nga-puhi Chief, residing at the Bay of Islands, and one of the largest specimens of the savage, being nearly seven feet high, and stout in proportion, his breasts stood out with fatness, more like those of a female than of a man; his eyes also were remarkably prominent, and his voice extremely gruff; he seldom wore any clothing above his loins, and when seated, appeared like a huge mass of flesh; in his younger days he was celebrated for his courage, cruelty, and cannibal propensities; yet through the influence of Hongi, he was always a friend and protector of the Missionaries, although he paid no attention to them as teachers, and lived and died a savage; on one occasion, when he was going to put a female slave to death for something she had done, close to Mr. King's house, he naturally remonstrated with him, and endeavoured to hinder him from perpetrating the murder, the savage could not silence his determined adversary, neither did he wish to injure him, but at last, losing all patience, he seized the poor Missionary, who was not a very large person, and putting him under his arm, walked off with him to the Mission-house, where he safely deposited him, shutting the door, and bidding Mrs. King take care, and not let him go out again, lest he should eat him also;† on another occasion, one of his runaway slaves took refuge in the Mission-house, at the Kerikeri, there Tareha went, and, in apparent fury, threatened to kill him at once, the poor fellow thought his last moment was come, and trembled like an aspen leaf.

* See *Life of Rev. S. Leigh*, p. 408.

† His first salutation to the writer on his arrival was feeling his arm, and saying, in a gruff voice, you will not do yet.

Mr. Kemp went to the Chief, entreating him to spare the slave's life, but seemingly to no purpose; he placed in the Chief's hand, which he was holding behind him, a little tobacco; this did not appease him, he raged still more violently, shaking his hand as an intimation that it was not enough, threatening to kill him at once; the poor slave trembled, Mr. Kemp then added a shirt as a companion to the tobacco; this was also insufficient, his hand still shaking for more, and his threats increasing; at last, he gave a blanket, immediately he felt this in his hand, his wrath subsided, his tone changed, and he not only granted his pardon, but bestowed the youth upon him; on another occasion, when some of our Missionaries where going up the Kerikeri river, they were struck with sounds of lamentation; on landing, they found that Tareha had got a fish-bone in his throat, and was choking, being *tapu*, no one dared come near or touch his sacred head; but one of the Missionaries immediately approached, and fortunately having a pair of scissors with him, after some difficulty, managed to extract the bone; in about half-an-hour, the Chief had so far recovered as to be able to speak; and to the amazement of the kind operator, who had thus, in all probability, saved his life, his first words were a command to his followers to seize the scissors as a payment for having touched his sacred throat, the Missionary, however, managed to retain possession of them, although they had thus been forfeited by the law of *tapu*.

On another occasion, a boat's crew went up what is called Tareha's River, to cut wood, leaving one man to take care of the boat, and get food cooked for the party on their return; the man commenced with gathering two baskets full of oysters; he had no sooner done so, than up came Tareha, who in his fierce gruff voice, demanded his business there, at least so the man supposed, being totally ignorant of the language; but knowing what a dreadful cannibal he was, and how completely he was in his power, he told me he trembled in every joint, thinking his last moments had arrived; Tareha repeated his savage growl in a louder tone; the man thinking perhaps it was the cry of hunger, thrust before him one

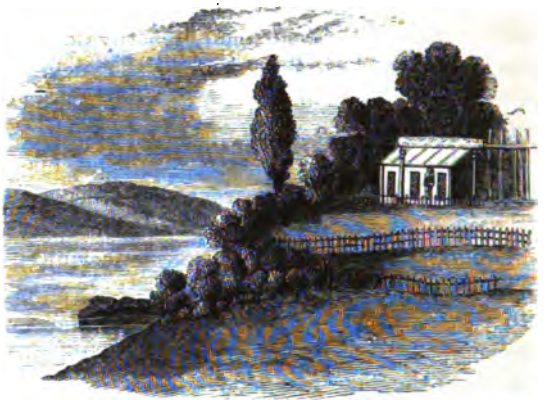
of the oysters he had just opened; Tareha swallowed it, and gave another growl; the poor fellow hastily opened another, which was immediately swallowed, and succeeded by a growl; thus he kept opening oysters, which the other as quickly devoured, until the whole stock was almost consumed, when he was opportunely rejoiced with the sight of his returning comrades; this man, many years afterwards, told me the tale, and said he never should forget his horror at the sight of that huge savage, and the sound of his fearful voice.

In after times, when his cannibal feasts were well nigh terminated, and he himself pretty well advanced in years, a whale was announced as having been thrown up on the coast near his abode; the news reached him on a Saturday evening, and fearful lest the dainty dish should be consumed by others, he gave notice, as the next day was the Sabbath, he should go and guard it himself, that no one should have any of it until the Monday; I had the curiosity to go and see the huge fish, I found Tareha encamped close to it, and a large assembly of natives a little further off, patiently waiting, I suppose, until the lion had taken his share, and although he would not allow others to partake of it during the Sabbath, I found he had devoured an entire fin himself, when I paid my visit, he was eating potatoes, and squeezing a large lump of blubber over them as a relish, the putrid oil quite tainting the air.*

This Chief died a heathen, but his son Te Akira, who was also of large proportions, was afterwards baptized by the name of "King William."

* The natives were not so susceptible of smell as we are. In their savage state, putrid substances did not appear to be nauseous to them, but they become so as they are more civilized, and assimilated to us in living. So also, in their natural state, they have a peculiar odour, which is very perceptible to sensitive nostrils, this appears common to all, however cleanly in their habits, the same has been remarked of the American Indians; and it is singular, that the Christians of the mediæval ages, thought that the Infidels or Saracens had a similar smell, and still more, that they should have pleaded guilty to the charge; and further, have entertained the same idea as the Christians, that it was lost by baptism.* Early travellers in the Holy Land make frequent mention of Saracens bringing their children to be baptized, for this wholesome

* See *Early Travellers in the Holy Land.*—Bohn's Library.



MONUMENT OF TE HEUHEU AT TAUPO.

Of all the New Zealand Chiefs, there has not been a more distinguished one than TE HEUHEU, the ariki of Taupo, and the most influential native in the interior of the island. His noble figure (for he stood upwards of six feet high), his broad chest, good-natured countenance, white locks, dignified manner, as he sat on a rock in front of his house, like a king on his throne, surrounded by his tribe, surveying his dependents at their work, to whom he repeatedly issued his commands in a tone which compelled obedience, presented altogether a perfect picture of the savage Chief. His great bravery in war, eloquence in council, perfect acquaintance with the mythology of the country, and being a tohunga as well, tended to extend his influence amongst the New Zealand tribes, and cause them to view him as a sacred character.

Though successful in war, he does not appear to have delighted in it so much as his countrymen generally did, for he was never averse to making peace. In 1844, he visited the little settlement of Wanganui with a war party of about two hundred, intending to fight with the Waitotara tribe, and avenge the death of Kotuku-rae-roa, Tauteka, and Te

purpose. Baptism, however, does not appear so efficacious in New Zealand. Huc, in his travels through China, also alludes to this, and states that the Chinese have naturally a strong smell of musk.

Wakarau, great Taupo Chiefs who were killed there three years before; but being reasoned with, and recommended to make peace, he said he was known amongst the tribes as a Chief who could make peace as well as war; he listened to the advice, and returned with his war party without doing any injury, although the town was then in his power, and its inhabitants possessed no means of defence. A complaint was made against one of his men for stealing a poor man's coat; at that moment the thief approached in a canoe, having on the stolen coat. Te Heuheu seeing him, rushed upon him like a tiger, threw him into the water, and held him under with his powerful grasp, until he was nearly drowned, and then pulled the coat off his back and restored it to the owner. In returning home, whilst ascending a path to a pa on the Wanganui River, he stumbled and fell on his face, this his followers exclaimed was an aitua or evil omen, and a sure sign of death. He gave another proof of his natural peaceable disposition by erecting a house for a neighbouring Chief, with whom he had long been at variance, this was one of the noblest specimens of native architecture, and when finished, had the expressive name given it of "*Te riri ka ware ware,*" the burying of anger, this was nearly his last work; he was visited by ministers of various denominations, but though all were received with great respect, he yet refused to give up the faith of his forefathers, and when one exhorted him to be a member of his peculiar Church, he is reported to have said, When you foreigners tell me of so many different roads, and each affirms his own to be the only true one, how can I decide? first agree amongst yourselves which is the right way, and then I will consider whether I shall take it or not. He, however, accompanied the writer of this sketch to see the most lovely part of the vale in which he lived, and said, that shall be *tapu* as a residence for a Missionary, if one should be sent him; the principal abode of this Chief was at Te Rapa, a small valley at the south-west corner of the Taupo Lake; his house was a long building, nearly forty feet in length; it resembled an eight-stalled stable, each compartment being occupied by one of his

wives, who were generally employed weaving mats, whilst he sat at one end silently regarding their labors. Many of these garments were most elaborated, ornamented with embroidery, and were really beautiful. A passing compliment may here be paid to the good taste the ladies displayed in their way of wearing them, and their various fashions of dressing the hair, some of which, it appears, our English ladies have condescended to copy.

MAORI WAYS OF DRESSING THE HAIR.

IWIKAU, the fighting chief of Taupo, a younger brother of Te Heuheu, accompanied his taua, or war party, against Wanganui in 1843, and crossed over to the Putiki side to plunder the potatoe grounds; the natives came to inform me of the circumstance, and asked whether as Christians

they should allow them to do so, I told them it was lawful to defend their own property, but they had better remonstrate with them quietly, and say they did not wish to quarrel. Mawae said, does not Scripture say, "when thine enemy hungers, feed him," therefore, he refused to allow them to go away hungry, and say he would not give them food, but would I accompany them, I agreed to do so; immediately I found myself in the midst of a party of two hundred armed natives; we marched to the potatoe grounds which were situated in a deep valley, a recently formed waerenga,* when a singular sight presented itself; the valley was filled with men, and women busily engaged, digging up potatoes, and filling their baskets as quickly as possible, whilst on the other side a number of armed men were drawn up ready to defend the workers if opposed. Mawae, our chief, a noble looking man, jumped upon a large log in the centre of the cultivation, and twirling his gun round, cried out in a loud tone, listen to me, you shall not say I refused food, take the half of the crop as far as this tree, but do not presume to dig up a single potatoe beyond it, or I shall fire. They went on digging quietly, until they came up close to where Mawae was standing, and then ceased; whilst this was being done I walked over to the other side, and spoke to Iwikau and his men, trying to make them see that what they were doing was wrong, they were very polite, but when the digging was finished they tied up their ketes, and quietly walked away; the potatoes taken were far more than required for themselves, most of them were sold to the Europeans. Some years afterwards, when I paid Iwikau a visit, he inquired if I had forgotten our first meeting in Mawae's potatoe ground, I said I had not; he then told me it was his intention, had a single shot been fired, to have immediately seized me and carried me off to Taupo as a prisoner, and kept me there to be their missionary. I have often since thought what might have been the result had he done so.

In May, 1846, a remarkable accident (already alluded to)

* A forest clearing.

terminated the life of this Chief, as well as those of his wives, and all his children who were then living with him, together with nearly sixty of his tribe. An unusually rainy season occasioned a large land slip on the side of the Kakaramea, the mountain at the back of Te Rapa, about two miles' distance from his residence; this took place nearly two thousand feet above the level of the lake, at the gorge of a little Alpine valley, through which a considerable stream flowed, which, being thus dammed up, in three days formed a large and deep lake, which burst its barriers, and with irresistible force, swept rocks, trees, and earth with it into the lake; the little settlement was buried with all its inhabitants, excepting a few solitary individuals, who, aroused from their sleep by the warning roar of the approaching avalanche, fled to the neighbouring hills and escaped; one of the survivors stated, that Te Heuheu arose from his bed, (it was about three in the morning,) and exhorted a Chief who was his guest to flee, but he refused to go without him, both remained, he said it was his reptile god,* who was angry with him for having omitted his usual offerings; he, therefore, immediately made one, commenced a supplicatory prayer to the angry god, and whilst thus engaged was overwhelmed; the once lovely and fruitful valley of Te Rapa was buried, in many places more than twenty feet deep; its houses and groves were swept away, and nothing left to mark that it had once been the abode of man, but a solitary swinging pole, called a *morere*, which, with a few feet of green sward around it, singularly enough escaped. There are traditions of two previous landslips in the same neighbourhood, one at Opotuka, when a hundred persons with their houses and fences disappeared in Rotoaira Lake, the other at Omohu, a pa near Tokanu not far from Te Rapa, when the pa, with one hundred and forty souls in it, was swallowed up.

Te Heuheu's brother caused the body of the Chief to be exhumed; nearly one hundred natives were thus employed, but the task would have been hopeless, had not the flood

* A saurian, supposed to reside in lakes, rivers, and under mountains.

formed a deep channel near his house, under the ruins of which he was found; the place was then declared tapu, I went there, however, and was not interferred with, and read the burial service over the spot where the pa stood, accompanied by Wiremu Tauri, my head teacher, even then the mud was so soft that we sunk in it nearly ancle deep. It was a solemn moment; an entire village laid buried beneath us, with all its inhabitants—the young, the old, the infant, and the hoary-headed—all in one awful moment were deeply entombed; it was night when the accident occurred, and from one sleep they passed into another—the sleep of death.

The Chief's body was kept concealed, according to the custom, with great *arikis*, for about four years; it was then exhumed, and laid in state, dressed in the finest native garments, and placed in a highly-ornamented coffin, which was supported on a pole, until 1850, when it was privately conveyed to Tongariro, with the intention of being thrown down the crater of that volcano; but the difficulty of the ascent had not been sufficiently considered, and the bearers were contented to leave it on a ledge of rock, which projected from the side of the mountain.

A NATIVE COMB, HEI HERU.

HORI KINGI TE ANAUA, THE WANGANUI CHIEF AND FIRM FRIEND OF THE EUROPEAN.—*Obit.*, 1869.

CHAPTER XXXI.

TE RAUPARAHA AND RANGIHAEATA.

TE RAUPARAHA, the Chief of the Nga-ti-raukawa, was born at Maungatautari, about 1770. His father, in one of the constant wars which formerly raged, was killed and eaten; he was then a child; his savage conqueror said, that if his infant son fell into his hands, he would make a fine relish for his *rau paraha*, which is a thick-leafed convolvolus, growing on the sand hills near the sea, and formerly used as food; Rauparaha, or convolvolus leaf, therefore, henceforth became his name.

When he grew up to manhood, he manifested such a troublesome and restless disposition, as to render himself an object of fear and dislike to his neighbours, and even to his own relatives; this feeling was increased by his collecting around him a band of the most worthless characters, whose constant excesses became at last so intolerable, that his neighbours, the Nga-ti-maniapoto, aided by Te Waharoa, their ally, arose, and forcibly expelled him from their tribe.

The first exploit attributed to Te Rauparaha, was his cutting off a Ngapuhi Chief, Waero, with one hundred and forty of his followers, on Motu Tawa, a small island in Roto Kakahi; leaving his friends there, he made his way overland to Taupo and Rotoaira; the people of Motuapuhi sought to kill him, but one of the Chiefs became his friend, and hid him in a food-store, until he could make his escape; he reached the Wanganui, and thence returned to Kawhia, where he gained the aid of Tuwhare and his tribe, who thenceforth assumed the command until his death, when Rauparaha succeeded him; they attacked the Taranaki natives, and took their stronghold, Tapuanikau; at Tihoi they erected a pa, and remained there some time; on reaching the Wanganui, they encamped at the heads for nearly a month, making *moki*, or canoes of the raupo leaf at Kokohuia; they then quickly crossed the river, and attacked the natives at Purua; the pa was taken, and about forty men killed. Tuwhare and his party proceeded along the coast as far as Wairarapa, where they killed the Chief, Rore.

In returning, Tuwhare noticed the wreck of a vessel, which made him think that Cook's Straits would eventually become a place of great resort for the Europeans; he therefore advised Te Rauparaha that they should go back to Kawhia, and raise as large a force as possible, and then take permanent possession of the Straits; hitherto they had merely destroyed the pas, for the sake of plunder; Rauparaha entered into the views of Tuwhare, they went to Kawhia, and having there assembled a great number, returned;* on reaching Putiki

* Andrew Green states that he was expelled from Kawhia in 1828, but this cannot be correct.

pa, at Wanganui, they were received very hospitably by a few women, its only inhabitants, their husbands being absent; food was cooked for them; afterwards they arose and slew their entertainers, and then pursued their journey south; the natives hearing of their coming, removed with their property inland. The party took up their abode at Ohau, and there murdered some of the Horowhenua natives; this was the commencement of the war; from his post at Horowhenua, Te Rauparaha made repeated raids against Manawatu; the Horowhenua natives being ignorant of his former murders, brought him presents of food, but he slew the bearers of them; when their tribe, the Moa Upoko, heard of his treachery, they raised a war party of three hundred men, and surprised Rauparaha, killing one hundred of his followers, and compelling him to flee to Waikanae; the Horowhenua made common cause with the Nga ti apa, who came and fought at Waimea, where they slew Huna, the Chief; Te Pehi and the Ngatitoa were conquered, and they lost one hundred men. The daughter also of Pehi was killed and cooked; her body was carried in a *taha*, a bark basket, to Wanganui, and there eaten. Rauparaha's own gun fell into their hands, being taken by Paora, Turanga pito.

This success excited the hopes of Rauparaha's enemies; a force of three thousand men went against him, collected from all the places on the coast; they reached Waimea, the scene of their former success. Turoa gave the hatchet to Turanga pito, to go and murder Te Rauparaha; this great force, however, was conquered by the Ngatitoa and Ngatiawa; the battle was fought on the island of Kapiti. Rangi mairehau, the Chief of Turakina, went to Rangihaeata, being a relative of his by marriage, expecting to be spared, but that Chief cast him on the fire, and roasted him alive; with this exception, they used the victory with moderation, and made peace with the tribes who had fought against them.

Pehi felt deeply the loss of his child, and determined on taking signal revenge; but to do it effectually, it was necessary to have a larger supply of guns and ammunition; for

it was chiefly by their guns they had hitherto prevailed—the tribes they fought with not having any—yet even their supply was insufficient; he therefore resolved to imitate Hungi, and go to England; shortly after the battle, a whaling vessel came to Cook's Straits; Pehi immediately went on board, bidding his followers paddle back and leave him there, the Captain had no alternative but to take the Chief on with him to England; he thus secured his passage, and was enabled to gratify the ruling desire of his heart, and obtain fire-arms, this was in 1824.

From that time, Rauparaha and his restless companions appear to have been constantly at war; after a series of engagements, he entirely destroyed the Moa Upoko tribe, and took possession of their district; a war expedition was undertaken against Wanganui; finding the natives prepared they were not attacked, he returned and fought with the Nga ti apa, at Rangitikei; encouraged by their success there, they went again to Wanganui, and fought with the natives, when one of the Nga te rau kawa Chiefs was killed, which made Rauparaha very indignant.

The visits of vessels now became more frequent, and they gave power and importance to Te Rauparaha, who managed to monopolize the entire trade with them, and become the sole channel by which others obtained supplies of European goods; various tribes sent him presents of food. Te Heuheu, the great Chief of Taupo, collected a large quantity of provisions, and brought them to him; many tribes, of their own accord, grew food for his use; he in return sent them presents of rum, tobacco, powder, and guns; he thus continually increased in influence—all but Nga ti rua nui and Taranaki, courted his alliance, still Rauparaha continued his wars; he sent two expeditions against Wanganui, one under Watanui, who fought at Rangipo, and there Nga ti ruaka fell. Rauparaha next attacked Putiki, and killed many of its inhabitants (some of their bones laid whitening on its plains when I first went there, which I collected and buried); to revenge this reverse, Wanganui raised a war party, and attacked Pa Kakutu; a meteor fell into it whilst they were fighting,

which was considered such a favorable omen for the besiegers, that the defenders were disheartened, and the place was taken. Rauparaha hemmed in on every side, narrowly escaped being captured. About this time, Pehi returned from England, having obtained from the thoughtless kindness of those who there saw him, a large collection of guns and ammunition.

Hekeringa, a noble-looking Chief, who was celebrated for his very fine *moko*, had gone to reside at Arapawa, where he was murdered by the Ngaitahu; being a great favorite of Rangihaeata, although he had fled on account of his not having conducted himself with propriety towards that Chief's wives, he sought satisfaction for his death, and fought with the Ngaitahu, killing a great number of them.

Pehi went to see Tamai hara nui at the Waharaupo, where Hakitara, a Ngapuhi Chief, with a number of his tribe, was staying; this Chief remembering the death of Wairo at Rotokakahi, persuaded Tamai hara nui to let them murder Pehi, as a payment for it, he consented. Pehi and forty of his companions, all great Chiefs, were murdered, although they were the friends of Tamai hara nui, and then his guests. Rauparaha himself had a very narrow escape, he was pursued, and finding his canoe was near being overtaken, having rounded a point he jumped into the sea, and dived a considerable distance, then coming up beneath a mass of floating sea weed, he remained a long time with only his mouth above the water, until his baffled pursuers gave up their search, he safely reached Kapiti, with a full determination of having ample revenge for those treacherous murders, and circumstances too soon gave him the desired opportunity.

On the arrival of a vessel called the *Elizabeth*, commanded by a fellow named Stewart, who came to trade for flax, Te Rauparaha offered to give him a full cargo, provided he would convey him, with a hundred of his followers, to Waharaupo; influenced by the hope of gain, Stewart lent himself as an instrument to accomplish the will of those savages; they embarked, and he sailed direct to the abode of Tamai hara nui; the Captain sent a youth named Cowell* in the

* This man is still living: he married a native woman, has a large family, and resided on the Waipa.

boat to invite him on board and see his cargo, he asked if they had any natives with them in the ship, and was answered, No; they had come direct from the Bay. Tamai hara nui remarked a small burr (*pirikahu*) sticking to their garments, and said, How came it there, if you have come so far; at last, however, he was persuaded, and fell into the snare, he went on board, and was taken down into the Captain's cabin; the natives concealed themselves in the hold. When Te Hiko, the son of Pehi, entered the cabin, he stared fixedly at Tamai hara nui, for nearly half-an-hour, without saying a word; he then approached, and drew back the upper lip of the captive Chief, and said, those are the teeth which ate my father; when the Chief found he had been inveigled on board, and thus fallen into the hands of his deadly enemies, he sent for his wife and daughter, that, as he said, he might not go to the Reinga alone: they promptly obeyed, and came on board.

During the night, Tamai hara nui strangled his daughter, a very beautiful girl, that she might not be a slave; and Stewart, horrified at this unnatural crime, without perceiving his own greater one, ordered the Chief to be tied up and flogged, which act offended even his savage captors, who said he was still a Chief, and not to be treated as a slave. The following day Rauparaha landed his men, and after a brave resistance, the pa was taken, and a great number were slaughtered; they returned to the vessel, laden with five hundred baskets of human flesh, which the Captain professed to believe was only pork; some say, that much of it was cooked in the ship's coppers, and it is not improbable it was so, as the vessel was completely in the hands of the natives, this however was denied: at any rate, the vessel must have been a regular shambles of human flesh, and very offensive from such a quantity being on board, as they were four days in reaching Kapiti; on landing, the Chief Tamai hara nui was given up to Te Aia, the widow of Pehi, who took him, with his wife and sister, to her own house, giving up half to their use; they talked so friendly to one another, and she behaved so kindly to him, that a stranger

would have taken them for man and wife rather than a doomed captive with his implacable enemy, she used even to clothe him in her finest garments, and deck his head with choice feathers; this continued for about two weeks, until either she had assembled her friends, or thought her victim sufficiently fat for killing, she then suddenly caused him to be seized and bound, with his arms stretched to a tree, and whilst in that position, took a spear, a long narrow rod of iron, with which she stabbed him in the jugular artery, and drank his warm blood as it gushed forth, placing her mouth to the orifice; he was afterwards cooked and eaten.

Stewart received twenty-five tons of flax for this infamous service, the price of blood, and might have had more, but he would not stay for it; a captain of some vessel, then also at Kapiti, who is said to have been but little better, sailed before him, and carried the news to Sydney, so that on his arrival there, he was shunned, and styled by all—the Captain of the bloody *Elizabeth*; he was even taken up and tried, from want of evidence, however, or from some flaw in the indictment he escaped, but though human vengeance did not reach him, Divine justice did, nothing was heard of him afterwards, the vessel was supposed to have foundered on its way to Valparaiso, and all on board to have perished.

Tuteounuku, the son of Tamai hara nui, too weak to contend with Te Rauparaha alone, went to the great Chief of the Ngaitahu, commonly called Bloody Jack, and solicited his aid to punish the murderers of his parents; the Chief thought so good a pretext for war should not be neglected; a large force was therefore speedily raised, and a suitable opportunity soon occurred, when Rauparaha was busily engaged snaring the *putangi tangi* (Paradise ducks) at Kaparatehau Lake, with a party of his tribe, having all their canoes drawn up high on the beach, except one; the enemy came upon them so suddenly, that it was with the greatest difficulty Rauparaha and about forty men, women, and children escaped to the canoe, and pushed off, all the rest were slain; but being encumbered with so many, they made little way. Rauparaha, therefore, compelled about half the number to

jump overboard, and those who refused were thrown into the sea by force, the canoe, thus lightened, made way, and though hotly pursued, escaped, and reached Kapiti; but this restless Chief must have his revenge, he therefore, lost no time in raising a force, he visited the Nga ti awa, and solicited their aid, which was given, they immediately embarked, and sailed for the Karaka, adjoining to which is a bay called Orau moa, completely shut in by the promontory Karaka at one extremity, and by another at the other, with lofty cliffs between, there Bloody Jack, with the Ngaitahu, were encamped; one hundred and forty of the Ngatiawa let themselves down the cliff, but were all cut off. In the morning Bloody Jack went on his way, and Te Rauparaha did not think proper to follow him but returned to Cloudy Bay; when Bloody Jack and his party embarked, the canoe of Tute ou nuku was capsized, and he was drowned, all the rest in it however were saved; when the Chief saw them, he was so indignant because they could save themselves, and yet suffer their young Chief to be drowned, that he killed them all.

Puoho, the Chief of Nga-ti-tama, and Priest to Te Rauparaha, conducted a small party of forty, and went by the West Coast, instead of the Kaikoura, to war with the people living on that side, his road was by Waka-tu (Nelson): he reached a small place, which he took, killing some and putting others to flight, the news of this attack was carried to Taiaroa, the head Chief of the place; he and Bloody Jack lost no time in going there with a party of about a hundred, their wish was not to kill Puoho, for whom they had a regard but merely to take him prisoner, and spare his men; Puoho and his party slept in two houses, but he himself was outside in the verandah; Taiaroa told his men to try and capture him alive, Puoho, however, would not yield, he fought bravely all night with the enemy, at last one got upon a house, and shot him, hitherto they had not used their guns, wishing to save them all alive. When this was done, Taiaroa pulled off his cap and threw it on the roof of the house to make it *tapu*, and said, here let the fight cease, and made peace, he had the head of Puoho cut off as a *mokai*, a

sign of regard, and caused his body to be buried; but when they left, the people of the place who had fled dug it up and ate it.

In the morning, Taiaroa and Bloody Jack returned, taking Wakapiri, the son of Puoho, with them as a slave; he was treated, however, as his son, and afterwards dismissed with a handsome present of two green-stone *meres*, and a piece of land, as an atonement for his father's death. This was the end of the war, and from that period another power began to be felt, which soon made a remarkable change in that part of the country.

A Missionary had been located at Kapiti, brought by Rauparaha's own son, and he sent that young Chief to preach the Gospel to Taiaroa, peace and tranquillity was the result; this great change was thus effected, some of the young Chiefs had begun to be disgusted with war, amongst these were Tamihana Katu and Matene te Whiwhi o te Rangi, the former being the son of Te Rauparaha, the latter his nephew, they were the two most influential young Chiefs of their respective tribes, and determined to put an end to these continual wars, having heard of the preaching of the Gospel in the north, and that through it fighting there had ceased, they resolved to go to the Bay of Islands, and obtain a Missionary for their end of the island—a very bold and hazardous undertaking; for the Ngapuhi were their sworn enemies, on account of their Chief, Te Wairó, whose death had not been forgotten, the recollection of it caused the death of Pehi, and many of their Chiefs at Waharaupo; still, they determined to go, and much honor is due to them, for even their own parents were opposed to their going, embarking in a whaling vessel, they safely reached the Bay of Islands; this was in the end of 1838. Their arrival was most opportune, and evidently timed by Providence, for when their request was refused from the inability of sparing one from the little Missionary band, or the unwillingness of any to proceed to so savage a part, the two young Chiefs declared, they would not return without one, and their constancy was rewarded; for whilst they thus persisted in staying, a fresh Missionary arrived, who had

been detained in New South Wales by Mr. Marsden to occupy a vacant post there. Now, said they, the Lord has sent another laborer and his family, one must be spared for us; the Rev. O. Hadfield, who then assisted in conducting the Missionary school at the Waimate, volunteered to go. Satisfied with this promise, they returned home, and were speedily followed by their new teacher, accompanied by the Rev. H. Williams, the senior minister, in the Missionary schooner *Columbine*; as there were two great tribes living within twelve miles of each other, the Missionary wisely had a house erected in each pa, where he alternately resided, and with much patience and perseverance, love and zeal, persisted, firmly supported by the young Chiefs, who lent all their influence to further his labors, so that soon the hymn was heard instead of the *haka;* and the hand grasped the Gospel of Peace, instead of the deadly gun.

In 1840, *The Tory* arrived, bearing the first settlers sent out by the recently-formed New Zealand Company; men of family and fortune came in that ship, captivated by the glowing accounts of New Zealand, published by the Company, which said, all was now peace, and cannibalism only lived in remembrance, had the passengers in that vessel, however, known, they might have seen a column of smoke curling up above the trees of Porirua, where they were then cooking a cannibal repast; some time previously to the arrival of *The Tory*, a Captain Cherry was murdered by a Porirua chief; when the people saw that vessel, they mistook it for a man-of-war, and fancied it came to demand satisfaction for the murder; they, therefore, determined to take payment themselves beforehand, to show the English they had nothing to do with the crime. It appears that poor Captain Cherry's feet had been held down by a slave, whilst his master killed him; Maori justice fell on the former—he was killed and eaten, whilst his guilty master escaped.

The New Zealand Company made land purchases in various parts of the straits at Taranaki, Wanganui, Port Nicholson, and Nelson; but, unfortunately, not being acquainted with the sub-divisions of property or the language, they fancied

they were purchasing far more than the natives either intended to sell or possessed the power of parting with; the vague and unsatisfactory way in which those purchases were made, were productive of serious evils, constant disputes arose, the claims were disallowed, and the settlement of the land delayed, but it is not necessary now to resuscitate the remembrance of them.

Hitherto Te Rauparaha had lived on terms of amity with the Europeans, he derived his importance in a great measure from his intercourse with them, and therefore it was his interest still to maintain it; he now came into collision with the settlers; the views taken on the subject vary, the fight at Wairau has been differently described, the following account is chiefly from the lips of a native who had no sentiments in common with those concerned; and as he received it from one who was in that encounter, it may be regarded as an impartial narrative; and also explains some points which were before inexplicable.

It commences with stating, that an angry feeling was excited in the breast of Rangihaeata, on account of the result of a trial. A native woman was supposed to have been murdered by some European, and there appears much reason to think the supposition was correct; still, there was not sufficient evidence to convict him, he therefore escaped; this woman was a connexion of Rangihaeata, and he viewed the acquittal of the accused as a sign of the judge's partiality towards his countryman, and could not forget it; shortly afterwards it was told him that the Europeans were surveying the Wairau Valley, he exclaimed with indignation, this is the second time they have wounded me, they murdered my relative, and now they are taking my land, they are seeking a quarrel with me; the Company professed to have bought the Wairau, but the natives disallowed the purchase; he therefore went and told Te Rauparaha his uncle, and said, let us go and send the surveyors back to Nelson, to the place which they have really bought, but Wairau I shall not part with; they therefore crossed over the Straits, and commanded the surveyors to leave, as the land was not sold; the

Europeans said it was; who then, answered Rangihaeata, could sell my land? They said it had been sold by other natives, he denied having had anything to do with the sale; they replied, it did not signify whether he had or not, the land was theirs; this greatly exasperated the chief, he ordered his men to take all the things belonging to the surveyors out of the temporary building they had erected, and to be careful and leave nothing belonging to them in the house, and then set it on fire, the Europeans threatened Rangihaeata, and told him he would be hung.

The Chief afterwards visited one of his cultivations on the Wairau, whilst the surveyors returned to Nelson, and made the Company's agents acquainted with all that had taken place; a warrant was at once issued by the police magistrate for the apprehension of Rangihaeata and Te Rauparaha; the magistrate himself, Captain Wakefield, the Company's agent, Captain England, and several other chief settlers, with some constables, about thirty altogether, went to execute it; when they reached the Wairau, they found the natives encamped on the opposite side of the river; they called for a canoe to cross in, and one was immediately furnished them; on reaching the spot where the natives were sitting, the magistrate demanded of the chiefs their reason for burning the surveyors' hut? They replied, they had no business on land which did not belong to them, and which had not been sold, the magistrate was extremely angry, and said, you have done very wrong to burn the house; Rangihaeata replied, there was nothing English in it, the *toetoe*, or flags of which it was built, and the poles were all taken from my own land; there was not a single stick of it English, everything belonging to the surveyors he had caused to be carefully removed outside the house, because he well knew how fond the Europeans were of law; and so truly you have come to try me for my toetoe, if indeed, you had bought the land, that would have been quite right, but this is a foolish affair altogether, this greatly incensed the magistrate, who told Rangihaeata, the Europeans would soon hang him; the chiefs did not under-

stand the threat, until a woman who could speak English explained it to them; Rangihaeata replied, Very well, hang me on my own land, my relative was killed by you English, and therefore you may as well kill me also upon my land; you told me no European could go on land not belonging to him, yet I now see the European is false—he takes land to which he has no claim, I am to be hung, but you are not; the magistrate, more incensed, cried to his followers—fire, a gun went off, and shot a woman of Rangihaeata; then Rawiri Puaha exclaimed, now the law for us is clear, Tamai Hengia ran to the place where their guns were laid, and Rangihaeta went away from fear; but Te Rauparaha turned and said, "*Ka, awe te mamae,*" (a chief's exclamation before battle—alas! the pain). Te Oro ran with his hatchet, and threw it at one of the Europeans, who fell into the river; the Europeans tumbled one over the other into the canoe in trying to cross; those who succeeded in getting over first, escaped; the last fell into the natives' hands. Captain Wakefield and all the gentlemen were taken; they were not killed, but when Rangihaeata returned, he bid them kill all, as a payment for their relative the woman; for he said that he had been told in all the European battles they never injured women; therefore, let them die as a payment—all were killed; they then embarked in their canoe, and crossed over to Otaki.

This melancholy event caused deep gloom to rest on the little settlement of Nelson, and for a time retarded its progress. On the arrival of Governor Fitzroy at Waikanae, he summoned Te Rauparaha and Rangihaeata to meet him; he heard their statement, and having previously been acquainted with that of the settlers, he reproved them for their cruelty in putting their prisoners to death, after they had surrendered; but told them that as the proceeding of the settlers, and especially of the police magistrate, was altogether unjustifiable and illegal, he should not demand satisfaction for it, but he solemnly warned them to beware for the future; it was a pity the Governor was not acquainted with native customs; otherwise he would have claimed the district as having been

paid for with blood; this was what the Chiefs themselves expected; it would have asserted our power, and made a salutary impression on the native mind, for it is a fixed custom amongst themselves, and in after years, when the Middle Island was sold by Taiaroa and the descendants of Tamaiharanui, Rangihaeata himself demanded part of the payment for the blood of his relatives Pehi and his companions, who were murdered at Waharaupo, and their claims were allowed by Governor Grey, and not doing so, made that Chief entertain a very low opinion of British power; he is reported to have said, "*He paukena te pakeha,*"—The Governor is soft, he is a pumpkin.

After the Wairau affair, Rangihaeata went up the Rangitikei; two Wanganui Chiefs pursued after him, and had they not been dissuaded by others, would certainly have taken him prisoner, and given him up to the Governor, for they had no love for him. When the disturbances three years later broke out in the Hutt, he went and put himself at the head of the hostile natives.* Rauparaha remained neutral, but having so many of his relatives engaged in the war, who in the native style continued to hold intercourse with him, he was suspected, and the Governor ordered the Captain of the *Calliope* to seize him, which was no difficult matter, as he continued to reside in his house close to the sea-shore. A boat's crew quietly landed one evening, and carried him back with them to the ship.

Although an old man, Rangihaeata accompanied the

* When Rauparaha heard that Rangihaeata intended to fight with the Europeans, the following angry conversation took place between the two Chiefs:—

E mea ana te Rauparaha ki a Rangihaeata Haere koe ki te maunga kia waka pongia ki te ahi rarauhi.

Rauparaha said, go to the mountain, that you may be smoked to death by wet fern, alluding to his having to encamp out in the depth of winter, and use wet fuel.

*Te mea ana a Rangihaeata haere koe ki te moana kia waka puarutia ki te tokanga kai maoa.**

The answer given was, go you to the sea, as a relish for potatoes, alluding to the custom of placing some fish or flesh on the basket of cooked potatoes, as a relish, and to his being taken prisoner.

* These are taken from one of their fables.

natives in all their skirmishes, lived with them in the depth of the forest, and in their fastnesses; before he left Porirua, (travelling at that time being stopped by the natives,) I saw him, having been brought before that savage Chief; he expressed himself very bitterly about the conduct of Government, and especially alluded to the burning of a church and burial ground belonging to the Hutt natives; it was indeed an unjustifiable and wanton act committed by a constable, who had no proper officer to superintend him; he called the Europeans a murderous race; he was reminded of his own acts, and told the Europeans were afraid to commit murder, from the fear of God, he said it was false; and as for God, he was a god himself, and thrust out his tongue to an unnatural length, which quivered like a serpent's, and rolled his bloody eye-balls like a demon.

A large British and native force was raised, he was attacked in his pa at Paua-taha-nui, and driven from it; thence he took up a post on a mound in the middle of the forest of the Horokiri Valley, called Remutaka. With some loss he was driven thence, and conducting his men along the heights of the mountain in depth of winter, supporting themselves chiefly on *pitau* (cooked fern tree), he safely reached Poroutawao, although pursued by a very large force. The spot he selected was so shut in by swamps, that it was thought most prudent to leave him there.

Rauparaha remained a prisoner for nearly two years. The writer saw him on board the *Calliope*, a few days after his being taken; he was well fed and kindly treated, and had a large cabin given up to him; he appeared in good spirits, and did not seem to repine at his lot, in fact, he became strongly attached to Captain Stanley, an open jovial British sailor, and afterwards, when released at Auckland, he left all his valuables in the Captain's charge, and whenever the *Calliope* came near his residence, he showed his attachment to him in every way which laid in his power. The old Chief on returning to his tribe, did not feel that he had been degraded; neither was there any diminution of his regard for Europeans. The Governor wisely gave him several handsome presents

at his departure, and from that time to his death, he quietly resided amongst his people, and invariably might be seen at the daily service, morning and evening, dressed in a captain's naval uniform. He seemed to view the rapid advance of his tribe in the arts of civilization with the greatest satisfaction, as well as the progress of the children in the schools.

In November, 1849, the old Chief expired at Otaki, he was not baptized, and although his son wished the burial service of the Church to be used at his funeral, the minister did not feel himself justified in doing so; however, a lay member of the Church Missionary Society from Wanganui opportunely passing through the place, read the service over him; and thus terminated the eventful life of this New Zealand warrior.

In stature, he was not above five feet six inches; but his countenance was striking;* he had a Roman, or *hooked*, nose, an eagle glance, which read the thoughts of others without revealing his own, and a look which clearly marked his dauntless bearing, it seemed impossible to take him by surprise, his being long accustomed to command, gave him a dignified demeanour, and his fertility in expedients, a cunning, or rather shrewd cast of countenance; even when clad in a blanket, few could look at him without being impressed with a feeling that he was no ordinary person.

The character of this Chief has been variously drawn. The settlers in general viewed him as everything bad, most treacherous, and deceitful, but this opinion was not founded on their personal acquaintance with him, so much as from report; the whalers and traders, who had the best opportunity of being intimately acquainted with him, and that, too, at a time when his power to injure was the greatest, invariably spoke of him as having ever been the white man's friend; he always placed the best he had before them, and in no instance have I heard of his doing any one of them an injury; speaking of him to an old whaler, he said most emphatically, *that he never let the white man who needed, want*

* It is remarkable, that most great conquerors were small men;—Alexander, Cæsar, Napoleon, Wellington, &c.; and the eye and nose alike in all.

any thing he could give, whether food or clothing, in fact, his natural sagacity told him that it was his interest to make common cause with the Europeans, for it was through them he acquired *the sinews of war,* guns, powder, shot, and everything else that he required.

In latter days, when the influx of Europeans became greater and they held permanent possession of his land, without making common cause with him, as the whalers had done, but often treating him in a slighting way, it is natural to suppose that he would regard them with more suspicion than attachment; and so should we also, had we been in his place. That he was a savage conqueror and cannibal, guilty of many enormities and unmerciful deeds, cannot be denied, but it must also be remembered, that he did not possess the light which we do; and when his deeds are put alongside with those committed in civilized and Christian warfare, for which have we the most reason to blush?

Sir George Grey, by his kindness and presents, drew Rangihaeata several times from his retreat at Poroutawao, as a tiger from his lair, and when he thought he had conciliated his regard, and secured his friendship, he asked him to sell Waikanae, it would have been a subject for an artist to picture the indignant looks of the Chief; he flatly and rudely refused, telling him to be content with what he had got. "You have had Porirua, Ahuriri, Wairarapa, Wanganui, Rangitikei, and the whole of the Middle Island given up to you, and still are not content; we are driven up into a corner, and yet you covet that also." Chagrined and disappointed the Governor took his leave; he, however, was most highly honored at his departure by many tokens of regard, and interesting addresses were sent him from those very natives, though they refused to accede to his wish and part with their patrimony.

The earliest visit paid Rangihaeata after the war, was by Lieut.-Governor Eyre and myself; he was still at Poroutawao; a long low narrow strip of land, running through deep swamps, led to his retreat; the name of the place aptly describes it, being a cork, or stoppage to war, and few would

have liked to draw it out.* The pa was on a mound, the only one in the vicinity, and strongly fortified in the native style, with thick lofty posts deeply sunk in the ground, and bound together with a *huahua*, or connecting pole, running round, at the height of about ten feet from the ground. Inside the outer fence there was another, behind which the defenders could post themselves, and take aim through the outer one. The pa was divided into a number of small courts, each equally well defended, and connected by very narrow passages. We found the Chief with his wives and head men assembled in the chief court, or *marae*, sitting on mats in front of his house; fresh fern was strewed on the ground, and new mats laid on it for us, we were received with great respect, and welcomed with a loud *haeremai*, we sat down on the Chief's right hand, and conversed on various subjects, until we were invited to enter a neighbouring house, where no one followed us, except a neatly-dressed and good-looking lady, who was appointed to wait upon us, according to Maori etiquette; there was a kind of table formed of two boxes, one placed on the other, with a new red blanket thrown over it, and a form similarly covered in regal style; on the table was placed a dish of good fresh-baked cakes, another containing sugar, a knife, spoon, and two basins, one nearly allied to a wash-hand basin in size. The lady then brought a tea-kettle, and filled our cups with an infusion of mint, which she called tea; the wash-hand basin was, of course, placed before the representative of Majesty, who viewed with dismay its enormous capacity, which being given him from respect, he could not well avoid draining to the bottom; after enjoying the Governor's perplexity, when the lady left the room, I emptied the contents of our bowls into a calabash, from which our natives were drinking; our repast being ended, we returned to the Chief, and sat by his side. The Governor requested me to ask the Chief to sell land, which I respectfully declined doing, he

* *Poroutawao* means the remains of a bird caught in a snare, and partly consumed by dogs, in the wilderness; but the common pronunciation *Puru tawa* bears the signification given.

then attempted to do so himself; at first he was not understood, but when the Chief comprehended what he meant, he gave a savage look of defiance, thrusting out his tongue, and rolling about his eyes in such a way, that his Excellency, who had never seen such a display before, stared with amazement, and evidently felt anything but at ease. It need not be said the land negotiations were speedily terminated, and we were soon threading our way back along Rangihaeata's swamp-girt road.

He was then an old man, with a head as white as the top of Tongariro, and a spirit somewhat resembling that active volcano, always fuming, his white hair strangely contrasted with his bronzed features and highly tattooed countenance.

He remained unchanged in his views during the concluding period of his life. His countenance had not the marked character of Te Rauparaha's, neither does he appear to have equalled his relative either in wisdom, courage, or nobleness of deportment; still, he was a wonderful man, guilty of much bloodshed, and died a heathen.

The word *Rangihaeata* means the morning sun-beam.

The following song was sung to show the deceitfulness of Te Rauparaha:—

Taware mai, te tangata taware mai,	Deceive, deceive the man,
Pokipoki mai, te wahine pokipoki mai,	Flatter, flatter the woman,
E mahi, te mahi, koua mahia,	Work the work, don't let it end,
E moe, te moe, koua horahia,	Sleep the sleep, don't let it be seen
Ina matara huri akenei.	When the eye turns round.

He Puha, or Jeering Song on Te Rauparaha.

Haere atu ki te pai,	Go and find out the
A te Paraha,	Good of Rauparaha.
He pai ranei; he kahore ranei,	Is he good, or is he bad?
He waka te watewaia, kuaka	Is he a deceiver, or is he not?
Kia ware, e-kia ware.	Don't forget, don't forget.

JOHN WILLIAMS HIPANGO, WHO FELL AT OHOTAHI, IN DEFENCE OF THE WANGANUI SETTLEMENT.

CHAPTER XXXII.

HONE HEKE.

THIS Chief belonged to the Nga puhi tribe, he married the daughter of Hongi, and was one of the early converts to Christianity, distinguishing himself by his knowledge of Scripture, and consistency of conduct, until the assumption of British authority in 1840. Listening to the insidious representations of unprincipled foreigners, then roving about the country, he conceived the idea that the British Government intended to make slaves of the Maori. His first great display of anger was occasioned by a flagstaff, which was erected on the heights above Kororareka, to signal ships, this he was told was the sign of their being reduced to slavery, he therefore went and cut it down (July 1844).

Captain Fitzroy, the Governor, sent for some military from Sydney, about one hundred and eighty of the 99th Regiment arrived, he then held a meeting with Heke, Walker Nene, Moses Tawai, and others; the two latter offered to be surety for Heke's good behaviour; they said, if the soldiers were sent away he would be peaceable, and if not, they would then make common cause with the Government; the Governor agreed, and sent the soldiers back, who returned grumbling and disappointed to Sydney; at his request, ten muskets were given up, and laid at his feet, satisfied with this proof of submission, he returned them to their owners, this act was found great fault with, but it was a prudent one, for had he taken his little troop inland, it could have done nothing; but, unsupported by native allies, would doubtless have been cut off by Heke's ambuscades, as it was, the Governor secured valuable allies, who afterwards contributed to the final success of our arms.

This peaceable state was however of short duration, Heke again listened to the tales of men ill-affected to the British Government, and a second time went and cut down the flagstaff; another was erected, sheathed with iron, six feet high, and protected by a block house with twenty men. Walker remonstrated with Heke, but he insulted him, and proceeded in his hostile course, many acts of plunder were committed on the settlers; in February, 1845, it became evident that another attack would be made on the flagstaff, the block house was, therefore, further strengthened, and Captain Robertson, of the *Hazard*, sent to protect the town of Kororareka, which was menaced by a force of near eight hundred, under the command of Heke and Kawiti, who had joined him with all his men.

Walker and several other Chiefs met Heke a day or two before at the Waimate, and told him, if he persisted in his hostile course, they should join the Governor. Heke said, he had heard that the snake, whose head he had cut off, had grown into a monster, with many mouths, and that he was anxious to see the strange sight—alluding to the flagstaff and loop holes in the block house.

This large force encamped about a mile from the town, out of the range of the *Hazard's* guns. Several skirmishes took place, Lieutenant Philpotts was taken prisoner; they took away his pistols, but, having danced the war dance around him, one was returned, and they good humouredly let him go, bidding him take more care of himself for the future. On the Sunday, one of the Missionaries went and preached to them from James, whence came wars and fightings; when he had finished, Heke bid him go and preach the same sermon to the sailors and soldiers, who equally needed his warnings.

On the evening of the 10th of March, Heke went with a party of two hundred men, and placed himself in ambuscade near the block house, whilst Kawiti, at the head of a similar number, advanced upon the town, not to injure the settlers, as he afterwards said, but to draw off the attention of the sailors from Heke's attack on the block house. About four o'clock in the morning of the 11th, the inhabitants of Kororareka were aroused by the sound of musketry, Kawiti was making his descent upon the town, when his course was arrested by Captain Robertson, at the head of about twenty-five men, who defended a narrow defile against an overwhelming force. A sharp encounter took place, in which six or seven of the sailors were killed, and as many more wounded, amongst whom was the Captain, who had suffered so severely that his life was at first despaired of, but he eventually recovered, having manifested great bravery, and killed several with his own hand, which excited the admiration of his enemies. Kawiti lost near twenty men, and amongst them several high Chiefs, and had many wounded.

Heke succeeded in taking the block house, and cutting down his enemy, the flagstaff; he then danced the war dance with his men on the hill, in token of victory; the natives finally gained the day, and the explosion of the gunpowder magazine induced the British to evacuate the town, which was safely effected under the guns of the *Hazard*. The natives themselves appeared surprised at their victory and the abandonment of the town, which they for a long time forbore entering; afterwards they did so, and plundered the

place, which they never would have done, had it not been thus deserted by its inhabitants; but, at the same time, they manifested a degree of forbearance and humanity which, under similar circumstances, is seldom found displayed by more civilized combatants; they allowed the inhabitants to re-enter their houses, and carry off their valuables, Heke even sent a female and her child under a flag of truce to the vessels, which had received the houseless inhabitants; the Bishop and one of the Missionaries landed, and buried the dead, the Roman Catholic Bishop was equally active; the Maori then burned the town, but carefully spared the Mission House and Church, with that of the Roman Catholics. The Governor's testimony was, that acts of a chivalrous nature were performed by them, and their forbearance towards the settlers, and especially the Missionaries, after the conflict, was remarkable.

The result of this war was increasing the military force, and beginning a regular campaign; it caused Walker and others to declare in favor of the Governor; that Chief promptly mustered two hundred and fifty men, and came to the Waimate, as early as March 19th, when Heke refused to join them, Walker Nene said,—That man has despised us, who are much older than himself, and ridiculed our threats; who is he, or what is he, that he should thus trample underfoot the advice of his fathers?—he has always been troublesome, but latterly has become unbearable; if we do not oppose him, he will soon tyrannize over those who have fed and nourished him, and we shall no longer have peace;—he wrote to the Governor and told him he had come to fulfil his promise, and aid in putting down Heke.

In April, H.M.S. *North Star*, and two transport ships, arrived in the Bay, with three hundred men. Pomare was taken on board, and kept a prisoner; afterwards the troops were marched into the interior to join Walker; on reaching Mawe, where Heke had built a strong pa, an engagement took place; Kawiti was nearly taken, he feigned death, threw himself down, and the enemy passed and repassed him, but he escaped, the troops, after a gallant resistance, gave way.

On the 3rd May, four hundred and twenty men were landed at the Bay, they went inland to attack Heke, who had retired with the other Chiefs to a pa at one of the extremities of the Bay. The *North Star* also proceeded there; a fruitless attack was made on the 8th of May; the troops had only brought three days' provisions with them, and had it not been for Walker's furnishing a liberal supply, they would have been famished; Ruhe, a neutral Chief, provided a number of pigs and potatoes for Heke and the soldiers; the road to the latter laying through the native camp, he asked permission to drive his pigs for the soldiers, this, as a matter of course, was immediately granted. The pa was abandoned and the troops also retreated to the coast, with the loss of fifteen killed, and thirty-seven wounded. Heke sent a message to the British Officers, to say that their dead should have Christian burial, and he accordingly sent for a Missionary, who performed that melancholy duty. The troops were re-embarked, and returned to Auckland.

In June, a large body of six or seven hundred men, under Colonel Despard, attacked Heke at Taiamai, where he and Kawiti had built a strong pa. On hearing of this great force, Heke tried to conquer Walker before he could join it; in this, however, he failed, and received a severe wound in the thigh. Colonel Despard stated in his dispatch, that one-third of the men actually engaged fell in the attack.* Before the fight, Walker's men joined in singing a hymn, and in prayer for the success of the troops. The native Christians in the pa did the same, and though our men in this respect were wanting, still it was afterwards found there were amongst our poor fellows who fell, those who committed their souls to God before they rushed into the fight, and many others who were greatly encouraged by hearing the solemn prayers of the natives in their behalf; the bugle which sounded the attack, was only eight minutes before it again sounded the retreat, and in that brief space of time, one hundred and twenty of our men entered eternity! amongst

* Colonel Despard is reported to have said, before he left Sydney, that he would either take Heke alive or dead, or fall in the attempt—he did neither.

whom were Lieutenant Phillpotts and Captain Grant; these the Missionary buried in the church-yard at the Waimate; the body of the latter was only recovered after the place fell, having been buried by the natives.* Afterwards, when the artillery was brought to bear on the pa, it was taken; when the news reached Auckland, the inhabitants for a time were panic struck, and almost expected to see the enemy at their doors.

Heke then built another strong pa, called Ruapekapeka, which was considered a masterpiece of Maori fortification,† after much skirmishing, in January 1846, it was taken possession of; on the Sabbath the defenders retired outside, to the part the furthest removed from the besiegers, while they held their service, to be out of the way of the balls: this being discovered, the troops entered the place before Heke's men could return, and the pa fell. He retired to the interior, where he continued to reside in his native fastnesses, secure from pursuit; after having made an honorable peace, he lived in quiet until his death, which took place in 1850.

However mistaken Heke's views may have been, yet he can only be regarded in the light of a patriot; his moderation in prosperity, and total absence of vindictiveness and cruelty in war towards those thrown into his power, will always tell in his favor; it is to be regretted that he was made the dupe of designing men and worthless characters; but making allowances for his only partially-enlightened mind, his faults will not be sufficient to eclipse the glory which he gained, in so successfully combating those who possessed all the skill and resources which military science could bestow. The Governor wisely made peace with the insurgents.

Some time afterwards, Sir Everard Home, Commander of the *North Star*, paid Kawiti a visit. He said, "Well, Kawiti, is it peace now?" The old Chief replied, "Well, it

* A report was circulated that Captain Grant's body had been partly eaten, but it was totally untrue.

† A model of it was made by Colonel Wynyard, and sent to the Great Exhibition. Ruapekapeka in English is Bat's Nest.

is for you gentlemen of the big guns, to say if you have had enough; we have, then let there be peace."

Thus ended the first, and it is hoped the last, war in the north of the Island, between the European and native races. However much it may be lamented, we cannot but regard it as one of those events which, in the course of Providence, has been overruled for the establishment of a better understanding between the two, at first, the aborigines there were despised, afterwards feared, but at last respected.

The natives were surprised when they found they were at liberty to occupy their former lands, which by their own customs had been forfeited; to this moderation of the Governor, is mainly to be attributed the good understanding which has since prevailed. This war, when contrasted with their former savage ones, prior to embracing Christianity, is remarkable for the entire absence of unnecessary acts of cruelty, and even for many instances of kindly feeling towards their foes, which showed most clearly how great a change the mild precepts of the Gospel had effected in the native mind.

The Governor afterwards met Heke, who presented him with his green stone *mere*, which is now preserved in the British Museum; shortly afterwards he began to decline in health, and died, it is said, from the effects of a beating by his wife, he was only about forty years of age; his body lay in state, decorated in the native style, for some time previous to its interment, and was visited by most of the natives of that part of the Island.

Kawiti, the other Chief, died about 1853, having previously embraced Christianity, and been baptized.

TAPOUKA AND TUHAWAIKI.

TAPOUKA was a great Chief of the Middle Island, the whalers gave him the soubriquet of Old Wig, he was celebrated for his great cunning, as well as courage; formerly the Dusky Bay tribe was very numerous, it is now all but extinct; this wily Chief adopted the following curious expedient to surprise

and destroy it, being a more powerful tribe than his own; he dressed up some of his men in seal skins, and sent them into the vicinity of the enemy, carefully planting his men in ambush inland, sufficiently near to command a view of what was going on, the natives, unsuspecting the snare, saw these pretended seals sporting about in the breakers, and came out to catch them; when the whole tribe was thus drawn out, and whilst intent on their supposed game, out rushed Old Wig and his tribe, and cruelly massacred them; some fled to a neighbouring island, to which they were pursued, and there killed in the caves where they sought to conceal themselves; my informant saw their bones still remaining, a monument of this cruel adventure.

Tapouka died of the measles about 1833. He was related to another great Chief named Tuhawaiki, or Bloody Jack, one of the principal men of the Ngai tahu, and a great supporter of the whalers, through whom he became possessed of considerable wealth; in imitation of the Governor of New South Wales, where he had repeatedly been, he kept a number of men drilled and clothed in old uniforms, which the Governor had given him; and when any Europeans visited him, these were duly drawn out and paraded before them; he also had a vessel of his own, which was commanded by one of his European friends; he made common cause with the whalers in all their quarrels, whilst they, in return, lent their aid, and thus enabled him to obtain the mastery over the neighbouring tribes.

Tute ounguku, the son of Tama hara nui, invoked the aid of Bloody Jack to revenge the death of his father, who was murdered by Te Rauparaha, that Chief was surprised by him, and nearly all his party cut off, he himself had a very narrow escape of falling into his hands, he fled in a canoe, to lighten which he threw twenty men, women, and children, into the sea. Tuhawaiki lost his life in returning from the Kaikoura in an open boat, in company with a young Chief named Kopi, who was in another; he took an inner passage in the dark, and was capsized in the surf, and although his companion was called to come to his aid, he most unfeelingly

refused, being indignant at Bloody Jack's having appropriated a larger portion of money received for the sale of some land than he was entitled to, thus he perished.

MAMAKU.

It appeared as though the electric telegraph had found its way to New Zealand, for no sooner had the war broken out in the north, than hostile symptoms were simultaneously displayed in the south.* A few of the natives who lived in the Hutt, and had cultivations there, were ordered to quit without much ceremony or favor being showed them, they were told the land had been sold by Te Rauparaha, they also claimed a right to it, but their claims were disallowed; after much disputing on both sides, a military force was stationed in the midst of their cultivations. The Governor requested me to go as an ambassador to them, (they were then encamped in a dense forest,) to say that if they quietly left, he would see compensation was given for their crops. Kaperatehau, the principal Chief, agreed to his terms, and promised to leave the following day; unfortunately, in the meantime, a constable set fire to their village, burnt their houses, their neat little wooden church, and even the fences around their graves; this wanton act greatly exasperated them: during the night, they revisited the site of their late homes, dug up the bones of their dead, and carried them off into the bush; the Governor again wished me to speak to them; I found their late peaceable feelings had disappeared; they pointed to a heap covered with branches, and, lifting them up, I saw the remains of the dead; they told me, there was an end of peace. I left, and reported their words.

To make a beginning, Rangihaeata gave a tomahawk to

* When Ohaiawai was attacked, and so many of our brave countrymen fell, long before the news reached the settlers in the south, I saw in the interior several neatly-constructed models of the pa and its defences, made with fern-stalks, to show the way they had gained the victory, these had been made by messengers sent from the north, to publish their success to those in the south.

two young men, and bid them go and murder some European; they obeyed, and killed a poor fellow named Gillespie and his son, who were quietly at work when surprised, such was the native custom; before dawn on the 16th May 1846, an attack was made on a party stationed at Boulcott's Farm; the bugler, quite a lad, was struck by a tomahawk on the right arm, whilst sounding an alarm; the brave youth immediately took the bugle in his left hand, and continued blowing, until a second stroke cleft his skull in two; the men rushed from their sleeping quarters, and made a gallant stand, drove back the enemy, and maintained their post, with the loss of six killed and four severely wounded; the officer in command, Lieutenant Page, showed great courage and self-possession on the occasion, otherwise he and the little band must have been cut off; such was the beginning of the war. Mamaku, a Chief of the Nga-ti-rangi, on the Upper Wanganui, was then on a visit to Wellington; being importuned by Rangihaeata, he joined the hostile natives, and virtually became their leader; they constructed a strong pa at Pauatahanui, near the furthest extremity of Porirua Harbour, and against that point the efforts of the military were next directed; the hostile natives, however, finding it was commanded by the cannon, abandoned it on their approach, and selected a more tenable spot in the Horokiri Valley; there the next fight took place on the 13th August 1846; several of our men fell in gallantly storming the heights on which it stood.

The Chiefs then conducted their men along the mountain ranges to Waikanae, and after several skirmishes, in which a few prisoners were taken by our Maori allies, and one, to our disgrace, hung for defending his native land, the enemy reached Poroutawhao, where Rangihaeata remained secure amidst the swamps which surrounded the place. Mamaku there left him, and returned to Wanganui, where he tried to raise a force to aid his former ally; he came down upon the town with about eighty men, but the Nga ti Ruaka and Putiki natives came forward and defended it; the inhabitants, to mark their gratitude for this seasonable protection,

A PAH ON THE WANGANUI.

gave the Chiefs a public dinner. Before Mamaku and his people left, he said, "This coat is too small, but I shall return at Christmas with a warmer one," intimating that he would come back with a larger force, and attack the town.

The Putiki Chiefs, Hori Kingi, Hoani Wiremu, and Te Mawae, aware of the critical position of the little settlement, which then had scarcely a population of a hundred men, immediately wrote to Government, and recommended the placing of a military force at Wanganui, for its defence, and without loss of time, as Mamaku was sure to return with a larger force. Their advice was taken, and about Christmas a detachment of the 58th, under Captain Laye, arrived, a stockade was made, the Putiki natives giving their assistance in cutting the timber required.

In April, one of those unforeseen events occurred, which unfortunately interrupted the good understanding which had hitherto existed between the military and the Nga-ti-Ruaka; a young midshipman, who, with Lieutenant Holmes, of the *Calliope*, was stationed at Wanganui, in command of a gun-boat, had employed an old Chief named Hapurona, to make him a Raupo house, for which, when made, the boy (for he was nothing more) refused to give the stipulated price, and in joke pretended to be very angry, pulling out a little pocket pistol, and, with pretended fierceness, threatening to shoot him, unfortunately it went off, the ball entered the Chief's cheek, and lodged somewhere near the ear; the natives thought it was done on purpose, and regarded it as a wilful murder; the military, instead of holding an open court of inquiry, took the youth into the stockade, and closed the gates; this confirmed them in the idea that the act was intentional.

On the evening of April 18th, 1846, a party of six young men, or rather boys, the eldest not being eighteen, and the youngest only twelve years old, relations of the wounded Chief, in order to have payment for blood,* and bring on a

* *Blood.*—The shedding of blood was always considered a most serious thing, although but a drop were shed. A gentleman entering my house, knocked his head against a beam and cut his eyebrow, so that blood flowed; the

war, went to the house of an out-settler, and struck at him behind the neck with a tomahawk; the wound was not very severe, the man being tall, his young assailant could not reach him. He went into his house, and the miscreants were on the point of fleeing, when they beheld their intended victim running away, having escaped from a back window, no sooner did he abandon his helpless family, than the fellows began to assault the house, his poor wife put her two eldest children out of the back window first, and then the others, following them herself the last, and leading one of the youngest by the hand; the miscreants immediately they saw her, split her skull with the wood axe, and that of her child as well, they then ran after the others; the eldest boy and girl each carried a baby, they struck the poor boy down; he had succeeded in concealing himself, but when he heard his mother's cries, he ran to her aid; the babe he carried, rolled into the fern, and as it was growing dark, escaped observation; they next cleft the skull of the eldest daughter, she fell with an infant she carried belonging to a relative, which being under her escaped, another poor girl was likewise killed, two of the young children ran into a swamp, and concealing themselves amongst the flags were not observed; the natives plundered the house, and set it on fire.

In order to involve the Mission natives (who were always well disposed towards the Europeans) in a quarrel, and to make the latter think they had committed this murder, the perpetrators dropped different articles taken from the house along the road leading to their pa, and then fled up the river.

natives present deplored the accident, and said that, according to their law, the house would have been forfeited to him, and as they were of his party, it would have been their duty to have seen it given up to him, as every one present was affected by his blood being shed. In the same way, even if a canoe should be dashed on shore in a storm, and the owner's life endangered, he thereby acquires a title to the spot he is thrown on. When blood is shed, it is the duty of every one related to the person who has suffered to seek for revenge. It does not matter whether it be the individual who drew it or any one else belonging to his tribe; but blood must be shed as an atonement for blood This was one of the most fertile causes of war in former days. There were no cities of refuge for the manslayer to flee to for safety, and his act endangered the lives of every one in his tribe.

The murder made a great sensation, but no one ventured there that night to see what had been done; the following morning, several of the settlers, officers, and Putiki natives, with the schoolmaster of the Mission Station, went to the scene of this tragedy; they met the two children on their way to the Mission-house, and afterwards found the eldest daughter, to their amazement, still alive, with the baby in her lap, covered with her blood, although the cleft in her skull extended fully six inches from the bridge of the nose to the forehead; the cold of the night had staunched the blood and saved her life, she recovered, but had a fearful broad seam, nearly a third of an inch wide, as a lasting remembrance of that dreadful night; she and the two infants with the corpses were brought to the town; immediately the natives heard of the murder, Hoani Wirimu and the Putiki Chiefs held a meeting; they resolved to capture the murderers, as the best way of proving their innocence of the crime.

They crossed over the same night, and made the officer in command acquainted with their intention; at first he strangely refused his consent, but by the advice of his brother officers, at last gave his permission. Hoani Wirimu, taking several determined young men with him, set off without loss of time, selecting a light and swift canoe, they paddled up the river, justly supposing they would hasten that way into the interior, calling at every place to enquire, and were not mistaken; on reaching Ikunikau, they told a feigned tale to the natives of that place, who immediately manned a large canoe, and continued the pursuit: at last, the murderers were perceived; the Putiki natives laid down in the canoe, lest, being recognized, the object of their journey should be suspected; on coming alongside, they jumped up and seized them; a struggle ensued, and the canoe was capsized, they however retained their grasp, and secured five of the murderers, one escaped, having previously left their company, they bound their prisoners, and hastened back; on reaching Waipakura, Maketu wanted them to stay there for the night, but when they declined

doing so, he fired at them; they proceeded on their way, and safely delivered up their charge to the military; not having been more than twenty-four hours from the time of their starting, during which they had paddled seventy miles. No time was lost in trying the prisoners by court-martial; this commenced on the 24th April (25th was the Sabbath), and on the 26th they were executed, the boy only being spared, as it was proved he did not assist in the barbarous deed, but he actually entreated to be hung with his companions.

These youths being connected with the Nga ti ruaka, caused that tribe to take up arms; they were joined by the Nga ti hau, with the Chief Mamaku at their head, and by the Patutokotoko; they speedily raised about three hundred men, and encamped at Papaiti, where they strongly entrenched themselves; in the first skirmish, they obtained possession of a part of the town, which they not only plundered, but coolly remained quietly feasting on the ducks and fowls found there, of which they cooked some dozens; the military and inhabitants took shelter every night in two stockades and three of the strongest houses, two of which were surrounded with trenches, the town then presented a singular appearance, its entire population being thus shut up in those few fortified spots, all herding together, and from their contracted quarters, much sickness and death ensued. Whilst the natives were thus engaged in plundering, a random shot from the nearest fortified house, went through one of those in the hands of the hostile natives, and killed Maketu, a great Chief, whilst in the act of loading himself with plunder. The gun-boat was of great service in keeping the enemy in check, its bold commander being always in advance.

The news of the war was brought to Auckland, where I was then attending a Committee of the Church; the Governor left the next day in the *Inflexible*, war steamer, taking me with him; on reaching the Wanganui Heads, 24th May, a gun was fired to give notice of our approach, but no boat came off; at last, two natives were seen on the shore, waving a flag; we went and took them on board, one was Hoani

Wiremu, who informed us that the opposite side of the river was entirely in the hands of the enemy, which was the reason no boat had been sent to us; all the available force was then embarked in the ship's boats, without loss of time, and we entered the river, bands of natives were prowling about on the town side, Hoani Wirimu sent word to the Governor, if a force were sent that night up the river, it would cut off all the canoes of the enemy, the advice was not taken, and the following morning they were removed higher up; a great demonstration was made of our force, but without result, several skirmishes took place. The natives plundered and burnt all the remaining houses of our out-settlers, and drove off the cattle; they carried on their operations so near that the people in the town could hear them thrashing out their wheat. This state continued until the 1st July, when the enemy enticed a party to leave the stockade to intercept a few natives, who were trying to carry off some geese; when they got near, another party appeared, which caused a larger force to be sent to cover the first, and thus at last the whole of the military were drawn out; this has been dignified as the Battle of St. John's Wood; about three men were killed on either side, and ten wounded; it appeared astonishing to a civilian that so much firing could take place with so little effect, the chief observable one was, a great downfall of rain on the following day; the natives early the next morning sent a challenge to fight on the open plain, which, not being accepted, they said, we cannot remain any longer, but must go and plant our potatoes, and, to the amazement of all, they broke up their encampment, and left, thus terminated the war. The natives said they were "*rite*," equal, and therefore satisfied, there being exactly the same number killed and wounded on both sides during the war, which was about half-a-dozen; since that time a good feeling has subsisted; the Maori has been raised in the European's estimation, having manifested so much courage and skill, as to elicit the admiration of the military, and he has clearly proved, that whilst willing to be one with us, he will not suffer himself to be trampled upon; the patience and for-

bearance of the officer in command, Colonel Macleverty, also effected more, perhaps, than our arms: he showed the natives we had no desire to fight with them, but only to defend our settlers against their attacks, and thus the kindly feeling between the two races was not destroyed. To prove their good feeling, of their own accord they returned some of the stolen cattle, and then demanded the bodies of the murderers, which being given up, they returned most of the remaining cattle, and since that period have lived peaceably.

A brief account may here be added of the murderer, who escaped—Rangi irihau. Some time afterwards I met him up the river, but he was so altered that at first I could not recognize him. I asked his name, he laughed, and said it was Taniwa; when I found who he was, I spoke to him of the crime he had committed, and told him although he had escaped the hand of man, he could not flee from that of God, and therefore I urged him to pray to God for His forgiveness; he laughed at what I said, I felt deeply grieved at his hardness of heart, and bid him remember my words. Some years afterwards I went to Tawitinui, the teacher told me Rangi irihau was there, and at the point of death. I went to see him, and shall never forget the sight; it was winter, there was a white frost on the ground; I found him in an old cultivation, some little distance from the pa, laid under a miserable little shed not much more than six feet long by four wide, open on all sides; close to him was a wretched little fire, and his all but naked body was covered with sores from burns, evidently from almost touching the embers for warmth, he had only a miserable remnant of a mat on, near was a little basket with some small potatoes, such as are given to pigs; his color was that of the ground, and his countenance of an emaciated old man, though not much more than twenty-three or four years old. I inquired if he remembered what I had said to him when I last saw him, that there was no fleeing from the hand of God; yes, he said, he had never forgotten my words, and had been constantly crying to God for mercy; I asked if he prayed and read his Bible, he pointed to two books by his side, which

were so much like the earth in color as to escape my previous observation; he said he was constantly reading and praying. I demanded did he truly repent of the crime he had committed, he said he did; I then told him Christ died even for the greatest sinners, and if we truly confessed our sins His precious blood would atone for them; he said he only pleaded his merits. I then asked if he wished to be baptized before he was taken away; he replied, if I thought that sacrament might be administered to him; under such circumstances, I resolved to do so, but I found even his own friends and relatives had deserted him, there was not one of them who would help to carry him into the church, at last two strangers volunteered, and he was baptized during the evening service; the following morning I left, a few days after on my return, Rangi irihau was no more. Such was the end of this murderer.

Mamaku retired to the Upper Wanganui, where he still lives; he became a candidate for baptism; having lost his three wives, he said it was a clear indication that it was his duty to turn to God, as there was now nothing to hinder his doing so; I baptized Te Karamu, Mamaku, Nga-tai, all these are his names; his new one being Hemi Topini, (James Stovin.)

MANIHERA AND KEREOPA.

Some notice in this work is due to the memory of MANIHERA, especially as I have given brief sketches of the principal heathen Chiefs. The contrast between their lives and that of a Christian Chief, will forcibly show the wonderful effect and power of the Gospel on the mind, and the difference between the fruits of the spirit and those of the flesh.

Manihera was a Nga ti ruanui Chief, and many years the head teacher of his tribe at Waokena and Whareroa. He was always conspicuous for piety and attention to his duties, and instead of the first love growing cold, his appeared to increase with time; indeed, his love of Christ was written upon his countenance. At the Christmas meeting at Wanganui, December 24th, 1846, I held a prayer-meeting with

my teachers, to supplicate the Divine blessing upon our labors. I felt it was good to be there, the fervency and fluency with which some poured forth their prayers at the throne of grace, gave a well-grounded hope that they had tasted the good gift of God, and were thus able to proclaim the Gospel with effect amongst their fellow countrymen. It was a most interesting season, for there was an unusually large assemblage of natives, and those too of all the various tribes inhabiting that part of the island, and who, a few years ago, could not have been induced to meet on any terms, but now they sat quietly by each other's side as brethren. The duty of aiding those still sitting in heathen darkness was alluded to, when Manihera arose, and said, they had received the Christain faith from the distant country of England, and if we had left our native land, in obedience to the Lord's command, "To go into all the world, and preach the Gospel," surely it was theirs also to do the same amongst their own benighted countrymen, for his part, he willingly offered himself as a Missionary for his enemies the Taupo natives, who were still heathen. Kereopa, who also lived at Waokena, said in former times the apostles did not go alone to preach the Gospel, but went two and two, therefore he requested to be his companion; having full confidence in the spiritual state of the former, their offer was accepted, and they were solemnly commended to the care of the Most High; all present were deeply affected.

Wiremu Eruera and Tahana, two of the teachers, came forward and said, that as these two were now devoted to the Lord, they did not think it right the servants of God, as ambassadors of Christ, should go forth without suitable clothes; they immediately gave each a pair of black trowsers, the only Sunday ones they had; others contributed coats; one person gave one garment and another gave another, until they were both perfectly provided.

Afterwards Manihera and his companion came to say, that Enau, the brother of Herekiekie, told them, they had better defer their proposed journey to Taupo until his return, as their going before would be like walking over the dead

bodies of the tribe, alluding to those who had been slain by the Nga ti ruanui in their former wars; they said, that although they deferred the journey, they could not forget they were tapu, or devoted to the Lord.

It is necessary here to state the cause of the great enmity which the Taupo natives entertained towards Manihera, as belonging to the Nga ti ruanui tribe. In 1841, Tauteka and several other Taupo Chiefs, headed a *taua* (or fight) against Waitotara; they were all slain, and some, who were spared after the battle, and had food given them, were afterwards put to death by another party, which was indignant at their lives having been thus preserved, this act was never forgotten. The Taupos said, after they had shaken hands with their prisoners, and fed them, they killed them in cold blood, and, therefore, they determined to murder the first they could meet with from that tribe, as a satisfaction for the treacherous act.

Manihera and his companion knew this, and without waiting until Enau returned, wearied with his long absence, their zeal overcame their prudence and urged them to commence this mission of love. On the 6th of February 1847, they left Wanganui.

One part of the duty to which they devoted themselves, was to remonstrate with those who were still living in hostility to the British Government, as well as to proclaim the Gospel, and urge them to embrace it. They, therefore, first bent their steps to Poroutawao, where Rangihaeata resided after his retreat from Porirua. They reached his abode, and plainly, but affectionately, spoke to him; he replied to their address by laying his hand edgewise on the back of his own neck, intimating to them that they were exposing themselves to great danger, by the step they were taking; but he treated them with much respect, and made a feast, advising them to proceed no further. They thence crossed over to the east coast, and after a very long journey, reached Rotorua, where they remained several days. Mr. Chapman, the Missionary there, was much interested with them. I had given them a letter for him, and by mistake it

was sealed with black wax. Mr. Chapman wrote back to me, and did the same. Manihera remarked, this is a sure sign of death for us, nevertheless God's will be done. On reaching Wairewarewa, there was a funeral just going to take place, and Manihera was invited to read the service, which he did, remarking he should soon want some one to perform the same office for himself.

They then went on to Motutere, there they were advised to go to Pukawa, where Iwikau te Heuheu would give them a kind reception, and were told to be satisfied with having come thus far, for the tribe they were so desirous of visiting was a very wicked one, and would not attend to them, but most probably put them to death. Manihera replied, that the great object for which they came was to preach the Gospel to the wicked, and therefore the reason he gave why they should not go, was the very one to confirm their intention; they answered, well, then, you go with your eyes open to the consequences; they preached at Motutere, thence they visited Waimarino, and went on to Waiariki; there they again received a hearty welcome; Manihera preached to them in a very solemn strain, which deeply affected his hearers, and in the morning said he felt that his time was at hand, and that before the sun set he should be an inhabitant of another world, that during the night he had been in the Reinga and met many of his deceased friends, who told him he should soon be with them.

A small party of young men, about ten or a dozen, accompanied these two devoted men on their way, for Waiariki was the very next place to Tokanu, the residence of Herekiekie, and the tribe they were going to visit.

Their coming was known to the inhabitants of the pa, and bearing in remembrance the death of their relatives at Waitotora, and their duty of avenging them, Huia-tahi, chiefly at the instigation of the widow of Tauteka, went with a small party, and laid in wait for them; they concealed themselves in a thicket by the road they were to pass, and suffered the young men of Waiariki to go on before, for all were walking in single file, the usual custom, the native roads not allowing

of two walking abreast; immediately Manihera and Kereopa came in a line with them, they fired, Manihera was only wounded, but his companion was shot dead. Huiatahi, an old Chief, nearly seventy, immediately rushed out of the thicket, and chopped at poor Manihera with his hatchet, but his blows were too feeble to kill him, and it was a long time before he fell, one stroke destroyed his sight, he then put up his hand as it were to wipe away the blood from his eyes; at last he fell, but still lingered from the morning when this cruel tragedy was perpetrated until sunset, ejaculating prayers for his murderers, that their eyes might be opened to the truth, and assuring his companions that all was light within. Having taken his Testament, and a kind of journal which I requested him to keep, and given them to one of the young men who accompanied them, with the prayer that it might impart the same comfort to him which he had received from it, he expired.

Such was the end of these two devoted men: truly they were soldiers of the Cross, faithful even to death, and doubtless at the last day will stand in their lot, clothed in spotless raiment of white, in the holy company of those who have sealed their faith with their blood.

Their companions, who were unarmed, loudly expressed their indignation at this treacherous deed; they carried the bodies back to Waiariki, and afterwards buried them with great solemnity near their pa, erecting a double fence around their graves; to mark the spot where these faithful soldiers of the Cross fell, they scooped out two hollow places in the turf; not satisfied with this, they immediately sent round to all the Christian villages, exhorting them to take up arms and avenge so unmerited a death; they likewise wrote to me, and bade me lose no time in coming to Taupo. They were killed on the 12th March, and on the 22nd the news reached us, we were all deeply affected; the following day a prayer-meeting was held, I told the natives I had no doubt the Almighty would over-rule this sad event for good, and that He in whose cause they had shed their blood, would not suffer it to sink into the ground unrequited, for the blood of

the Saints is the seed of the Church, that Paul was not only consenting to Stephen's death, but also the keeper of the garments of those who stoned him, and yet that very man, in after days, became the chiefest of the Apostles; so might this tribe, which had, through ignorance, consented to and joined in this cruel murder, hereafter become as eminent for its love to God and devotion to His service.

I was rejoiced to find that Herekiekie, the Chief of Tokanu, was not at home when the crime was committed, and that, on his return, he was greatly incensed with his people for thus bringing such a stain on his place.

I wrote to Manihera's friends, expressing the hope that they would take a Christian view of the sad affair, and not make it a pretext for future bloodshed. On the 1st of April, a large meeting was held to hear the letters of Manihera's friends read, and to decide what should be done, for there was a very general feeling of indignation against the murderers; the letters were read, they all breathed a very Christian spirit, the tenor of them was, that they were not angry though sorrowful for their friends' death; that as they had died in the Lord's cause, they should leave it with Him, and not in the old way demand blood for blood.

William Tauri, the head teacher, who was also a Taupo Chief, expressed his entire concurrence in the sentiments which the Nga ti ruanui had expressed, and made use of the following beautiful simile, to show that although a minister or teacher might be taken away, yet that event, however deplorable, would not hinder the spread of the Gospel; a minister, he said, was like a lofty Kahikatea tree full of fruit, which it sheds on every side around, causing a thick grove of young trees to spring up; so that although the parent tree may be cut down, its place is thus more than supplied by those which proceed from it.

Another said, "If a soldier of the Queen were to be killed, and we were bidden to arise, should we not do so? And now that a soldier of Christ is murdered, shall we sit still? When Paul, the teacher of Onetea, was drowned in the Wanganui river, did not his friends come and carry away his body to be

interred amongst his own friends and relatives, and shall the bodies of Kereopa and Manihera be left amongst the heathen?" But another immediately arose, and said, "Why should we be thinking about the bodies of our friends and their resting-place? we know that although they are decomposing amongst their enemies, yet their spirits are alive with God; I know what we should have done in former days, but what would have been the good? If we fight, we only increase our sorrow by multiplying the dead; let us not fear those who can kill the body, and after that have no more that they can do; let us listen to our Minister, and take his advice." Tahana, one of our principal Chiefs, and also a teacher, said, "At baptism we are made the soldiers of Christ; the soldiers of the Queen perish, but those of Christ live for ever; Manihera and Kereopa were true soldiers of Christ; can we doubt their happy state?" Another remarked, "Although their blood had been poured out on the ground, it was no proof that God was angry with them, for Christ's blood also was shed—that the blood of the people of God fertilized the earth; and although these two were dead, we should not be discouraged, but send two more to preach the Gospel; and if they also were killed, two others; and if they perished, still keep supplying their places until the summer came, and then, perhaps, their enemies would give in, and be converted."

Several others addressed the meeting in similar terms. It was then decided that the matter should be left entirely with me; I proposed to visit the tribe which had murdered Manihera and his companion, as well as the Christian natives of Taupo, to allay the excitement these deaths had made, and to exhort the murderers to repentance.

On the 5th of April I left home, taking with me half-a-dozen of my teachers, and found the natives up the river in a very excited state, and extremely hostile to the British Government and to the Putiki natives as well, for having made common cause with the Europeans. I was several times threatened, and advised to return; but on the 21st we safely reached Pukawa; a rumour had preceded us, that we

were coming with a party of three or four hundred men to avenge the death of Manihera. Te Heuheu received us with every demonstration of joy, and after the usual *tangi*, or crying, was concluded, he addressed us in a very long speech: he said that the great and lofty had fallen, and that all was dark on their account, he bade us welcome, whatever might be the object of our coming—whether to cover up, or uncover, the crime; he said, this land has been polluted with blood from the time of our first ancestors to this day; my brother, my child, my father Te Teira, welcome! Go you to Huiatahi, you are strong: I cannot; don't say I conceal my thoughts." I told them this was my second visit on account of the dead; first for Te Heuheu, and now I came for Manihera and Kereopa: the falling of a mountain had crushed the one, but the others had been basely murdered, when they only came as messengers of peace: that Heuheu did not gain his rank by murder—he was too noble to use such means: that if a tribe thus sought to prosper, it was as if a man were to expect his house to stand firm though built on a bog; I was indeed grieved—not for Manihera and his companion, for they were happy, and had received their reward, but that any could be guilty of such a crime; they had heard a rumour of our coming with several hundred men to avenge their deaths: I had indeed come, and they beheld my party! our only weapon was the Word of God! we came, not to avenge, but to make peace—judgment we left with God; I was not sorry for the indignation which the natives of the other side of the lake had shown against the murderers—for the dead were their guests, and they were murdered in their presence: had they not shown their abhorrence at the deed, I should have thought they had connived at it; but we came to make an end of the quarrel, and the terms were, that peace must now be made with the Nga ti ruanui—as it had been purchased with the blood which was shed.

About an hour's pull on the morrow brought us to Tokanu. We passed by the mournful scene of Te Heuheu's glory and destruction: the grass had not yet grown over the common

tomb of his tribe. The long-extended line of clay, which had covered up his pa, formed a striking monument to remind us that "in the midst of life we are in death"; the surrounding lake was strictly *tapu*, and the wild fowl, as if conscious of their security, allowed us to pass without taking wing; when we entered the pa, which we did in a long line headed by myself, we received a suspicious welcome from a few females; we sat down in silence: the usual crying when friends meet was omitted; opposite to us were Herekiekie and the murderers of our poor friends, all armed; not a word was spoken on either side for full a quarter-of-an-hour; every now and then fresh parties kept arriving, most of them carrying their guns; at last Hemapo, the next to Herekiekie, arose; he acknowledged the sin committed, and deplored that we—his relatives and a Minister—should thus be compelled to come without exchanging the usual *tangi*, and receiving the accustomed welcome; he said they had heard of our coming with four hundred men armed to cut them off, but if that was our intention they were not alarmed, they defied us; he said much more, but not liking on this occasion to take notes, when we knew not how we were to be received, much is forgotten. Tahana arose, and spoke for some time very earnestly, telling them that their present work was of a new kind—that even their forefathers would have been ashamed of it—and, therefore, our visit was in a new way, had we not been influenced by a kindly feeling, we should not have come at all, that now we could not give them our hands, or join in the cry of friendship; one of the opposite party then got up, and said, he had heard that we were going to Auckland to get Te Werowero to come against them; they were all one, but prepared for the worst; they were not sorry for the deed, and could not forget the death of *their* friends. Te Huiatahi said, His heart was not at all dark for what he had done; he did not however wish to continue the evil, or to carry it further—it was done in accordance with their *ritenga* (custom). William and another of my natives also spoke—then I addressed them, and told them, it is true we have come to fight, and have brought a

large army with us, which they saw before them, and that we were all armed with a powerful weapon—the Word of God—which I held up before me, that this was my first sorrowful visit to their place, but still it was a visit of love, or I should have stayed at home; we did not, it was true, *tangi* (cry) with our eyes, but we did with our hearts: we had come, not to avenge, but to avoid further shedding of blood; the dead were the servants of God, and died in doing His will, we left vengeance to him who has said, "Vengeance is mine! I will repay, saith the Lord," we trusted that they would be led to see the enormity of their crime, and repent of it: that now the blood of Kereopa and Manihera had been shed, they could not be brought again to life on earth—they were in the enjoyment of their reward, and it was great: but sufficient blood had been shed, and it was not our wish that any should avenge their death: they had killed them, it is true, in accordance with their ancient customs, and we wished their blood to be the price of a permanent peace between the tribes, that henceforth love might prevail: that if they agreed to my proposal, one of their Chiefs should go back with my children and make peace with the Nga ti ruanui.

Herekiekie jumped up, and said he was rejoiced to hear me speak as I had done; he fully agreed to my proposal; although he was not one of the murderers—for if he had been at home, he should have prevented the deed—still it was done by his tribe; henceforth, the Nga ti ruanui might come to his pa, and they should be welcome; he thanked me for coming, and hoped now we should be friends again, that we should eat with them and exchange salutations; one thing only remained, and that was to know whether the Nga ti ruanui would agree to my proposal; Aperaniko here rose up, and said, their Minister was the Nga ti ruanui; he came as their representive; they had left all with him; and whatever he did they would agree to. I told them, sorrowful as the Nga ti ruanui were, they sought no revenge, but left all to God. It was arranged that William and Tahana should remain, and finally settle who should go with them as ambas-

sadors of peace; and then, though pressed to eat or shake hands, we arose, and silently returned to our canoe, they followed, and bade us farewell. I was thankful that the affair had so far terminated satisfactorily, and I felt I could not be sufficiently grateful for this answer to my prayers that I might be made instrumental in putting an end to what had threatened to bring on a general war; the Christian natives, both here, at Rotorua, and even Waikato, were prepared to rise. I rejoiced to see their abhorrence of the deed; but if they were to take up the cause, the evil would only be increased.*

Thence we went to Waiariki, the place where our dear departed friends last slept, and near to which they are buried. A neat double fence surrounded the sacred spot, we sang a hymn standing around it, and I spoke from the words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours." Many a tear was shed; we kneeled down, and I offered up a prayer—that the same hope which had sustained Manihera and Kereopa, and carried them triumphantly through, might sustain us in our dying hour, and that their precious blood, here poured out, might not fall into the ground in vain, but be blessed to the conversion of those by whom it was shed, and become the means of dispelling the darkness of this tribe to spiritual things.

Hence we reached Wai Marino, a Christian pa, where a very indignant feeling prevailed on account of the murder; they doubted the sincerity of the parties; but still, I think, will accede to my wishes for peace; we were hospitably entertained, and remained there for the night; in my discourse, I told them, if they were to take up arms and shed blood they would just be doing what the Devil would wish them, as the most likely way of getting them again into his power. I addressed them from the verse, "An eye for an eye, and a tooth for a tooth."

* Hikairo, the Chief of Rotorua, afterwards did make war on the murderers, and plundered their place.

We reached Motutere about noon the next day. Here we had the usual cry, and then speeches; they first bade us welcome, but inquired what was the object of our coming; was it to see the Church trampled under foot, and the servants of God slain? Was it to give our hands to the murderers? If this were the case, Rangipo* would be closed against us, and there would be no coming here in safety; others spoke in the same strain; I said, I might also ask them what was the good of their words, did God establish His Church here that it might continue war? was not that the work of the Devil? had they not sufficiently felt the evil of it in former days to prevent their commencing it again? would God permit His Church to be trampled under foot? could they extinguish the light of the sun? God was the head of the Church, and we were the members of it—was it right that the members should act without the head? The foundation of the Church was love—would it be seen if we rose up and killed one another? was it not our safest way to leave all with God, and trust to Him for the termination of this sad affair?

I also sent a letter to Hikairo, and all the teachers of Rotorua, dissuading them from taking up arms to avenge these murders, but recommending them to leave all with God, and left Taupo with the conviction that those "gloomy hills of darkness" would soon be made light by the bright beams of the Gospel; I was accompanied to Auckland by a native, who was deputed by his tribe to attend the Central Committee, and apply for a minister to be sent to Taupo; at Auckland we received the news of a barbarous murder of a settler's family at Wanganui, this hastened my return; the Governor kindly offered me a passage in the *Inflexible*, war steamer, to Wanganui, in which he also went himself; and grieved was I to find, on my arrival, what a change had taken place during my absence; a Chief had been nearly killed by the carelessness of a young midshipman, whose pistol by some means went off; when another heathen and hostile Chief immediately went and murdered the family already alluded to

* The name of the road from Wanganui across the Tongariro plains to Taupo.

in order to bring the Christian natives into collision with the military; the Putiki natives, with a very laudable desire of vindicating their character, went and arrested the murderers, four of whom were executed, this act caused the smothered flames of war to break out; a large hostile force, amounting to five hundred men, was soon collected, which commenced with burning the houses of out-settlers, and slaughtering their cattle; but after a few months, war passed away, and peace revisited us. I therefore lost no time in again paying Taupo a visit; the Tokanu natives, according to their promise, had sent two of their Chiefs to the Nga ti ruanui, and had made peace: they were very kindly and hospitably received, and the long feud which had existed between their respective tribes, was terminated. Here, then, were the first fruits of Manihera's death seen—it caused peace.

I took with me to Taupo a young Chief named Piripi, from Waokena, the successor to Manihera, as teacher of his place, that he might return the visit of the Tokanu Chief, the Nga ti ruanui, however, would not permit him to go, unless he went in my company; we safely reached Tokanu, and a feast was made in honor of our arrival; I found a very different feeling to that formerly displayed; all expressed a desire for instruction. I proposed, therefore, as a token of their sincerity, that we should go and hold service by the martyrs' graves; they agreed to my wish, and the inhabitants in a body accompanied me there; we passed by the spot where they fell, which was marked, as already said, by two hollow places. On reaching the graves, I preached to the assembly; the sight was affecting: there were the memorials of the deed before us, and there were the perpetrators of it, with downcast heads and tearful eyes, listening to that Gospel which Manihera and his companion came to proclaim; they reminded me of Saul, once consenting to the death of Stephen, afterwards a convert to the same faith, which he had before opposed.

We returned to the pa, and Huiatahi, the murderer, himself proposed a Missionary should be sent to his place at Rotoaira, and be stationed at Poutu, where he would give a

most suitable spot, and also erect both a Church and a Mission-house; many came forward as candidates for baptism. This was indeed a great and wonderful change, and it was evidently the Lord's doing.

I left, with the promise of again returning as soon as the Church should be completed, to open it, and receive the first fruits of the place in it, leaving Piripi behind, as the Chiefs were desirous that he should remain and partake of their hospitality.

After some time, I received an announcement that the Church was completed, and only wanted me to open it. Accordingly, I went to Rotoaira, accompanied by some of my teachers; we were met at some distance from the pa by a party bringing horses for us; one native, immediately we were seen, returned to give intelligence of our approach; we were received with every demonstration of joy.

The Church was, internally, extremely neat, I may say an elegant building; externally covered with rushes, and reminding me of the passage in Isaiah, "in the place where dragons laid shall be reeds and rushes." I had no sooner taken some refreshment, than a crowd of candidates for baptism surrounded my tent, I received about thirty. Hemapo, the brother of Herekiekie, had already been baptized by Mr. Brown, and now I appointed him the teacher for the new Church. The service of the Sabbath was very solemn. I administered the sacrament to my own party, and to Hemapo, and then received, during the evening service, these fruits of Manihera's death.

On the Monday, when I preached to them before my departure, I felt so overpowered by the sight, that I could not proceed, and when I left, the entire congregation followed me for nearly a mile, and with many tears bade me farewell. Thus terminated the Mission of Manihera and Kereopa.

ANDREW POWERS.

Some of the adventures of our sailors in the early days of our acquaintance with New Zealand are interesting; of such is the following:—

On the 14th January 1831, a man named Andrew Powers entered the Wanganui river; he formed one of a boat's crew belonging to Joe Rowe, a trader in preserved human heads, it came from Kapiti on a trading expedition; there were three white and one colored men with him, they rowed as far as a sandy bight, adjoining the South Bluff, where they landed to dine, and whilst doing so, a party of natives joined company, they had some cooked food with them, two baskets of which were given to the party. Whilst eating their dinner, Puta, one of the natives, went and sat in the boat; Joe Rowe, called out to Powers to go and turn him out, he replied, you had better do so yourself, as you know more about Maories than I do; Joe then got up, and asked him what he wanted in the boat; the native replied, to look at him; the sailor commanded him to leave, and when the native continued to sit still, he took hold of his mat to drag him out, the native immediately arose, drew out his *patiti* (hatchet) from beneath his mat, and cleft his skull. Powers went to help his comrade, when a native named Wetu knocked him overboard, and as he laid hold of the boat with one hand, they immediately struck him over it, and made him let go; he then put his hand on the side of their canoe, and got in; the natives pulled him down on his belly, one sitting on his legs and another on his arms, and so held him for some time, when he was permitted to look up, he found three of his comrades had been killed, but the man of color was spared; they cut off the heads of Rowe and another, and placed them to steep in a little water hole above the cliff, down which a small stream trickled. One of these heads was afterwards dried in the usual way for sale; the other being very much chopped about in the face with the hatchet, he thought was not preserved; the bodies of two of the victims were cut up and eaten; afterwards, when Powers had been some time with them, he asked what had become of the third man who was killed, as he only saw two of their heads; they told him, when he was killed he cried, and their *atuas* said, they were not to eat the bodies of men who cried from fear of death, lest it should make them cowards; so they buried him in the sand.

At the time when this affair took place, there were no natives residing near the sea; Putiki had been destroyed two years before by Te Rauparaha; the men who seized the boat were Taupo natives, and immediately afterwards went up the river; Powers accompanied Tapuae and his son Wetu, the black man going with another division of the party he saw no more of him, those with Wetu returned by Wanganui-a-te-ao and Rotoaira; as they went up the river, the people of a pa they stopped at, gave Tapuae and Wetu a basket of human flesh, and were going to give some to Powers, but Tapuae told them not to do so, as foreigners did not eat that kind of food, and Tapuae said, neither would his son touch it; he therefore returned the present; the natives, astonished, enquired—what is he *tapu*, that he cannot eat human flesh? No, replied his father, the smell of it always makes my son sick, (a convincing proof there were some at least whose feelings revolted at such unnatural food).

On reaching Taupo, Te Wetu said he must take him to see the king; so they went to Waitaha-nui, and there placed him in the verandah of a house, in a little time a native brought a new floor mat, and spread it upon the ground, and bid him sit upon it; shortly afterwards, they said, our king is coming, and a very stout majestic native made his appearance, who came and sat by his side on the mat; this no doubt was Te Heuheu.

The king spoke to him very kindly, and asked him if it was true that his men had killed and eaten his comrades; Powers was afraid to reply, and therefore pretended not to understand what he said; he then sent for a little slave boy who had lived a long time at Taranaki with some European, and asked him all the particulars, whether any provocation had been given by the Europeans, he was told no; he then called for his *patiti*, hatchet, one of his wives went for it; Powers said he trembled, and felt that his time was come; he watched anxiously the woman as she went along a narrow alley in the pa, until she disappeared; the king, jumped up, and went into the house, but soon came out again, clad in

his best mat, with one round his loins, and a musket in each hand; he then strode into the midst of the assembly, brandishing his muskets, and making a very animated speech, expressing his grief and shame that such an act should have been committed by any of his tribe; he said, did I send you to the sea to murder and eat Europeans who had done you no injury? How can I hold up my face when I go to Maketu, or any place where they come; hitherto they have regarded me as their friend, but now they will say you are the Chief who kills and eats our countrymen; what folly have you been guilty of? Who is it that supplies you with guns? brandishing those in his hands; is it not the Europeans? Will they do so now they know what you have done? After making a very long harangue in this strain, he came and again sat down by Powers, and put some further questions to him, which he pretended not to comprehend; he therefore soon gave over talking to him; going into his house, he returned with three figs of tobacco, and a short glazed pipe, with a head on it, which he gave to Powers, who made signs that he did not smoke, and refused to take the present; the king said, very well, if you do not smoke yourself, take the gift and give it to your Chief.

From Taupo they went to Rotorua, where Powers was taken to a man employed by a trader named Scott of Tauranga, as his agent with the natives. His Chief wanted the man to redeem him; he wrote to Scott to ask his permission to do so, who replied, that he had better return to the West Coast, from whence he came; but if he wanted him to redeem him, he must sign a bond for his repayment, and agree to the price of the goods given for him.

Powers was not then ransomed, but carried on to Maketu; there he found a trader named Tapsall, a Norwegian, and a countryman, who, without a word, immediately gave twenty-five pounds of tobacco for his redemption. Tapsall was the first European who was regularly married to a native by Mr. Marsden. In 1839 I saw him with his wife and family, which appeared very numerous, encamped under his boat, which was drawn up on the beach at Hekawa, Hicks' Bay, where he was then trading.

Andrew Powers lived many years at Wanganui; he was a fine hale old man, upwards of seventy. This account he gave me in September, 1850.

There is still another story connected with the same individual, which is illustrative of the change which the Gospel has produced in New Zealand, in the treatment the same individual experienced at two different periods with an interval of about twenty years between. In fact, in Andrew Powers' story we have two epochs clearly defined, that of heathenism and of Christianity.

Returning from Wellington along the sea shore he was taken ill and laid down on a sandhill, unable to proceed any further, a native who was travelling that way saw him, and went on to Otaki, where he told the people that he had seen a *pakeha* (European) laid on the shore very ill; and what did you do to him, said Tamihana, the son of Te Rauparaha the Chief?—nothing at all; I was afraid if he died the Europeans would say I had killed him; well, then, said Tamihana, you are like the man in the parable, who went on the other side of the way; he then went, saddled his horses, and he and his wife rode off to see the poor man, they found him very ill, and gave him some refreshment which they had brought with them; they then got bearers, and had him carried to their house, where he stayed many days, until he was quite well. The poor old man, when he related this story, said, they may say what they like, but, whether a Maori or not, Tamihana te Rauparaha is a gentleman.

JACKSON'S STORY.

The following story, though not strictly relating to New Zealand, describes the curious religious customs of an island further to the north, and is interesting. A man named Jackson, who was out whaling in the Cape packet, related the following story of an adventure which befel him at Alatana, one of the new Hebrides. A boat's crew was sent on shore to cut firewood, he was one of the party, but

having drank too much, he went into the bush, laid down amongst the trees and fell asleep, and so soundly, that when his companions called him he did not awake, neither could they find him: having called and searched for some time, they left and returned to the ship.

When he awoke, he got up and searched for the boat, but found to his dismay it had gone, he looked about, and saw two natives on a small island, only separated from the one he was on by a deep narrow channel; he fled and concealed himself. Afterwards four men landed from a canoe on his island; they sat down with their backs turned towards him; he approached without noise, crawling on his hands and knees: when he reached them, which he did unseen, he stood up. The natives were so much alarmed at the sudden apparition of a white man, that they fell down flat on the ground, as though they were dead; afterwards they arose, and sang a song to him, most probably it was a karakia, as they would take him for a god, for most black tribes think the gods and spirits of ancestors are white.

After some time, they beckoned him to follow them, which he did; he was led inland about ten miles; as they went, they crossed a brook; he was going to drink, when they pulled him back, fearing, perhaps, if he did so, that the water would be *tapu*, and they could not afterwards drink of it without dying; but one of them offered him some urine in a clam shell to drink; The New Zealand natives think that the inhabitants of the Reinga or Hades feed on human excrement and drink urine, and this appears to have a reference to a similar idea; they might further suppose, if permitted to partake of earthly food, he would not be able to return to Purutu, or Paradise, as the Tonga natives report was the case with their first ancestors. After passing through beautiful cultivations, bordered with fences of reed, and intersected by narrow roads, they came to a village; he was taken to a large court surrounded with cocoa-nut trees, and placed by the side of a Chief, whose wife was sitting on the other side of him.

They then offered him a raw taro, which he refused, and

afterwards beat up another with the scrapings of some red root, which they wrapped up in a leaf and placed on the fire, and when cooked gave to him; he fancied it was poison, and privately conveyed it into his bosom, pretending he had eaten it; he gave his cap to one of the Chiefs, who had before asked for it, and several other things also, which they fancied; they then ate a cocoa-nut, and gave him the shell, filled with urine; afterwards, about twenty natives came, each bringing a load of wood, all cut of equal length, which they piled up like a chimney, and made a sign for him to sit on a stone flag in front of the fire, and then applied a light to the pile, which flamed up almost instantaneously and most beautifully, blazing out on all sides; his seat became very hot, but he maintained his post on the stone until the whole was consumed; then about fifty girls came and were ranged around him, and signs were made for him to select one of them, this he also declined doing.

A Chief, having three tail feathers of the cock stuck in his hair, came and turned his back to Jackson, this act terminated their curious ceremonies; suddenly all disappeared, and the Chief beckoned him to enter his house; on one side there was a neat bed, made of soft mats; the Chief laid himself upon it, and pointed to the damp sand, intimating that was to be his resting-place. Two natives came in, one laid on either side of him, placing his spear by Jackson's side, two others laid down with their heads touching his, and two more by his feet, whilst another two threw themselves down near the door.

When the cock crew, they arose one by one, and went out. He felt extremely hungry, and determined to obtain, if possible, some of the cocoa-nuts from the trees which grew in the Chief's court-yard, he therefore gently got up, went out, and succeeded in climbing one of the trees, from which he took a nut; he had just managed to scratch a hole in it with his fingers, when he was perceived, and dragged back again. In the morning he was escorted back to the coast, and then there was a fight about him, some appearing to wish him to be given up, others opposing; several lives were lost, but a boat came off, and he was rescued.

It was customary in some parts of New Zealand to place a raw taro in the hand of a corpse before they uttered an incantation. This was called *he wakaeke*, to enable the spirit to ascend to heaven. It appears evident that he was viewed as a spirit or god, and treated as one, also that their religion closely resembled that of New Zealand.

A MONUMENT ERECTED AT WANGANUI BY THE PROVINCE OF WELLINGTON, TO THE MEMORY OF THE LOYAL NATIVES WHO FELL AT MOUTOA.

APERHAMA RUKE, HEAD TEACHER OF WANGANUI.

CHAPTER XXXIII.

SAMUEL MARSDEN.

Of all the persons connected with the civilization of New Zealand, no one stands higher than Samuel Marsden. Cook took possession of the country in the name of his Sovereign, but it was Marsden who first unfurled the banner of the Prince of Peace, and claimed those fair realms, then laid in heathen darkness, on behalf of the King of kings; it was he who first introduced their savage inhabitants to Christian philanthropy, enlisted the sympathy of the Church in their behalf, and having obtained aid, brought it himself, and was the first to proclaim the message of mercy on their shores;

he was the honored instrument who laid the first stone of the New Zealand Church, and thus commenced a work which has increased in magnitude with increasing years, and added many to the fold of Christ.*

The venerated name of Marsden, so intimately connected with the history of New Zealand and its emancipation from that savage state in which it formerly laid, demands further mention :—

Mr. Marsden was born at a village called Horseforth, between Bradford and Leeds, in the West Riding of Yorkshire, where many of his relatives still reside;† he was originally a blacksmith,‡ which far from being derogatory, greatly redounds to his credit, that by his own inherent energy of character, he should have raised himself from the multitude of the unknown, and obtained a name far more honorable, widely extended, and likely to be perpetuated, than that of many who, though distinguished by wealth and ancestry, are never heard of beyond their own circles, and whose names will be as totally unknown to future ages, as those of the mass from which the good man arose, who is still revered, and will continue to be so in the distant land he labored, and by the Church in general to which he

* There is every reason to believe, that it was the last sermon preached by Mr. Marsden, at Cowes, Isle of Wight, (where he touched before he sailed for Australia,) which was the means blessed to the conversion of the dairyman's daughter.

† 1769, Dec. 24th—Samuel, son of John Marsden, blacksmith, was baptized in the Chapel of Horsforth, and Registered in the Parish Church of Guiseley, York.

‡ It appears not improbable that the founder of the noble family of Ferrars was once either a member of the same fraternity, or of the kindred one of Farriers, and on that account assumed the horse shoe for his heraldic bearing, in memory of which the King granted him the privilege of demanding the horse shoes of every peer of the realm who passed by his castle at Oakham, a custom which is yet observed; the old baronial hall, the only portion still entire is filled with mementos of it, several hundred horse shoes of every dimension are nailed on its walls, from that of Queen Elizabeth, in size somewhat less than a cart wheel, to one of Queen Victoria, which is gilt and also of fair proportions. The town has also assumed the horse shoe for its armorial bearing, and seems to patronize the horse chesnut tree, from its having, I suppose, the marks of the right number of nails in the horse shoe on the scars made by the leaves on its branches.

belonged.* His mind was early fixed on the ministry, he used every opportunity of preparing himself for it. An anecdote is related of him, that even whilst employed at his trade, and blowing the bellows with one hand, with a bit of chalk in the other, he wrote out the declensions on the fire-board of his forge. Mr. Stone,† the clergyman of the parish, perceiving his serious turn of mind, kindly took him to live with him, and had him brought up for the ministry.

After the independence of our North American colonies, it became necessary to found a fresh penal settlement, and New South Wales was selected. When the first fleet was on the point of sailing to commence the colony, the Minister of the day was waited upon by two philanthropic men, one of whom was Wilberforce, and the other I believe Clarkson, who pointed out the duty of sending the means of grace also; he laughed at the idea of any benefit being derived by such a set of abandoned wretches, and enquired what clergyman would be persuaded to take such a duty upon him; they asked, in reply, whether he would furnish means, if they could provide the man, this he promised to do; they lost no time in introducing the Rev. R. Johnson, a worthy good man, but quite unequal to the work of stemming the torrent of iniquity which there deluged society; and when that gentleman, discouraged by the fearful state of depravity which prevailed in the infant colony, after a brief sojourn there, returned, having first published a faithful and solemn address to those he had so vainly labored amongst, the Minister exultingly said, did I not tell you how it would be? they, however, demanded that another trial should be made, which being assented to, Mr. Marsden was next selected; through the influence of his kind friend Mr. Stone, and others, he had been sent by the Elland Society to St. John's College, Cambridge, as a sizar, and was there

* Mr. Marsden's family ought to assume the horse shoe with the cross springing from it, as their heraldic bearing, and the shield of the newly-created Australian bishoprick over which his grandson presides, should have it quartered with the southern cross.

† Incumbent of Guiseley, in the parish of Rawden.

when selected for the penal colony, he did not stay to take his degree, but was at once ordained by the Archbishop of York, and sent out; his commission was dated January 1st 1793. Possessing a great degree of firmness and determination, combined with plain good sense, and fervent piety, he was admirably fitted for the arduous duty he had accepted, to strangers, his looks and manners were not prepossessing, having a degree of sternness in his countenance; but the peculiar circumstances of his position doubtless impressed his unflinching firmness on his features.

Few can form a just idea of the fearful state of depravity which prevailed amongst all ranks in the early days of the colony. Two instances may here be appropriately given, as showing the necessity of severe firmness in the minister, and as a key to the cause of the bitter enmity he experienced from those in power. At the commencement of the colony, the sale of all spirits was monopolized by the officers, and it was the endeavouring to do away with this practice, that afterwards caused the deposition of Governor Bligh; when vessels with female convicts arrived, they likewise took in turns the selection of the fairest as companions,* and not only was this generally done, but winked at by the highest authorities, and these females as well as their partners were actually admitted to Government House; Mr. Marsden very properly refused to sit at table with them, or sanction their conduct by his presence, thus, through declining invitations on such occasions, and plainly stating his reason, the bitter hostility of the Governor and his officers was excited against him; every effort was made to effect his ruin; public records were falsified,† and such representations sent home, as called for a searching inquiry into the chaplain's conduct, the result of which was, that the Governor received a com-

* One individual thus went on board and took a fancy to a young woman, who was coming out to join her husband, a convict; he went to him, and bought his wife of him for a chest of tea and some tobacco; he lived with her many years, and left a large family by her.

† See published account of *Inquiry relative to the Rev. S. Marsden's having ordered Convicts to be flogged.*

mand to make known to the reverend gentleman, not only the fact of his being honorably acquitted, but that the home Government, in approval of his conduct, had added £100 a-year to his salary, and ordered a suitable residence to be erected for him. Another anecdote will also show the early state of the colony, Mr. Marsden had repeatedly complained to the Governor of the dangerous state the place was in where they assembled for divine worship; for some time no notice was taken of his representations, at last one Sabbath in the midst of the service, a master mason with a number of convict assistants bearing ladders tools and hods of mortar, came with great clatter and noise into the midst of the church, Mr. Marsden demanded the cause of the interruption, the man told him that the Governor said, the building was in such a dangerous state, that they were to lose no time, but go immediately and commence the repairs; he told them, at any rate, to stay until the service was over; they said, they dare not, the commands being imperative; then said he to his congregation as we cannot worship God here, let us go where we can; he immediately arose, still habited in his surplice, and followed by his congregation, went to the Court-house, and there concluded the service.

Such was the estimation in which he was held by the home Government, that Governor Macquarie was ordered to undertake no measure of importance, without first consulting the senior Chaplain, and one of the first measures of that gentleman was pressing those who had been living in a state of concubinage to marry, many of them having large families, making their visits at Government House contingent on their doing so, this had the desired effect, and some of the chief families in the colonies have thus originated.

On Mr. Marsden's arrival, he found Governor Phillip had left, after having founded the colony, and Governor Grose then occupying his post, who was succeeded in 1795 by Captain Hunter, who, in 1800, was replaced by Captain King. It was this Governor who obtained two New Zealand natives, Toki and Huru, from Doubtless Bay, near the North Cape, as teachers, to show the prisoners at Norfolk Island

the way of working flax, which is indigenous there, as well as in New Zealand; the Governor landed in that Bay, and gave many valuable presents to the natives, he introduced the pig in the north, which they had not previously seen, he gave them maize and potatoes, so that when those natives returned with all their presents, they raised such a favorable opinion of the Europeans, that the memory of Captain King is preserved even to this day. But a more important result of this visit of Toki and Huru to Norfolk Island, was their becoming acquainted with Mr. Marsden; so much was he struck with their intelligence and manners, that from that time he determined to use his best efforts to raise their race from its then debased state. In 1807, he accompanied Governor King to England, and it was then that he brought New Zealand to the notice of the Church Missionary Society; his application was favorably received, and when he returned, in 1810, he took Messrs. Hall and King with him as lay Missionaries; they were afterwards joined by Mr. Kendal and his family, the party, however, was hindered from proceeding to its destination for several years, on account of the sad massacre of the *Boyd*, which had cast a great damp on the colony, as many of the children of the principal people were in it, on their way to England for education; it is one of the many sad warnings given, to treat natives with kindness, however low they may be considered in the scale of civilization; neglecting this has caused the destruction of many, and too frequently the innocent have suffered for the guilty; several of the principal Chiefs, however, in the meantime, visited the colony, and found a home at Mr. Marsden's house.

In 1814, he purchased the brig *Active*, a vessel of one hundred tons, and November 19th went on board on his first visit to New Zealand, to locate the laborers he had procured for this new mission field; on the 15th December they sighted the Three Kings, and on the 16th opened a friendly communication with the natives of the North Cape. He was accompanied by Mr. Nicholas, who afterwards published an account of the voyage, and by Messrs. King, Kendal,

and Hall, with their wives and five children, two sawyers, and a smith; a horse, a bull, two cows, a few sheep, and poultry of different kinds, were also taken with them; they first anchored in Matouri Bay, about twenty miles to the north of the Bay of Islands.

Mr. Marsden landed with his party at Waiawa, but he and Mr. Nicholas only stayed on shore for the night; there he met Tara, better known by the name George, the Chief who cut off the *Boyd*, and he slept by his side, in full confidence that he might do so with safety; this fearless conduct shows his natural strength of mind most forcibly, when he could thus, without protection, entrust his life the very first night he passed on shore with that savage and cannibal chieftain; it is interesting to know, that the first work of this servant of Him who is the Prince of Peace, was to make peace between the Bay of Islands and Wangaroa natives, and to put an end to the deadly feud which had so long existed between them; thus the foundation of the Gospel in New Zealand was laid in peace—a happy omen for its future success. The description which Mr. Marsden himself gave of that memorable night, is so graphic, that it must be given in his own words:—"As the evening advanced, the people began to retire to rest in different groups; about eleven o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. George directed me to lie by his side; his wife and child lay on the right hand, and Mr. Nicholas close by, the night was clear, the stars shone bright, and the sea in our front was smooth; around us were numerous spears, stuck upright in the ground, and groups of natives lying in all directions, like a flock of sheep upon the grass, as there were neither tents nor huts to cover them; I viewed our present situation with sensations and feelings that I cannot express—surrounded by cannibals, who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence, and how these things could be! never did I behold the blessed advantage of civilization in a more grateful light than now; I did not sleep much during the night, my mind was too seriously occupied by the present scene,

and the new and strange ideas which it naturally excited. About three o'clock in the morning, I rose and walked about the camp, surveying the different groups of natives; some of them put out their heads from under the top of their *kakahus* (a rough shaggy mat, which is like a bee hive), and spoke to me; when the morning light returned, we beheld men, women, and children asleep in all directions, like the beasts of the field." His confidence and efforts to obtain peace were rewarded; in the morning Ruatara, Hongi, and Korokoro came and *hungied, i.e.*, rubbed noses, the Maori way of salutation, with the Wangaroa Chief, in token of future peace and amity.

From Matouri, they went to the Bay of Islands, near the entrance of which Ruatara lived, at a place called Rangihu, and there the first missionary station was placed, and there also the first Sabbath was kept, and that day was indeed a high day, being Christmas-day, 1814. Ruatara appears to have done everything in his power to do honor to the occasion: he enclosed about half-an-acre of land with a fence, and hoisted the British flag, which, though not bearing the dove as the emblem of peace on its waving folds, has hitherto floated as the defender of those who bore the message of peace, and imparted confidence, that however remote the spot wherever it was hoisted, they were safe.

Mr. Marsden remarked, "On Sunday morning, when I was on deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it was the signal and dawn of civilization, liberty, and religion, in that dark and benighted land, I never viewed the British colors with more gratification, and flattered myself they would never be removed till the natives of the island enjoyed the happiness of British subjects." These words were prophetic. Ruatara passed the remainder of the day in preparing for the Sabbath: he erected a pulpit and reading-desk in the centre of the enclosed space; these he made out of an old canoe, and covered with cloth, given him in Sydney, he formed seats in a similar way for the European portion of the congregation; then, having made all his arrangements he and

his two companions, dressed in regimentals given them by the Governor, with swords by their sides, and switches in their hands, marshalled their people on either side of Mr. Marsden, who had the honor of there first preaching the Gospel, and the lesson for the day furnished a most appropriate text—"Behold, I bring you glad tidings of great joy." (Luke ii. 10). He told Ruatara that he must interpret the sermon to his people; he replied, "by and bye, not understand it yet"; thus was commenced the preaching of that Word which, after the lapse of little more than a quarter of a century, was to make such a wonderful change in the land, and, like the grain of mustard seed, was to grow and become a great tree, so that the fowls of the air might lodge in its branches. Various were the difficulties it had to contend with—times of prosperity and adversity; it passed through every phase, overcame every obstacle, found its way into the hearts of the people, opened their eyes to discern the fallacies and enormities they had been guilty of, and constrained them to abandon them.

What *caste* is in India, the *tapu* was in New Zealand; it held unlimited sway over the mind, and compelled obedience to its requirements; but it could not exist with Christianity, that word declares; "No man can serve two masters;" no sooner had the Gospel obtained root in the land, than the power of the *tapu* was destroyed; the native mind became as completely emancipated from its thraldom as if it never had existed.

Ruatara soon after died at Rangihu, to Mr. Marsden's great sorrow; he regarded his removal as a most mysterious act of Providence, as he appeared to be the instrument raised up for enabling him to introduce the Gospel; but the Lord clearly pointed out by his death, that it was not on an arm of flesh he was to lean, but on that Word which said, "I will be exalted amongst the heathen." Ruatara charged his children and people, on his death-bed, to protect the Missionaries, and made each of them promise to be their defenders; the guardians of his children took this duty upon themselves, and answered, "We will protect our teachers."

Mr. King, one of the original pioneers left by Mr. Marsden, died in 1854, having thus been nearly forty years at his post. What changes did that good old man see; what difficulties had he had to contend with! he removed from Rangihu about a mile further up the bay, to Tepuna, a more suitable locality, and there this faithful laborer in the Lord's vineyard lived and died.

On the Monday morning, he landed the teachers,—the natives had selected a spot, and on this they were located, Mr. Marsden, however, remained with them until the end of February, to see them properly settled, and then returned to Sydney. It is not my intention to dwell on Mr. Marsden's ministry in New South Wales, further than in his connection with the New Zealand Mission; otherwise it would enlarge this sketch beyond its proper limits; but even when at home, New Zealand was not forgotten. An important service was rendered to the cause by his establishing an industrial school for the Maori; in the interval between his first and second visit, he had as many as twenty-four natives under his care, and he reported that they had all conducted themselves to his entire satisfaction.

It is pleasing to see how firm this good man's faith was that the time had come, when heathen darkness was to give way to Christian light. "I believe," said he, "that the time is now come for these nations to be called into the outward church at least, the way is clear, Divine goodness will provide the means for their instruction. I admit that many difficulties will be met with on all untried ground; and that the wisest men will sometimes mistake the right way of accomplishing their objects, with respect to a nation which has had no intercourse with the civilized world; yet these difficulties will be overcome, under the blessing of God, by constant perseverance; and I have no doubt but this will be the case in the present instance with regard to New Zealand. Time will make this matter more easy; the work is now begun—the foundation is laid—and I hope we shall soon see the structure arise."

On the 26th July, 1819, Mr. Marsden again sailed for New

Zealand; he took with him several fresh hands to strengthen the work there; and located them at the Keri Keri; after settling the Mission to the best of his power, he returned to Sydney.

At the request of the Governor, he went again to New Zealand, to the Thames, in H. M. ship *Coromandel*, February 20th, 1820, only a few months after his return; he there landed, and under the guidance of a Chief, Tamorangi, he took what was then a most wonderful journey overland to the Bay of Islands; in several parts they were at open war, and the Chief, who afterwards became a believer, often expressed his astonishment that he had ever dared to venture upon it; when Mr. Marsden reached the Keri Keri, his clothes were in rags, covered with mud and red ochre, from his continual contact with the natives, who were then constantly smeared all over with it and shark's oil, and with an old dirty nightcap on his head, he made his appearance before the astonished Missionaries; he arrived most opportunely, for they were on the point of breaking up the Mission, and leaving in the *Dromedary*, (Captain Skinner,) which was then in the bay; disheartened by the opposition of the natives, and the horrid scenes they witnessed, they despaired of success; when suddenly the father of the Mission stood before the affrighted laborers; it was only a few months before, that he had taken leave of them on his way back to Sydney; we can thus only regard the request of Government for him to go in the *Coromandel* as an over-ruling act of Providence. Mr. Marsden alternately reasoned with and rebuked the Missionaries, telling them, that though the way might then appear dark, his faith assured him there would never be wanting a seed to serve God in that land; though they all might abandon it, the work would still go on; his firmness strengthened their faith, and increased their courage —they resolved to stay—they stood their ground: the Lord soon raised up friends; the dark clouds dispersed, and the Mission began to gain a firmer hold upon the native mind.* The chief mistake Mr. Marsden committed, in laying the

* These particulars I received from old Mr. King.

foundation of the Mission, was in commencing it as a lay establishment, rather for secular than spiritual instruction, laboring under the common mistake then prevalent, that it was useless to attempt inculcating the sublime truths of Christianity upon the savage mind, before it had been prepared by civilization for its reception; and thus it is not surprising that no great impression was made, until the arrival of ordained Missionaries, who commenced with purely spiritual instruction: and it was very remarkable, that soon after their arrival the work was blessed, and became signally visible. The first convert, an old Chief, was made in 1825, it was upon his long-benighted mind that the true light first beamed to cheer his closing days, and as a bright lamp to guide him through the valley and shadow of death into the realms of eternal life and light; he was baptized by the name of Christian Rangi.

Mr. Marsden left Sydney on his fourth visit to New Zealand July 23rd 1823, in the *Brompton;* he found the Mission prospering, schools established, his opinion of the importance of which is seen in his report: the true foundation must be laid in the education of the rising generation; it was during this visit that the Paihia station was formed, and the two Mr. Williams located there; his original intention was to have placed them at Wangaroa, but the Wesleyans having gone there, he very properly selected another spot; the *Brompton,* in which he was to return, was unfortunately wrecked by missing stays, and going on the reef, which now bears its name; it sailed on the Sabbath, which both surprised and alarmed several Chiefs, who were on board; they said, you have taught us not to sail our canoes on the sacred day, your God has ordered the ship to rest, then let it rest, if your God be like the New Zealand god, he will kill the ship; if your ship should die, you must not blame our god for killing it. Alas, how often have we put stumbling-blocks in the way of the heathen, did not God vindicate his violated law in the sight of the heathen, by the wreck of the *Brompton?**

* The brig *Mercury* was all but taken in Wangaroa Harbour in 1825, for trading on the Sabbath. Tepuhi inquired of the Missionaries, Do you know

One of the passengers, the Rev. Mr. Leigh, a Wesleyan Missionary, states: "The shipwreck we have experienced will, I have no doubt, prove favorable to the reputation of the New Zealanders, for several days we were in their power, and they might have taken all that we had with the greatest ease; but, instead of oppressing and robbing us, they actually sympathized with us in all our trials and afflictions. Mr. Marsden, myself, and Mrs. Leigh were at a native village for several days and nights, without any food but what the natives brought us: what they had they gave us willingly, and said, 'Poor creatures, you have nothing to eat, and you are not accustomed to our kind of food'; I shall never forget the sympathy and kindness of these poor heathens." What a lesson is this for the wreckers who still disgrace the shores of Great Britain!

It was in 1826, the news reached the indefatigable founder of the Mission, that it was again threatened with being broken up; much violence was experienced from the natives, but Mr. Williams stated in his letter to Mr. Marsden, "It is, I believe, our united determination to remain until we are driven away; when the natives are in our houses, carrying away our property, it will then be time for us to take refuge in our boats." Mr. Marsden, therefore, lost no time in visiting New Zealand, to stop the abandonment of the Mission. He sailed in H. M. ship *Rainbow*, April 5th, 1827. But, on reaching New Zealand, he was rejoiced to find that the prospect had again brightened, and the Mission was once more bidding fair to prosper; he, therefore, only remained four days, and writing to the Church Missionary Society, stated, it gave him "much pleasure to find the Missionaries so comfortable, living in unity and godly love, devoting themselves to the work."

February 16th, 1830, Mr. Marsden sailed on his sixth visit, accompanied by his daughter, Miss Mary Marsden: he

this tribe? They said, No. Is not this their sacred day? I know it is yours. He then exclaimed, with equal astonishment and indignation, See how they trade! They must be a mean tribe. The vessel was taken, but afterwards given up again to the Missionaries.

reached the Bay at a very important and critical time. War had broken out amongst the natives, and the Chiefs were haranguing their men as the vessel hove in sight, but immediately the news spread that Mr. Marsden had arrived, it put a stop to the battle. He lost no time in visiting the hostile parties, and after some difficulties and delay, succeeded in his benevolent efforts, and peace was made. On the 11th April, he witnessed the baptism of a man and two women; he was likewise gratified with the flourishing state of the schools, every individual in them knowing the Church Catechism, and the chief truths of the Gospel, many also could write, and were acquainted with the first rules of arithmetic.

The natives were quite enthusiastic in their reception of their common benefactor; they welcomed him with songs, dancing, and firing of guns; on one occasion more than 2,000 armed men were present; he was surrounded by hundreds as he went from place to place; on the 2nd April, he visited Rangihu: there on the highest mound were Ruatara and his son interred; the latter, a promising young man, who was to have returned to Parramatta, died the very morning of Mr. Marsden's arrival; during his illness, he would often say, Oh! what would Mr. Marsden say were he to come whilst the New Zealanders are fighting, he would be very angry. Mr. Marsden's health being very indifferent, his friends hastened his return before the winter, or rainy season set in, and on the 16th of June he reached Sydney.

After this visit of the venerable and indefatigable founder of the Mission, the work began steadily to increase. The Gospel had reached the hearts of the savage natives, and now began to show its power; they who had received it could not keep the glad news to themselves, but went and proclaimed it amongst their friends, and even risked life to carry it to their foes, that they also might know what God had done for their souls.

The station at Kaitaia in the north was commenced, and at the Thames, Matamata, and Waikato, fresh ground was occupied. The Missionary could now traverse the country

with some degree of safety, although the natives themselves were unable to do so. An instance of this occurred at the Waikato; when the brethren first attempted to cross that river on *moki*, or canoes formed of bundles of sedge tied together, no other means being presented, the natives spied them approaching, and taking them for enemies, immediately levelled their guns; the Missionaries tied a white handkerchief to the end of a paddle, and hoisted it up; it was no sooner seen than down went the guns, and they were permitted to proceed in peace.* Rotorua also was occupied, and afterwards Tauranga, although wars still raged, and dreadful acts of cannibalism continued to be perpetrated, the Gospel, in spite of all opposition, rapidly progressed. All these places were occupied between the years 1832-5.

February 9th, 1837, Mr. Marsden, accompanied by his youngest daughter Martha, sailed in the *Pyramus*, on his seventh and last visit. He was then in his seventy-second year; with holy joy he beheld how wonderfully the work had expanded, stations had been formed at the Thames, at Tauranga, and in the interior, although war was again raging, still there was every prospect of final success; the aged man's heart rejoiced, he had seen the beginning, he now saw it in its increase, and was enabled to bless God; his feelings must have been gratified by the universal respect and love manifested towards him; even the heathen natives viewed him as their common friend and benefactor, but the Christians, as their beloved father in Christ. At Kaitaia the entire native population assembled to see their aged benefactor; some kept stedfastly looking at him, and when told to give place to others, they said, stay, let us still look upon our father's countenance, for this is the last time we shall ever see him here; he visited all the Stations in H. M. S. *Rattlesnake*, Captain Hobson, afterwards the first Governor

* A similar thing occurred to the writer when he first visited Patea in the interior, being the first European who had done so, a chief rushed down upon the little party with a huge blunderbuss, when we told him who we were, down went the formidable weapon, and the next minute the Missionary was saluted with the *hongi*, or rubbing noses.

of New Zealand; he passed through Cook's Straits, and by that way returned to Sydney.

Mr. Brown states: "Mr. Marsden preached this morning from Romans viii., 38, 39.—His earthly tabernacle is much shaken, but glory is shining through the chinks; it was an affecting yet delightful spectacle, to see him in the pulpit: his eyes, too weak to read even the text correctly, yet beaming with immortality, when dwelling on the Christian's triumph over life and death, things present and things to come, through the love of God, which is in Christ Jesus our Lord," A most suitable text to form the final address of this aged servant and apostle of the Lord, and well calculated to shew the stedfastness of his own faith, and to confirm that of his hearers.

Nothing more remains to be said; when his work was finished in New Zealand, little remained for him to do elsewhere. On Christmas-day of the same year, the Bishop of Australia preached at Paihia, and confirmed there, just twenty-three years from the time of Mr. Marsden's first sermon.

Chevalier Captain Dillon, a Roman Catholic gentleman, in his interesting narrative respecting the fate of La Perouse, called him the apostle of the South Seas. Indeed, Mr. Marsden's thoughts, though chiefly resting on New Zealand, were not confined to it; he took the warmest interest in every mission, and aided each to the utmost of his power, and so general was the confidence reposed in this Catholic hearted servant of God that the London Missionary Society appointed him one of its directors; he exhibited a similar feeling for the Wesleyan Mission, of which he might also be called the founder, his was truly an enlarged spirit, his heart's desire was, the establishment of his Lord's kingdom on earth, by whatever hands it might be accomplished.

July 27, 1837.—Mr. Marsden returned to New South Wales; and the following May, whilst on a ministerial visit to Windsor, he was suddenly taken ill in the clergyman's house; his last words were "New Zealand," and thus terminated this good man's long course of usefulness. No

funeral had ever taken place in New South Wales which was attended like his: all were there, from the highest to the lowest—the members of Government—the clergy—the laity —the rich—the poor—the Presbyterian—the Wesleyan— and even the Roman Catholic; indeed, nothing could exceed the general respect paid him at his death and in his life. Mr. Marsden was plain and simple in his manners. To those who knew him a warm-hearted friend, his home was open to all —he gave no invitations, but was angry if his friends did not go without one; he had always some New Zealanders about him, esteeming them superior to every other aboriginal race; he once told me he met a Maori living up the country, and asked him what he was doing; he said he had kept a store in the interior, until he was robbed by bush-rangers, who took away all but chairs and tables, then his creditors came, and a man got up, and knock, knock, went his hammer, until chairs, tables, and everything remaining went also, but I am going to sea, and when I get a little money, I shall begin business again; now here, said he, you see the energy of the New Zealanders, they are sure to be a great people.

One of the earliest sayings of a New Zealander which interested Mr. Marsden, was in reply to his question, What did he think of God? He replied, he is an eternal shadow. On one occasion, when he had his youngest daughter with him in a gig, he was stopped by a highway man, or bush-ranger as they are called, who demanded his money, Mr. Marsden remonstrated with him, and spoke to him of his sins, the man said, it does not signify, I am in for it, it is too late now to mend, and told him to give over preaching, bidding his daughter empty her father's pockets, and give him the money, which she did, Mr. Marsden still continuing his lecture, and telling him the next time he saw him would be at the gallows. Some time after, a man was to be hung, who sent for him to attend him in his last hours; he then recognized the person who had robbed him, he said, your word has turned out true, here you meet me at the gallows, Mr. Marsden prayed fervently for him, the criminal

seemed to respond with all his heart, and then the drop fell, he was a Roman Catholic, and I believe his name was O'Donohu, a notorious bush-ranger.

Mr. Marsden was wont to remark, that the Lord had manifested His wonderful power in the infant colony by gathering from the vilest scum of the earth a people for himself; and he might have added, and making that people, so opportunely raised up in the Australian wilderness, the grand *point d'appui* of all the Polynesian Missions, which could not have existed without a colony there, to furnish supplies and aid in all their necessities.

Few persons have received more praise or abuse than Mr. Marsden; his enemies were many and bitter; they accused him of penuriousness, and a sordid desire of gaining money, and yet few kept so hospitable a house, or knew so little of his own affairs as he did; one of his daughters related to me a circumstance which she witnessed:—A gentleman called one day, and said, he came to repay the money he had borrowed of him many years before. Mr. Marsden said, you must make a mistake, I am not aware you owe me anything. O! said the gentleman, I am not mistaken, it was when I first landed on these shores an indigent youth, that you most liberally advanced me a hundred pounds, to set me up in trade; and by God's blessing, that laid the foundation of my prosperity, I am now a rich man; and here are your hundred pounds, with interest and my grateful thanks for your disinterested kindness; in vain Mr. Marsden refused, he was compelled to take both, Miss Marsden was present on that occasion; but there were doubtless many similar ones which never will be known until that day when all things shall be revealed.

When Dr. Lang was building the first Presbyterian church in Sydney, and could not proceed for want of funds, what did this Catholic-minded man do? he was the senior chaplain of the colony, and at that time without a rival creed; did he view with jealousy this inroad on his own peculiar province, and rejoice that the church could not be finished? No: unsolicited, he wrote to the Presbyterian minister, offered

funds for its completion, and those too without asking or receiving any interest; the sum lent was, I believe, £500, the church, which but for this opportune aid, its founder could not have completed, was erected. So likewise, when the Wesleyans were talking of a chapel at Windsor, where Mr. Marsden had land, he gave a sufficient extent on which to erect a mission house and chapel as his donation.

The following is an extract of his letter on the occasion, which is equally creditable to both parties:—"To give you the right hand of fellowship, is no more than my indispensable duty. You may rely with confidence on my continued support and co-operation in all your laudable attempts to benefit the inhabitants of this populous colony. I am fully persuaded that your ministerial labours will tend to promote the welfare of these settlements, as well as the eternal interests of immortal souls. The importation of convicts from Europe is very great every year. Hundreds have just landed on our shores from various parts of the British Empire; hundreds are now in the harbour, ready to disembark; and hundreds more are on the bosom of the great deep, and hourly expected. We must not expect that governors, magistrates, and policemen, can find a remedy for the moral diseases with which those convicts are infected. Heaven itself has provided the only remedy, which is the blessed Balm of Gilead. We must expect great discouragements; but let us go on sounding the rams' horns; the walls of Jericho will and must fall in time. We are feeble; but the Lord is mighty, and will bring Israel to Mount Zion. I pray that the Divine blessing may attend all your labors for the salvation of souls in this colony."

When his funeral sermon was preached at Parramatta, the Wesleyan superintendent wrote:—Next Sunday morning we intend to close our chapel; and, as a mark of respect to the memory of this venerable man, go to church to hear his funeral sermon.*

The testimony of the first Bishop of New Zealand, Dr. Selwyn, on his arrival in 1842, may be added by way of epitaph:—"We see here a whole nation of pagans converted

* See *Life of Rev. S. Leigh*, page 105.

to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?"

Here then we close this brief sketch, with the declaration of Bishop Broughton, that although he was the first legally-appointed Bishop of Australia, he must always consider Samuel Marsden to have been the first actual one.

But stay, there is a still more suitable termination; when I visited England in 1855, my natives, though they had none of them ever seen the good man who had done so much for their race, thought it was a suitable time for testifying their love to his memory; ten guineas were collected and given me, for a tablet, to be erected in his church at Parramatta, and this, on my return, I delivered to the Rev. T. Hassall, his son-in-law, for that purpose, and though a plain simple white marble slab, is one far more honorable and telling to his memory, than the noblest which his friends and relatives could erect. It had, moreover, the honor of being the first tribute of respect paid to him of this kind, when it arrived in July 1856:—

SACRED TO THE MEMORY
OF THE
REV. SAMUEL MARSDEN,
THE FATHER OF THE AUSTRALIAN CHURCH,
AND
THE FOUNDER OF THE NEW ZEALAND MISSION,
THIS TRIBUTE TO HIS MEMORY
WAS PLACED BY A
NEW ZEALAND MISSIONARY AND HIS NATIVE CONVERTS
Obit. MAY 12, 1838—AGED 73.

NORFOLK AND PHILIP'S ISLANDS

CHAPTER XXXIV.

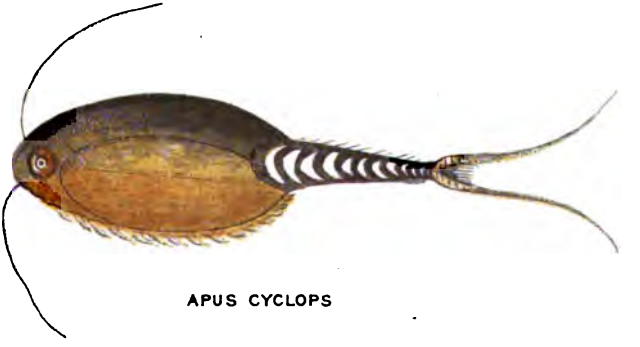
NATURAL HISTORY OF NEW ZEALAND.

THE Zoology of a cluster of lone islands in the Southern Hemisphere, which although of considerable size and extent are singularly deficient in land animals, does not appear to present much to interest the inquirer in this department; but if New Zealand has been so destitute in this respect, it has been inhabited up to a very recent period by several families of wingless birds, which were of such vast proportions as to be justly termed ornithological giants.

Nor is it even yet certain that there may not be some of these huge birds still in existence, like the kiwi, which belongs to the same struthious family, they were most probably night birds, and resembled the solitaire, in being inhabitants of the most retired spots. The long range of the New Zealand alps

DIADEMA ARGE

DIALANTHUS TAYLORI



APUS CYCLOPS

REV. R. TAYLOR DEL.

W. DICKES SC. LONDON

with their snowy summits are even yet little known, but it is from those who have been their chief explorers, that the best evidence of their existence is derived. Dr. Hector, the Government Geologist, found their tracks in those Alpine solitudes, paths two feet in width running through the Manuka Scrub. Mr. Malling discovered their foot-prints; gold diggers declare they have even seen the bird itself, but Dr. Haast, our enterprising naturalist, has actually heard their call; his statement is as follows:—

"I believe I have convincing proof, that in those never-before trodden Alpine forests (Canterbury province), there exists a large kiwi, the existence of which till the present time was quite unknown; I have heard many times the roa, the large kiwi of the western coast, but his call is like the cry of a child to the voice of a powerful man, when compared to the call which we heard in the Alps while encamped at the edge of an extensive forest; it was towards midnight, and though fast asleep, we were all awakened by this remarkably loud call." I cannot doubt, therefore, that Dr. Haast and his companions have really heard the cry of that struthious giant —the moa.

The bones of this bird are found widely spread over both islands, but further notice is deferred until one is actually captured, which may be confidently expected before long. The fossil remains are confined to those of birds, excepting of a solitary saurian, said to have been found in the oolite of the Middle Island, which Professor Owen pronounced to be a plesiosaurian, but it is doubtful whether the specimen really came at all from New Zealand.

The mammalia are supposed to have only the rat to represent them, but there is little doubt now of the existence of another. When Captain Cook was at Dusky Bay in 1773, he stated:—"For three or four days after we arrived in Pickersgill Harbour, and as we were clearing the woods to set up our tents, &c., a four-footed animal was seen by three or four of our people; but as no two gave the same description of it, I cannot say of what kind it was: all, however, agreed that it was about the size of a cat, with short legs,

and of a mouse colour; one of the seamen, and he who had the best view of it, said it had a bushy tail, and was the most like a jackall of any animal he knew; the most probable conjecture is, that it is a new species; be this as it may, we are now certain that this country is not so destitute of quadrupeds as was once thought."* This account has recently been confirmed by reports from the neighbourhood of Wakatipu Lake. It is probable, therefore, that there is another, which is known to the natives by the name of *kaurehe*, but it is of a very retired character, and extremely rare.

The same may be said of a beaver rat which has occasionally been met with. But leaving these semi-apocryphal animals for the future naturalist to describe, we now proceed to the consideration of the known fauna.

New Zealand possesses two kinds of bat; the *vespertilio tuberculatus*, a very small one, yellowish brown, with diminutive rounded ears, it is found in every part of these islands. There is also a larger one in Cook's Straits, but it has not been described, the general Maori name for both is *pekapeka*. The mus rattus, *kiore*, is not above half the size of the imported rat, which has nearly exterminated it. Once it was very abundant and greatly prized as an article of food, it chiefly fed on the mast of the *tawai betula nigra*, more generally known as the black birch; there is also a smaller variety, black, with a short tail, terminated with a little tuft of hair, a third larger than the common mouse; the English, or rather Norway rat, is called by the natives *pouhawaiki*, *kiore pakeha*, and *kainga rua*, it is now very numerous.

The New Zealand dog, canis familiaris *kuri*, was small and long haired, of a dirty white or yellow color, with a bushy tail, this the natives state they brought with them when they first came to these islands, it is not improbable, however, that they found another kind already in the country, brought by the older Melanesian race, of a larger size, with long white hair and black tail, it is said to have been very quiet and docile, and was known by the name *pataka tawhiti*, but both these are now quite lost in the host of introduced ones.

* *Cook's Voyages*, vol. 1, page 380. Smith & Elder.

The seal, fam. *Phocidæ*, was once very abundant in all the New Zealand isles, but especially in the middle one. In 1811, a sealer procured a cargo of 80,000 skins from the Macquarie Islands. The morse, or sea lion, Platyrhynchus leoninus, *wakahao*, was found in the Middle Island, it is described as being the size of a cow, of a red color, very savage and powerful, as a proof of which, the natives state that formerly one of their warriors was put to flight by one of these animals, although he was attended by a party of seventy, hence the proverb, *Te hoa kakari o Te Wera, he waka-hao*—The angry foe of Te Wera was a sea lion.

The sea bear, Arcto cephalus ursinus, *rapoka*, came next in point of size, the native way of capturing it was by throwing sand into its eyes, and whilst striving to free itself from the annoyance they fell upon and killed it.

The common seal, Phoca Vitulina, *mimiha, kekeno*, was once very numerous, the names of its haunts are still retained, but it is now seldom seen. Its remains are found in every shell heap along the New Zealand shores, mingled with those of birds, fish, dogs, and men; it is now confined entirely to the south. The natives speak of another kind of seal, to which they give the name of *Waitoreke*, and describe it as a large and long animal.*

* A Chief came to me one day, and inquired whether there were men and women living in the sea. I demanded the reason of the question being put to me. He said, that whilst a boat's crew was going for the Rev. Mr. Reay, in Cloudy Bay, a figure suddenly appeared in the water, at a distance of about three yards; they left off rowing, and gazed at it for a long time; it resembled a black man of the usual size, but was bald on the head, and with mustaches sticking out about four inches. As they approached, it laid on the water like a log, and one said it was a log, another that it was a *kumete*, or large wooden bowl, turned upside down; but, as they drew near, it rose up, and appeared to be a black man, as far as the waist; it looked stedfastly at them, and kept puffing with his mouth: it was a perfect man, only bald, and had a queer stiff-looking mustache; one proposed to throw a rope round it, and pull it into the boat; another said, No, it is a *taniwa* (sea god), and will smash the boat; it continued looking at them, and puffing for about an hour, and then went down; they told Mr. Reay of it, and said they had never seen such a creature before, and asked whether we *pakehas* had. I asked whether it was not a seal; they said no, it was a perfect man as far as the waist—the lower part was concealed in the water.—From *Tamihana*, 1847.

The porpoise, Fam. Delphinidœ, has the Delphinus Zealandiæ, *tupoupou*, to represent it, which is as abundant in the southern seas as it is in the northern; there are two kinds, the larger one with an elongated snout, and a smaller one without one at all. The natives describe a third, the *Upoko hue*, a large kind. Of the Fam. Balœnidœ may first be noticed Physeter Macrocephalus, or sperm whale, the Cachelot of Cuvier, *Paraoa*. It is the great fish of the south seas, and probably equals if not exceeds in bulk, though, perhaps, not in length, the monarch of the northern ocean; it is certainly by far the most valuable fish we are acquainted with, its ordinary length being eighty-five feet, and circumference thirty-five. It is found of different colors, some being white, others black, or of an ochreous or dingy red, and frequently of a mottled color. The sperm whale produces ambergris; a single one contains upwards of a ton of spermaceti, or more than ten large barrels.

The Balœna Antarctica, or right southern whale, *Tohora*, is usually from thirty-five to fifty feet long; the baleen in a whale of forty feet, is nine feet long, and the oil averages ten tons.

The Rorqualus Antarctica Cuvier, *Papaté*, or Balœnoptera Australis (Lesson, R.), the genuine character is the presence of longitudinal folds on the abdomen, it is said to possess a dorsal fin, the body is black above and white beneath, the folds when put aside, being of a pinkish color; the oil is less in quantity, but finer; the baleen also is too short to be of much value, this fish is very difficult and dangerous to capture,* it attains a length of thirty-three feet.

The Balœna Gibbosa, or Humpback, † derives its name from the fleshy protuberances on its back, it differs only from the Mysticetus in being of less size, and in having these humps. Some of the humpbacks have yielded as much as seventy barrels of oil; there are instances of this fish having two or three humps, but it is very rarely seen with more than two, one near the head and another near the tail, these whales are gregarious, and swim in shoals.

* Dr. Knox. † Polack.

The Physalis, or Finback,* is a much longer fish, but of less circumference, it is distinguished afar off by a fin projecting from the hinder part of the back, standing erect, from three to six feet in height; this whale yields from twenty to thirty barrels of oil, but it is so difficult to capture that whalers seldom attempt it; the finback is extremely tenacious of life, its head is sharp, with the upper jaw lamellated, the under lip closes over the baleen, which is smaller than that of the right whale.

The Pike-headed Balœna,† *Mango nui* or black physeter, has a much more pointed head than the finback, but in other respects differs very little from it.

The Musculus, or large lipped whale,† has an immense under lip, the upper part of the head ends in a snout, the throat of this fish is larger than in other whales; the musculus is found sixty feet in length by thirty in circumference, it devours small fish, in addition to its other food; there are three fins on its back. The natives enumerate eight different kinds of whale—

1. The Paraoa.
2. Tohora, or Wara-wara, or Mimiha.
3. Papati.
4. Popoia-ngore.
5. Pakeke, or momori.
6. Niho-ngore.
7. Ngutu-hue.
8. Ngutu-pi.

The birds of New Zealand amount to one hundred and thirty-six, and of these seventy-three may be said to belong to the land, and in a great measure to be peculiar to those isles; it is singular that whilst the honey or humming birds of other parts are the smallest known representatives of their race, those of New Zealand are amongst the largest of the family, and that whilst Europe does not possess a single parrot, there should be at least half-a-dozen kinds in New Zealand, and one too which differs from all others, in selecting alpine solitudes and arctic cold to warmer spots, whilst another partakes of the appearance of the owl as much as of the parrot in its form; but whilst there is this

* Polack. † Polack.

disproportion between those of the land and of sea, the latter, though fewer in species, greatly preponderate in number; there are probably twenty-four families of them which may be strictly said to belong to the shores. The traveller through the New Zealand forest seldom sees more than one or two solitary ones flitting across his path; and, except the matin and evening song of the sylvan warblers, or the occasional harsh cry of the parrot, *Kaka*, there is nothing to break the oppressive silence which reigns in their deep recesses. The burst of melody, however, which hails the early dawn when the varied songsters of the grove unite in raising their morning hymn, may be considered as a sufficient compensation for their silence during the day.

The position of these islands being intermediate between the tropical and polar regions, causes some birds from each to visit them. From the warmer regions two species of the cuckoo, the Endynamys taitensis *kohaperoa* and *Koekoea* Chrysocercyx lucidus *Pipiwharauroa*, arrive in spring, they are called the birds of Hawaiki; the *Koekoea* is said by some to hibernate in New Zealand, by burying itself in the mud at the bottom of rivers; the Taupo natives state that this bird dives down in the lake and remains there until the spring, others imagine that they enter holes, and there remain until the next summer, it is singular that a similar idea of the swallow should be entertained at home; another occasional visitor is the frigate bird, *Fregata aquila*, from the north, it is however but rarely seen.

The *Zosterops*, a small migratory bird (fam. *Luscinidæ*) made its appearance in the north isle in the winter of 1856; a few years before it was seen in the Middle Island for the first time, and was previously observed in the Auckland Isles, this little stranger is supposed originally to have migrated from Tasmania or Australia, where it is found, its arrival was hailed as a blessing, being insectiverous, and feeding on the American blight, which has been very destructive to the apple tree in New Zealand; in winter it appears in flocks, and soon clears the trees of their noxious parasites, but as the spring advances it retires to the snowy mountains, and is not seen during the

summer months, so that the blight again recovers its power, and thus the little stranger is only of doubtful benefit.

The New Zealand birds are remarkable for their tameness and the little fear they entertain of man; probably the paucity of their numbers may in a great measure be owing to this circumstance. The robin, *Totoara*, the wren, *Miro-niro*, and the flycatcher, *Piwakawaka*, will often allow themselves to be taken by the hand, and even alight upon the person. They are evidently on the decrease; the introduction of the cat and dog has almost sealed their doom. The *rails*, *kiwi*, and *kakapo*, especially the two latter, have sensibly diminished; the only one of the small birds which has maintained its numbers is the *Pihoi-hoi*, or ground lark.

The most remarkable of the New Zealand birds is the *apteryx* (fam. *Struthionidæ*), there are still four surviving members of that family, the *Kiwi* apteryx Australis, *Takoeka* A. Owenii, A. Mantellii, *Roa* A. Maxima. These birds are yet abundant in several parts of the country; the *kiwi* in size is not larger than a common full-grown fowl, yet lays an egg not quite one-third less than that of the *emu*, 5 inches in length by 3 in width, whilst that of the other is $5\frac{1}{12}$ in length by $3\frac{1}{12}$ in width; in the North Island there are two varieties of the kiwi, one rather larger than the other, and of a darker color, which only lays one egg; the other, or common reddish one, lays two, which are of smaller dimensions; these birds have rudimentary wings, which are terminated by a slender claw; the bill is long and slightly curved, having the nostrils at the extremity; the feathers, which are tipped with a kind of claw, are much prized in forming cloaks, only worn by the highest chiefs.*

The *kiwi* has burrows, and deposits its eggs in them, generally at the root of the *rata*. It is said to be three years before they are hatched, and oftentimes the hole is so grown up with roots, that the young bird cannot make its way out,

* Cloaks made from the feathers of the *kiwi* are highly prized. I brought a very large one from one of the Wanganui tribes, as a present for the Queen. During the many years I have been in New Zealand, I never saw so fine a one —they are extremely rare.

and thus perishes; the *kiwi parure* is the largest kind, and the *kiwi hoihoi* the smallest; it is a night bird, and finds its food by smell, feeling the way by means of its large whiskers, inserting its bill in the earth in search of worms with great celerity, making at the same time a snuffling sound; it then appears very animated, kicks with considerable force, and expresses its anger by a hissing or grunting noise; it is easily tamed, the cry it makes is very similar to its name, from which probably it was derived; the *kiwi* is an unsightly bird, having short thick legs, with very strong nails; it has no tail; in very wet weather it is often driven out of the forest, and compelled to seek the plain; when at rest, it supports itself upon its beak; the natives always tie a feather or two of this bird to their *pawa,* or fish-hooks; it is good eating, and tastes more like tender beef than a bird; the principal fleshy parts are the ribs and legs. There is said to be another bird of this family in the Middle Island, weighing as much as eighteen pounds; it is so strong that it cannot be held with one hand, and if the captor be not very careful, it will escape, as my informant said, by shaking itself out of its feathers, which it commonly does when caught, this is probably the Roa.

The natives speak of an immense bird which lived on the tops of the mountains of the Middle Island, and was called *powakai;* this is alluded to in several of their traditions; they also talk of another member of this family, which they name the *kiwi papa whenua,* this is described as having been fully seven feet high; Rauparaha told me he had eaten it in his youth, which might be about seventy years ago, and when that Chief died, his corpse was said to have been ornamented with one of its feathers.

It is to be observed that, although the birds of the Middle Island are essentially the same with those of the north, yet still there is a difference; they vary in several particulars, and though belonging to a colder climate, in general their colors are brighter than the others; this difference is the more singular from the narrowness of the straits which divide the two islands, and perhaps is to be regarded as a proof

that the severance of the two must belong to a very remote period.

The Fam. *Rallidæ*, is rather an extensive one, though several members of it are extinct. The largest kind is the *ocydromus Australis*, the *weka*, or wood hen of the settlers. The breast is of a slate color, the back brown, and speckled; it is strongly made, and about the size of a half-grown fowl: it is very abundant in the Middle Island, and the southern part of the North Isle; its name is taken from its cry.

The *pukeko*, or *rauhara*, *(porphyrio melanotus,)* is a fine bird, about the size of a pullet; it has long red legs and toes, with a bill and protuberance above of the same color, somewhat like the guinea-fowl, the back is black, and the breast of a bright mazarine blue, the under feathers of the tail are pure white, forming a fine contrast with the black of its short tail, which has always a spasmodic movement; this bird has a strong shrill cry, resembling its name, flies slowly and heavily, and is a great thief, making much havoc in the cultivations; it abounds in swamps and along the sides of rivers, the flesh is dry and coarse, seldom eaten by the natives, but much esteemed by Europeans, who say, that when kept it has an exquisite flavor, it is easily domesticated.

Of this family is the *takahe*, the *notornis mantellii* of Owen, a large heavy bird of the Middle Island, very rare, of the size of a hen, and is the largest known rail in the world, with a short thick beak, and strong legs, the back is black, and its neck and body of a dark blue, shaded with green and gold on the wings, the tail is scanty, and white underneath, two specimens only have reached this country, which are to be seen in the British Museum. A new one is *Rallus Featherstonii*, a very fine bird.

There are several smaller kinds of rails, of these is the *popotai*, *(rallus assimilis,)* of a ferruginous color; the *moe riki rallus Dieffenbachii*, is peculiar to the Chatham Isles, a fine bird, but extremely rare.

Katatai, a small rail, about the size of a sparrow, but of a very delicate shape; it is of a light brown color, the back spotted with black and white, the breast of a slate color

beak bright green, eye black, with a red circle; it has a very small tail, which is black underneath, with white bands; the legs are of a pale green.

The *moho periru,* or *motarua,* a small dark brown rail of uniform color, with red legs, black eyes, red circle, black bill, small tail, black underneath, spotted with white, the breast and front edges of the wings are of a dark bright blue.

Totoriwai, a small black rail; the *moho* is also a black bird, formerly very abundant, but now seldom seen.

Fam. *Tetraonidæ—koitareke,* or *kokoreke, koreke,* and *koutareke, (coturnix novæ Zealandiæ,)* is a small quail, with short legs, nearly resembling that of Australia, in its general features; it is extremely rare, and all but extinct in the North Island.

In the fam. *Falconidæ,* is the *kahu (falco Novæ Zealandiæ vel circus Goldii),* a fine large hawk, which is very destructive to poultry, and will not hesitate to pounce on even a full-grown hen, the wings are nearly four feet across when expanded, but the body of this rapacious bird is very small, being dark yellow, spotted with brown, and the breast a lighter color, spotted.

The *kaiaia,* or *karewarewa, kauaua, (Hieracidea).* This is very similar to the English sparrow-hawk; it has a shrill cry, which is regarded as a weather omen.

There is also a night hawk, *(Hieracidea Novæ Zealandiæ Goldii,)* somewhat similar to the sparrow-hawk in plumage.

Fam. *Strigidæ—koukou* or *ruru* (*Athene Novæ Zelandiæ.*) It is called *more pork* by the settlers, this is a small owl, and the only one known in the North Island; it is easily killed with a stick in the day time.

(*A. albifrons,*)—*Wekou,* only found in the Middle Island; a third has been found by Dr. Haast, and after him is called *Strix Haastii.*

Fam. *Alcedinidæ—kotare,* (*halcyon vagans*). It closely resembles the English kingfisher in plumage, but, if anything, is rather inferior to it in beauty, and is a third larger.

Fam. *Upupidæ—huia, (Hetera locha).* This is a beautiful bird, with small wings, about the size of the jay, of

a bright glossy black, with four large tail feathers, tipped with white, which have a graceful curve, with a small white tuft under the root of the tail, the male has a long slender bright yellow bill, the female has a thicker one, the eye is of a leaden color; it has a little yellow fleshy lappet on each side of the head, which look like two wafers stuck on the cheeks, the legs and feet are long, slender, and of a bright yellow; its hop is very singular, almost like that of the kangaroo; the skins are very highly prized as articles of barter; the range of this rare bird is confined to the south of the Ruahine mountains, in the North Island, especially on the Tararua range, the natives forward the skins to the north carefully packed between pieces of bark, and receive sharks' teeth in return; a good skin is valued at one pound.

The following are honey-birds:—

Fam. *Melli phagidæ*—the *tui, koko,* (*Prosthemadera, Novæ Scelandiæ*). Cook named this beautiful and lively bird, the *parson* and *mocking bird;* it acquired the first name from its having two remarkable tufts of small white feathers on the neck, like a pair of clergyman's bands; and the latter from its facility in imitating sounds; though not a bird of gaudy colors, there is something very chaste and elegant in its plumage, a black bronzed hue, with delicate white hair feathers round the neck; it is a sweet songster, and full of activity, incessantly flying up and down, and uttering its varied and joyous notes; in the spring it may be seen amongst the yellow kowai trees, brushing out the pollen from the flowers with the greatest rapidity; when tamed, it readily imitates every kind of sound, and soon forms an attachment to any one who notices it, so that it is a general favorite.

The *tui* becomes extremely fat in winter, when it is caught in great numbers by snares; but in that season it is also taken by marking its place of roost on a frosty night; in the morning its legs and wings are so benumbed with cold, that it is easily shaken from its perch, which it has not strength to leave before the sun warms its half-frozen body; this seems to prove that the climate has become colder than it

was formerly. When the *tui* becomes so extremely fat as to be uncomfortable to itself, it is said to peck its breast, and thus cause the oil to exude, which completely saturates its feathers, so that when caught it is found covered with the marks of its peckings, and thence acquires the name of *koko*, or pecking. The *tui* is said to breed three times in the year, beginning in September, or early spring, when it lays three pure white eggs; in December five; and in March, or autumn, six or seven; it takes little more than a fortnight to hatch; the unfledged bird is called a *pi*, afterwards a *pikari*, and when fledged a *purehe*; but, full-grown, a *tui*, and when very fat, a *koko*; the flesh of this bird is considered a very great dainty; but its lively song is far sweeter to those who admire melody, and such will regret that this will not save it from the Maori oven.

The *kotihe (pogonornis cincta)*. This beautiful honey-bird has a velvety black head and wings, with a tuft of white feathers on either cheek and wing; it has a bright yellow circle round the lower part of the neck and wings; the back and tail are of a yellowish grey; it is about the size of a bull-finch. The male is much larger than the female, which has not so fine a plumage; its legs are strong, and the tail slightly forked, it lays four eggs, the notes are pleasing, but few, which, when it has sung, it hops away to another bush.

The *korimako, kokorimako* and *komako (anthornis melanura)*. This bird is the sweetest songster of New Zealand, and sings in the night as in the day, but is not distinguished by its plumage, which is of a yellowish olive, with a dark bluish shade on each side of the head; the rest of the body being of a dingy yellow-green color; it has a long forked tail, and strong wings; the legs are of a puce color; it lays seven eggs, spotted with blue, upon a brown ground; the male is larger, and its plumage rather brighter, with more green in it than that of the female; it is also called *kopara*. To this genus belongs the *anthornis melanocephala* of the Chatham Isles; these honey-birds have brush tongues, hence named *trichoglossi*.

Fam. *Luscinidæ.*—The *matata,* or *koroatito (spenœacus? punctatus),* it is a small dark brown bird, with a white and brown spotted breast, and has four long and four short tail feathers, similar in structure to those of the *emu* and *kiwi;* it is a swamp bird, flies low, and for a very short distance, amongst the rushes and fern, with a long shrill cry; and is easily killed with a stick. Formerly, it was a sacred bird, and offered in sacrifice when a party returned unsuccessful from the war.

Fam. *Troglodytinœ.*—To this family belong, *S. Fulvus, Gerygone igata, G. Flaviventris, G. Albofrontata, G. Assimilis, Certhiparus Novœ Sclandiœ, C. Maculicaudus, P. Etroica Macrocephala, P. Dieffenbachii, P. Toitoi, P. Longipes, P. Albifrons,* and *Anthus Novœ Zealandiœ.*

Riro riro, the wren. This most diminutive bird is of a greyish yellow color, and very tame. I met with a blue-crested wren at Waitara, which was so tame as to be caught in the hand. The cuckoo lays its eggs in this little bird's nest.

Fam. *Turdidæ.*—The *piopio (turnagra crassirostris),* a bird about the size of a thrush, with a short thick bill, red tail, yellow breast, and brown back, it is a bird of passage from the south, *Piopio wirunga nga tau ko Matatua te waka,* the *piopio* came on the bow of the *Matatua,* one of the original canoes, from Hawaiki, so says the proverb, it feeds upon grubs, and has the habits of the woodpecker.

Fam. *Muscicapidæ.—Piwaka waka, tirakaraka,* the fantailed fly-catcher, a pretty little restless lively bird, very sociable, and fond of displaying its beautiful fan-tail, it has one black and white streak under the neck, coming to a point in the centre of the throat; its wings are very sharp and pointed, is very quick and expert in catching flies, and a great favorite, as it generally follows the steps of man. It was sacred to Maui.

Miromiro, (*miro albifrons.*)—A little black and white bird, with a large head, it is very tame, and has a short melancholy song; it generally flies about graves and solitary bushes. The *miro toitoi,* (*muscipeta toitoi,*) or the *ngirungiru,* is a bird

not larger than the tom-tit; its plumage is black and white, having a white breast, and some of the near feathers of each wing tinged with white.

Fam. *Corvidæ.*—The *kokako*, or New Zealand crow, is about the size of a small pullet, with long legs, and remarkably short wings, its eye is of a lavender color, the head is very small; it has a strong black beak a little curved, and a small brilliant light-blue flap hanging down on each side the ear; it is a sly bird, very thievish, and timid; the flesh is bitter, but when skinned and steeped in water a short time previous to cooking, it becomes more palatable.

Fam. *Sturnidæ.—Tieki, (creadion carunculatus.)* This is a beautiful black bird, with a chesnut band across the back and wings; it has also a fleshy lappet on either side the head; the *tieki* is considered a bird of omen, if one flies on the right side it is a good sign, if on the left a bad one.

Aplonis Zelandicus and *A. Obscurus.* Fam. *Fringillidæ.—Pihoihoi, wioi, kataitai, (alauda, Novæ Zeal:)* This little bird is very similar to the ground lark, but has no song; it is of a grey color, the breast white, with grey spots, makes its nest on the ground, and greatly resembles its English namesake.

Fam. *Psittacidæ* has seven or more representatives. The *kaka* (*nestor meridionalis*). Its general color is a dark brown, with a reddish shade, the breast is also red and brown, with bright red feathers under the wings, the bill is very large and curved; the cry is remarkably strong and harsh, when the other birds hold their morning concert, the *kaka* generally puts a stop to it with his harsh shrill note, when he thinks they have sung enough, it has a fine black eye, this is a large bird, easily tamed, and taught to speak; the natives make *mokai* or pets of them, and generally use them to decoy wild ones; this bird is eaten, but is very dry, and, excepting the breast, rather strongly flavored; it makes its nest in holes of trees, and lays two, four, and sometimes seven eggs; generally, three of these birds are found in the same hole, a male and two females; and their nests are so close, that either bird can cover the eggs of her neighbour, and thus gives her leave of absence; the natives have

a saying, that the *kaka* never alights on the maire tree; one kind has a larger bill, this is called *kaka huripa:* the one with a smaller one is called *kaka motaraua;* some *kakas* make their nests in the soft sand cliffs; these are lighter, the back and wings being of a dirty cream color, and the breast of a bright red, this may be the *platycercus auriceps,* or *trichoglossus aurifrons, korako,* but the natives call it an *albino.*

Kea, (*nestor notabilis,*) frequents the alpine solitudes of the Middle Island, its plumage is red; it only descends in severe winters.

The most remarkable bird of this family is the *kakapo,* or *tarepo (strigops habroptilus,)* the night or owl parrot; it is nearly as large as a hen, of a light green and yellow color, banded with brown, with long black whiskers, frequents mountains and precipices, and though possessing wings seldom uses them, it is gregarious; one generally keeps guard, and so carefully, that it can never be approached on the windward side; in appearance it resembles the owl; the natives say, there are two kinds, one of which is as large as the *kiwi;* it is extremely rare, and will be soon extinct in the North Island. I have only seen two caught there, it is very delicate eating, the flesh being white like that of a fowl; this remarkable bird is more abundant in the Middle Island.

The *kakariki,* or *pouwaitere, (platycercus Pacificus,)* is a pretty light green paroquet, with a band of red or yellow over the upper beak and under the throat. This elegant little bird is about the size of a small thrush; it flies very fast, and has a quick note: it is excellent eating; the one with red on the head is called *kakariki matua;* the other with yellow, is called *kakariki porere,* they are different species.

Fam. *Cuculidæ.*—The *kohoperoa, kawekawea, koekoea,* (*endynamys taitensis*). This is a bird of passage, one of the New Zealand cuckoos; it has a long tail, of the same color as the sparrow-hawk, and altogether not unlike it; the body is short and thick, with short legs and strong claws. It is a sweet singing bird, but is only heard during the warmest months of the year, when it sings all the night. Its appearance is

a token for the planting of the kumara, and its departure, that it is time to dig them up. Some have an idea, that this bird hibernates under the water. The Taupo natives think that it creeps into holes, where it turns into a lizard, and loses its feathers; on the approach of summer, it crawls out of its hole, its feathers then begin to grow, the tail drops off, and it again becomes a bird; in its lizard form, it is called *he ngaha*, but in Wanganui, *he piri rewa*, or tree lizard. The natives say, that always before the wind is about to blow from the south, the *kohoperoa* ceases to sing, and does not commence again till the west wind rises, or till a breeze springs up from the north. When a child is deserted by its parents, it is said to be "*Te parahaka o te koekoea*,"—"An egg left in another's nest."

The *piwarauroa*, (*chrysococyx lucidus, cuculus nitens,*) is the other cuckoo, which is also a bird of passage. Its breast is white, the feathers being fringed with green and gold; the back is green, gold, and bronze; the feathers under the tail are white, spotted with brown. It has a very peculiar shrill note, but when first heard in August its cry is feeble. There is a saying, if it continues to cry *kui kui*, it will be a cold summer; but if it sings *witi ora, witi ora*, it will be a warm season. These two birds of passage are said to divide the year between New Zealand and Hawaiki, arriving in September and leaving in March. The smaller cuckoo lays its eggs in the nest of the *miro miro*.

Fam. *Columbidæ*.—*Keriru, kukupa*, (*kuku carpophaga, Novæ Zeal:*) the wood pigeon. This is a very fine large bird, the size of a duck: the upper part of the breast is green and gold; the lower a pure white; legs and bill red. It is a heavy flying bird, and very stupid, which makes it an easy prey to its enemies. If two birds are on one tree, and one be shot, the other seldom flies away. Its chief food is the fruit of the miro when in season, and then it is good eating; at other times, it feeds on wild cabbage, and in spring on the young leaves of the kowai, when it is not considered wholesome. There is a saying, the pigeon never alights on the rata tree. I have only met with one species of this bird.

Fam. *Charadridæ.*—The *torea,* (*hæmatopus picatus,*) a black shore bird with red legs and bill. *C. obscurus; C. frontalis.* The *karoro,* a black and white shore gull, seizes the shell fish it preys on, carries it up in the air, and then drops it, in order to break the shell and obtain the food.

Fam. *Ardeidæ.*—*Mataku urepo,* (*bataurus melanotus.*) The bittern is very generally spread over the whole of New Zealand; it is of a buff color, with brown spots, and lighter under the breast; it utters three hollow sounds, and then ceases for a short period before it commences again. When it stands at rest or sleeps, it elevates its bill to the heavens, which gives it a very singular appearance.

The *mataku* (*ardea mataku*) is a bright ash color. The top of the head is covered with slight bristles, and the back of the skull is of a red color, perfectly bald; its neck and legs are long. The female lays two eggs of a pale blue color, about the size of a turkey's egg; it is a very shy bird, and seldom seen; flies gracefully, with its long legs stretched out like a tail.

Kotuku, (*ardea flavirostris,*) the white crane; a beautiful but rare bird; it has a yellow bill, and dark green legs. Though sufficiently abundant in the Southern Island, it is seldom seen in the Northern, so that there is a saying, *kotahi ano te rerenga o te kotuku,* that is, a man only sees the white crane once in his lifetime. It is more abundant in the Middle Island.

Fam. *Scolopacidæ.*—*Tarapunga,* (*himantopus Novæ Zeal:*) a white-breasted bird, wings, back, and head black, red bill slightly curved upwards, with long red legs; it is found on the Taupo lake, but not further north.

Fam. *Anatidæ.*—*Parera, turuki,* (*anas superciliosa,*) the duck, very similar to the wild duck of England. Those in the interior appear to be of a larger kind.

Putangitangi, (*casarca variegata,*) the paradise duck; this fine bird is confined to the southern part of the Northern Island, but is very abundant in the Middle Island; the colors of this bird are very distinct, the breast white, and the wings

of a yellowish red, or dark orange, with partly colored back; it is easily tamed, and is almost too large to be called a duck, and too small for a goose.

Wio, (*hymenolaimus malacorynchus*,) the blue duck, is found abundantly in the mountain streams of the south part of the North Island, and in the Middle; it takes its name from its cry. This bird has a remarkable membrane attached to its bill; it is highly prized by the natives; climbs up rocks by means of the joints of its wings, which are bare of feathers, and horny, and uses its short strong tail as a support.

Fam. *Colymbidæ*, a small dab chick, (*Podiceps rufipectus*,) common in lakes, and a beautiful grebe.

Fam. *Alcidæ*.—Four kinds have been met with in New Zealand, *Aptenodytes, Pennantii, Eudyptes, Pachyrynchus*.

Korora (*spheniscus minor*,) the small green and white penguin, formerly very abundant; it lays two white eggs in the crevices of rocks and holes near the sea-shore.

Hoiho (eudyptes antipodes).—This penguin is double the size of the former, the back is dark brown, and the breast white; it is very rarely seen in the Northern Island.

Fam. *Procellaridæ*.—The Petrels are a numerous family. *Titi*, (*pelecanoides urinatrix*,) a dark grey sea bird, with white breast, which goes inland at sun-set, and flies about in the dusk for a short time, with great noise; it lays one egg in the holes of rocks, and is very fat. It is supposed to deposit a store of food for its young when hatched, and then to abandon it; hence the saying, "*He manu wangainga tahi*," —"A bird that only feeds its young once." In addition to this, *Puffinus Assimilis, Procellaria gigantea, P. Æquinoctialis, P. Parkensoni, P. Glacialoïdes, P. Capensis, P. Cookii, P. Gavia, P. Ariel, P. Cerulia, Prionvitatus*.

Toroa (*diomedea exulans*).—The albatross is found in the New Zealand seas; the feathers are highly prized by the natives as ornaments, especially the under wing feathers, which are pure white, and the down, tufts of which are worn in the lobe of the ear. The wing bones also are used as neck and ear ornaments. *D. Fuliginosa*.

Fam. *Pelecanidæ*.—*Kauwau* or *karuhiruhi*, (*graculus car-*

boïdes,) a black, or black and white bird, abounding in rivers and harbours. The cormorants are sociable birds, and build their nests in great numbers on the same tree, overhanging the water; the smell of one of these colonies is almost insupportable. *G. Cirrhatus, G. Melanoleucus, G. Varius, G. Punctatus, G. Brevirostris, G. Chalconotus,* and *G. Stictocephalus.*

Fam. *Sylviadæ Erythaca.*—The *totara,* a slate-colored bird, with a few little white feathers near the bill, the New Zealand robin, a very grave but social bird, always following the steps of man, and commonly known by the name of "The Doctor."

There are several birds omitted in this list, which are not classed, but the most interesting are here given.

Fam. *Scincidæ.*—New Zealand formerly possessed many species of lizards, and if native accounts may be depended upon, many of these were of very large size; even when Europeans first visited the islands, they were far more numerous than they now are; their decrease may be attributed to the frequent fires, and introduction of the cat, which greedily preys upon them; they are therefore now, comparatively speaking, seldom seen. The chief lizard still existing is the *Tuatara,* (*tiliqua Zealandica, vel Hatteria punctata,*) the guana; it is about eighteen inches long; the head is large, with a fine benevolent eye; it has a row of white serrated points on the back, with similar dark ones on the tail; the teeth are rounded, and the tongue triangular; its toes are slender; it lays on its back when basking in the sun, and burrows; it is now only found on the small islands in Cook's Straits, or on the eastern coast of the North Island; it is of a dark brown color, intermingled with yellow. The natives have a great horror of it, although it is perfectly harmless.

Fam. *Geckotidæ.*—*Kakariki* (*naultinus elegans*) is a beautiful bright green lizard, about eight inches long; it has the power of contracting or dilating the pupil of its eye. The natives are much alarmed at the sight of it, and especially if they should hear it laugh, (so they call the noise it makes,) which they say is a sure sign of death to the person who

hears it. The natives imagine that all diseases are caused by this lizard crawling down their throats, when they are asleep. The male is perfectly green; the female has a longitudinal line of white spots running down the lower part of each side. *N. Pacificus, N. Punctatus mokopapa,* has suckers attached to its feet. Fam. *Agamidæ, Hatteria Punctata.*

There are several other kinds of lizards, one is beautifully spotted and of a black velvet color; another is of a flesh color under the neck and belly, and dark brown on the back.*

Fam. *Hydridæ, (pelamys bicolor),* found from eighteen to twenty-four inches long, of a dirty green and white color.

Fam. *Batrachiæ, (ranæ).*—Until lately the frog was not supposed to be in New Zealand, although Polack stated he could not sleep for the noise of their croaking, no other traveller has met with such annoyance, although many have traversed the country far more frequently and entirely than he ever did, without even seeing anything of them. The discovery of the frog in New Zealand was reserved for the gold-diggers at Coromandel Harbour, where, in 1852, three small ones were found in their pits; and afterwards, I heard that one had occasionally been turned up by the plough in the vicinity of Auckland. With these exceptions, I have not seen any, or heard of others seeing them; they must be extremely rare, and had not I found from the natives that there is a large frog on the island of Mana, I should have been inclined to think those at Coromandel had been accidentally imported from Sydney. The natives describe a large frog, which they call *moko mokai, a maru te ware aitu,* as having once been very abundant on that island; they say it was as large as a small pullet, and in the tadpole state more than a foot long; they also affirmed there was a smaller one found in the same locality; the existence of the bull-frog at present only rests on their report. *Ranapipiens.*

* Black lizards, with hair or down on them, and about four feet long, are said to abound in the green stone lake. A man named Hawkins, who lived in that part of the island for many years, is said to have kept one of these lizards, which he fastened with a dog chain; they are amphibious.

I have twice seen a reptile about double the size of an English toad, the back was serrated and of a dirty yellow, but with a smooth skin like that of the frog, the head and termination of back nearly the same in shape, it did not hop but ran; as it was near a bush I had but a transient view of it, but sufficiently clear to make the above observations; a similar reptile was stated to have been found in the centre of a stone.

No snakes have ever been found, although there are reports of their having been introduced by the Sydney shipping. Many of the earth-worms are almost like them in size, being considerably more than a foot long, and some even more than a yard, these were formerly eaten, and esteemed very good: this was the case with the *toke tipa*, a very long large worm, which feeds on roots, there is a saying, that the *reka*, or sweetness, of this worm remained in the mouth for two days after it was eaten. A long olive worm is found in mud pools.

The Ichthyology of the New Zealand seas forms a page of natural history, which hitherto has been greatly neglected; the two Forster's—father and son—who accompanied Captain Cook in his second voyage, were the first who paid any attention to it. More recent travellers have added but little. The variety and abundance of our fish is very great; many kinds, however, still remain undescribed; the natives furnish a long list of names, it is however impossible to form correct ideas of them from such accounts; we are solely indebted to Richardson, and especially Dr. Gray, for the best classification which has yet been made.

Of the Fam. *Percoidæ*, eleven species are given of these; the one which is most generally known is the *Centopristes trutta*. The *Kahawai*, this is one of the most abundant, and is called the mackerel by the settlers.

The *Tawa tawa* is the same size as the *Kahawai*, or mackerel, which it resembles in color and form. There is a saying of this fish, "*Me te kiri tawa tawa ka takoto o te tangata nei*," —"As the skin of the tawa tawa when caught, so is the skin of the man when slain."

Polyprion cernuum, wreck-fish, or Jew-fish.

Of the Fam. *Cottoideæ*, there are six enumerated, of these the *Gurnard* (*kumu-kumu*) is most common, and the *Trigla Volitans* (*korama*) the most beautiful.

Of the Fam. *Sciænoideæ*, the *Latrisciliaris moki* and *mohiki*, it is distinguished by a triangular black patch on each side of the shoulder, and is one of the best of the New Zealand fish.

Of the Fam. *Mugiloideæ*, *Mugil Fosteri*, (*kanae*,) this is a delicious fish, it frequents the mouths of rivers, but it is not usual to find it beyond the influence of the tide. An exception, however, occurs in the Waikato, where it is found in the Wangape, a lake nearly sixty miles up that river, though it is there in great abundance, it is not seen in the Waikato itself, hence the natives have the idea that it does not enter the lake by the river, but by a subterranean passage from the sea.

Of the Fam. *Esocidæ* may be noticed the *Maroro*, or flying fish, (*exocetus exulans*). This singular fish in New Zealand attains the length of eighteen inches.

The Fam. *Clupèadicæ* is represented by the *Aua*, herring, which is plentiful in all the tidal rivers, and may be taken to any extent.

Fam. *Galioideæ* contains the *Warehou* and the *Hapuku*, two of the best of the New Zealand fish. The latter frequently attains a great size, and is often caught weighing more than 50 lbs.; both this and the *Warehou* are excellent fish for curing, the latter is abundant on our rocky coasts. The *Hako* also belongs to this family.

Fam. *Plectognathi*.—The *Pakirikiri*, (*balistes*,) file fish, is distinguished by two strong spines at the commencement of the dorsal fin, in shape like the letter V, both fronting the head, and standing out from the fin, these are elevated at pleasure, some fish have only one. The *Pakirikiri* is abundant in the Bay of Islands.

Fam. *Pleuronectidæ*.—The *Platessa*, sole, is found in New Zealand, but is seldom taken, it appears to be identical with the European one.

The *Rhrombus Plebeus*, (*patiki*,) or flat fish, is speared by torch-light. The largest are caught near the mouth of rivers,

where it attains a length of eight or ten inches, with a breadth of six or seven; as it ascends the rivers it gradually diminishes in size, until at a distance of two hundred miles up the Wanganui, it is not more than two inches long, by one-and-a-half broad.

The *Dory* also belongs to New Zealand, but is very rarely captured.

The *Koiro*, conger eel, (fam. *anguilliformes*,) attains a length of about five feet, it is much esteemed by the natives.

The Fam. *Lophobranchii* contains several varieties of the pipe fish, the most remarkable of these is the *Hippocampus*, which is frequently met with, and attains a length of ten, and sometimes even fifteen inches.

The *Para*, (fam. *tænioides*,) is a long narrow fish, shaped like a broad sword, from three to five feet long, this is never taken by the seine or hook; it is only obtained after a sharp frost, being then drifted on the shore; it most probably swims near the surface, and is thus so benumbed as to be unable to resist the force of the tide; the natives early in the morning visit the shores, and frequently obtain a considerable number of them.

A large fish, most probably a *Lophotes (Matawa?)* ribbon fish, thrown up on the Nelson coast, was described by Mr. Travers as having a small head only ten inches in length, and a body fifteen feet long tapering to the tail, its greatest thickness being but four inches, having only one dorsal fin extending its entire length, and no caudal one, but terminating in a point; it had large spines on the back apparently hollow, at intervals below them six air chambers about one-third of an inch in diameter, from the lower lip were bright red barbules sixteen inches long and rigid.

Of the Fam. *Plectognathi* there are three species: *Tetraodon Hamiltoni*, the *Monacanthus parika*, and the *Diadona globulas*. *Kopuawai*, *Koputaratara*, *Papati* and *Totara*, all these are descriptive names, implying that it is covered with sharp spines, and is inflated; this singular fish is frequently cast up on the shore, and sometimes of a large size.

Fam. *Squamipennes*, *Chætodon*, (*Arara*); its dorsal, ventral,

and caudal fins, are covered with scales, which gives it an ancient type or appearance, a scaleless plate over the forehead; length two feet, a flat fish, its greatest thickness being one-and-three-quarters of an inch.

Of the Fam. *Scomberoides* is the *Puhaio*, a fine fish, found in Queen Charlotte's Sound, it is black and red; there is a saying, if this fish be taken, the *Hapuku* is then sure to be caught.

Fam. *Esocidæ Hemiramphus marginatus*, guard-fish, *heihe*, remarkable from its having a projection of the lower jaw one fifth of its entire length, which is from eight to ten inches; it is found in great abundance in the northern extremity of New Zealand, as well as in Australia, and is partially transparent like the smelt, which it also slightly resembles in flavor.

Of the Fam. *Chimœridæ*, is that singular fish the *Callorhynchus antarcticus, (Repe repe,)* or elephant fish, which attains a size of fully two feet; this is found in Cook's Straits.

Fam. *Carchariæ* (*Mango ururoa*). The sharks of this family attain a considerable size, and many fatal accidents are occasioned by them; the great flat triangular teeth belonging to the larger ones are highly prized by the natives, who set an extraordinary value on them as ear ornaments, which are handed down from parent to child as most valuable heirlooms.

Zygæna, (mangepare), hammer-headed shark, a very dangerous fish, and held in great dread by the natives.

Fam. *Cestracionidæ*, represented by the *Tuatini*, whose teeth are set in blocks of half-a-dozen each, beginning with the largest and decreasing in size to the least,* it is probable that the *Cestracion Philippi* is also a visitor of the New Zealand seas.

Of the Fam. *Spinaces* is the *Acanthias maculatus*.

Fam. *Squatinorajæ*, (*Papaki.*)—This extraordinary-looking fish abounds on the New Zealand shores, it is very repulsive in its appearance, and has little claim to the title of angel fish; the natives, however, eat it, drying it the same as the shark.

* The teeth of the tuatini are identical with those figured in Part 27, Fig. 13, Buckland's *Bridgewater Treatise.*

Fam. *Raiæ Raia nasuta,* (*whai,*) the rays attain a very large size, being often several feet in diameter; the stingy ray, so called from its having a barbed spear beneath the tail, with which it inflicts very severe wounds, often proving fatal; it abounds in all the shallow bays.

Fam. *Myliobatides* has the *Myliobatatis, Nieu hofii, (Raia macro cephala, Ranks,)* which is a variety of the same order belonging to the New Zealand seas.

Fam. *Cyclostomi* has the *Tuere,* (*Heptatrema domberyii,*) found in Dusky Bay, and also in Cook's Straits, it is about two feet long, has several small feelers attached to the head, and a broad flat tail, the color is dark brown, and the body of uniform thickness; it is known as the mud eel, and is remarkable for its power of emitting slime to such an extent as completely to envelop it.

Fam. *Cyclopeterus* is a small fish which has two rows of suckers along the entire length of the belly, by which it can attach itself to rocks, and avoid being carried away by the force of the waves; it is two inches long, of a beautiful silvery color, and is often thrown up on the shores in immense numbers.

Fam. *Petromyzidæ,* (*Pihapiharau,*) the Lamprey, which is found in most of the rivers to the south.

Such is a brief list of the fish of the New Zealand seas which have been classed; there are, however, many others remaining to be so, at present only known from native account; of such is the *Tarau,* a ganoid fish, two-and-a-half feet long, found among the rocks at Taranaki, where it lays concealed; the natives speak of it as a very rich oily fish, to obtain it they go into the water breast deep, and place a basket at one end of the hole between two rocks, where it is known to resort, whilst another drives it in by poking it out of its lair; it will not take the hook, nor can it be caught by the net; this fish has only pectoral fins, and a very small caudal one, the scales are large and thick, they are disposed in plates, those on the head radiating from a centre one, the natives describe the scales as being placed like those of the lizard, the eyes are small; this description is corroborated by a gentleman who

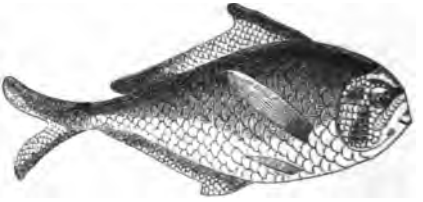
saw one on the beach, but unfortunately did not preserve it. The fish appears to be abundant in certain rocky places, and is well known to the natives.

Also the *Kanainai*, of the same size, but with a much larger head, and long narrow body, very small eyes, which are indistinct, being covered with a skin, a large mouth, only pectoral fins, which are white tipped with black, and a small caudal one.

The *Hoka* is a fish with thick lips and very prominent eyes, small scales, having long dorsal and ventral fins, in addition to its pectoral and caudal ones, it is a foot long, and is found in Queen Charlotte's Sound.

The *Rari*, a fish often found eight feet long, the body is large and tapers suddenly into a narrow tail, which is surrounded by a fin above and below, as that of the eel, without having any separate caudal one, the eye is large, the upper part of the head and back covered with spots, the lips are thick, from the lower one are four barbules, the fins red.

The *Ngehe* is a rock fish, curiously spotted, white and brown.



CHŒTODON, ARARA.

BOULDER BANK, NELSON.

CHAPTER XXXV.

NATURAL HISTORY OF NEW ZEALAND.

(CONTINUED.)

NEW ZEALAND is neither destitute in the variety of its Molluscs, nor in the size of their shells or the beauty of their color, many of which will bear comparison with those of warmer seas, this is especially the case with the shells of the northern termination of the islands, where they partake much of a tropical character; thus the *Triton variegatum*, (*Putetere*,) the ancient Maori trumpet, is found at the North Cape, and although in size much less than those of New Caledonia and the Fiji Islands, is still a fine shell, from eight to ten inches in length, but the *Dolium variegatum*, also obtained at the Cape, quite equals that of New Caledonia, both in size and beauty. The same may be said of the *Cyprea Maculata* of Maketu in the Bay of Plenty, which is little inferior

to those found throughout the Pacific. The jointed coral of Tolaga Bay likewise corresponds with that of the Fiji. There is also an evident affinity between many of the New Zealand shells and those of Australia, and even of India and China.

The *Scalaria pretiosa* and *Strombus Troglodytes* may be instanced as examples, the latter being nearly allied to the *Fusus Colus*, Ceylon, and the former, very similar to the Chinese member of that family, a beautiful chain of connection may thus be traced, which marks most clearly the general unity of the whole.

The fossil shells of New Zealand, with few exceptions, are identical with its living ones, as the *Rotella vestiaria*; some of them are much larger than those still in existence; this is the case with an immense cardium cockle, and some belong to families which are now altogether extinct, as a fine pearl clam, found on the Waitotara coast, and an immense Ostrea, oyster, shaped like the sole of a man's shoe and of the same size, but much thicker. Two families of shells may be said to be peculiar to New Zealand, the *Struthiolaria*, (*Takai* or *Totorere*) and the *Amphibola avellana* (*Pupukarikawa*). Some few shells appear to be identical with existing ones in Britain, of these is the well-known little *Cyprea*, familiar to us as the blackamoor's tooth. New Zealand is rich in the allied families, Turbinidœ and Trochidœ; of the former may be instanced the *Trochus Imperialis*, (*Ngaruru*,) which attains the great size of four inches diameter, and more than two in height. The Trochus Elenchus Iris, (*Tihi Pu Taranaki*,) is a beautiful shell, and frequently worn as an ornament. *Ziziphinus Tigris ineni*, commonly called the partridge trochus of the Bay of Islands, where also is found the strawberry trochus, of a deep pink with black spots. There are fully sixty species of the trochus in these Isles, and many of them most curious and beautiful. Nearly one hundred species of land and water shells are already determined, and are all peculiar.

The Fam. *Patellidæ* is a numerous one, some are of large size, the sessile ones are curious, as well as those with an aperture at the apex; one of the smallest and most delicately

beautiful, is a bright green one found in Wellington Harbour, having concentric circles of lines, commencing from the peak of the shell and reaching its base.

Fam. *Haliotidæ.*—Several varieties of this beautiful shell are very generally distributed throughout New Zealand. The Haliotis *Pawa* is little inferior either in size or splendour to those of the tropics, the finest have now become an article of export for that newly-acquired art of lacquering brought from Japan. The natives likewise greatly prize them for fish-hooks and eyes for their carved figures. They also eat the fish alive as we do the oyster, and likewise dry it for winter consumption, but it is tough and tasteless; it might, perhaps, be rendered more palatable by better cooks.

Of the Fam. *Janthinidæ,* three kinds are thrown up on our shores, these beautiful blue deep sea helices are by no means uncommon. The Janthina Fragilis is large, flattened above and white, the lower part being light purple or blue. The *J. Communis,* in form resembles a paludina, being more pyramidical and of a intense blue, delicately shaded, with a slight periostracum. The third variety, *J. Exigua,* is nearly of the same form, but the shell is smooth and of a lighter color. The whalers state they find myriads of this singular little family amongst what they call the *slick of the whale,* or the oil which escapes in cutting up the fish, it is probable, therefore, that it is not altogether a plant eater, as Lamarck conjectured; nature provides the Janthina with the means of constructing a raft of air bubbles, that in the same way the land helices crawl along the ground, this marine one may skim along the surface of the ocean, and there meet with its proper nourishment.

Fam. *Crepedulidæ.*—The slipper shell, very common both in New Zealand and Australia, some attain a considerable size, one is round and covered with a thick epidermis. One of the most delicate and beautiful of our shells is the Argonauta Nodosœ, *muheke,* paper nautilus; this is generally found after storms on the eastern shores of the Great Barrier, Mayor, and other islands in that part; smaller ones are occasionally found at the entrance of Cook's Straits. The

Parmaphorus, *Rori*, is a large black slug, with a shield-like shell on its back, it is abundant on the coast of Taranaki, where it is eaten the same as the Pawa. There is also a similar slug found in the same locality, but without any shell; the natives describe them as being equally available for food.

On the east coast at Tauranga is the Umbrella Indica, which is a very large orange slug, five inches in diameter, having a round shell covered with a brown epidermis, the inside of a bright orange, and fully three inches in diameter, the slug is rare.

Of the Bivalves. The Fam. *Veneredæ* is very numerous, being represented by about twenty kinds, some of which are fine shells. The Venus Plumbea is similar to a fossil of the Paris basin.

The Mesodesma shemnitzii, *kokota pipi*, is one of the most abundant of all the New Zealand shell-fish, and generally eaten by the natives. The large mounds of shells seen along the coast attest how much they depended upon them in bye-gone days; during the scarce months this with fern root formed their chief support.

Of the Fam. *Tillinidæ*, another bivalve, is the *Toimanga*, a fine large shell, which is generally found about a foot-and-a-half deep in the sand on the Manawatu beach, it is fully six inches long and four wide, so that it requires very few of them to satisfy a man's appetite; when first dug up the shell has a discoloured appearance, but after a little exposure becomes perfectly white, yet though massive, is brittle. The delicately painted sympliacea, and the pure white paper-like lucida must also be mentioned.

Psammotia nitida is a curious fragile little shell, whose bright, glossy, hard, horn-like epidermis extends far beyond the shell, and effectually compensates for its weakness.

Of the Fam. *Solenidæ*, may be noticed a beautiful pearly transparent shell, very fragile, bulging out in the centre, with a small black line down its umbo like a crack; there are other members of this family.

The *Byssoara N. Zealandiæ*, striated at both ends with transverse lines between, has a thin brown epidermis,

and spins itself a complete cocoon, of a fine, soft, silky texture; the shell is entirely inclosed in it, and numbers of these cocoons are found woven together into a mass, which is in sufficient quantity to render it capable of being converted to use. Another shell, similar in form to *Byssoara pholades*, generally takes up its abode in the centre of sponges.

Of the Fam. *Arcadæ* is a large *Pectunculus*, a thick, heavy shell, very abundant in certain localities, both in a fossil and recent state.

Fam. *Mytilidæ* has many representatives, *Powhe*, *kutai*, *kuku*, one kind attains a length of nearly a foot, with a proportional width, and in the Auckland Isles they are found even fifteen inches long, these are much esteemed by the natives; indeed, all the different kinds are eaten, nor are there any instances of their proving unwholesome, but those which have a parasitical crab within are thereby rendered lean and less palatable.

Nor is the Byssus considered poisonous, one peculiarity attending them is, that they have generally a fine large tuft of flustra attached to the upper rim of the shell which, although apparently an independent growth, may still act beneficially in arresting and conveying suitable food within reach of the fish. To show the native estimation of these large mussels, a quantity were brought to Wanganui, where they are not found, and the owner quickly disposed of them at two-pence each to the natives.

The Pinna, *kupa*, is abundant, and of large size, being frequently more than a foot long; it is eaten, as is likewise the Pecten, *kua kua*, of which there are several varieties.

The Fam. *Ostreidæ* has several representatives.—The cockscomb oyster, *tio*, ranges from Australia to New Zealand, but is not found much to the south of Auckland. It is a rock oyster, having its lower shell generally attached to the rock, although in places where they remain any time undisturbed they adhere to one another, and form large compact masses. The cockscomb oyster abounds in the Mangrove swamps, attached to the roots and branches of that tree.

In such mud flats only, are they met with in a detached state, being struck off their primary resting-place by the force of the waves, or the decay of the branch to which they cling, when the mass of shells becomes too heavy for it.

Further south a small oyster is found which closely resembles the O. Edulis of England, and a large kind of mud oyster, which is far inferior to the others, being coarser and ill-flavored. The smaller oyster, which has the widest range, is little if at all inferior to the much-esteemed Natives of the old country.

The Cardium, *Huawai Pipi*, a cockle two or three times as large as its English namesake, is much used by the natives, nor will it be less so by the Europeans. Black pearls are not unfrequently found in it, and some as large as ordinary garden peas.

Of the Fam. *Terubratulidæ* there are four known varieties, two large and two small kinds; two are striated, three are bright red, and one found in the south is black. These singular shells are more abundant in a fossil than in a living state, although bunches of nearly a dozen adhering to one another may be detached from the rock.

The land shells of New Zealand are by no means deficient in beauty or variety, although they are rarely to be met with, except the very minute kinds.

The *Bulimus Hongii* holds the chief place; it is more than three inches long, of a dark chocolate color externally, and of a rich orange red internally. The range of this shell is very limited, being only from the North Cape to the Bay of Islands, but in reality this is to be regarded as merely the termination of its range, its true habitat being further north in the tropics, it is most abundant in the Three Kings, and is also found in New Caledonia, and as far north as the Philippine Islands, where it is known as the Bulimus Fulgetans. The female shell is white in the inside, its usual locality is at the roots of flax plants; the natives eat them. Those from the Three Kings have the outer lip thickened, and the shell altogether stronger formed.

Helix Busbyi, *pupu rangi*, is a fine large shell two-and-

a-half inches in diameter, with a glossy dark olive-colored epidermis, and blueish grey inside; it extends as far south as Auckland. A similar Helix, half-an-inch less in diameter, ranges as far south as Waikato. Another kind is met with at Hokianga, which differs from the former in having its volutions girdled with one band instead of three, the color of this band is blackish brown, whilst the general color of the shell is a dull olivaceous brown. It is rather singular, although no land shell at all approaching these in size has been met to the south of the Waikato in the Northern Island, two specimens of a helix, allied to Helix Busbyi, have been discovered in the vicinity of Nelson.

A beautiful shell, Helix Dunnicæ, Helix Caroiolla Zelandia, is found on the Kawau an inch in diameter, of a light yellowish brown, surrounded with a white ridge-like keel on the outer whorl. Another Helix of similar size is met with as far south as the Waitara. A large chocolate-colored slug has its habitat in the interior, and on the banks of the Wanganui, having a miniature haliotis shell on its back covered with a light olive epidermis. There are smaller kinds of slugs with similar shells on their backs, which differ in being less in size, longer, and of a darker color.

The *Unio*, or fresh-water mussel, *kakahi*, inhabits nearly all our streams and lakes. The finest are those in the Waikari Lake, which are distinguished by their size, roundness, and light glossy epidermis; it may be remarked of the New Zealand unio, that, as a general rule, the lake unios are small, round, and thick, whilst those in the rivers are long, narrow, and flat. The natives eat them, but their strong earthy flavor and insipid taste will never render them an article of European consumption; they are extremely abundant, as is evidenced by the large shell heaps encircling the lakes. The imported rat, however, feeds upon them, and by breaking the umbo, obtains a speedy access to the fish; little heaps of shells close to the water's edge, are the remains of his feasts. Pearls, and some very fine ones, are not unfrequently met with in the fresh-water mussels, especially those in Rotorua Lake; two kinds are there obtained, a fine round

one, and another flat, as if split in two, but both very bright and lustrous.

The fresh-water streams contain innumerable diminutive shells, the largest is a *Melanopsis*, which is met with in fresh-water streams, and also near the mouth of rivers. A minute shell (Animalcula Trichotropis) is found in every rivulet; when full-grown the whorls are encircled with spines, when young it is without them; this is the chief food of the inanga, which swallows them entire, and thus renders the Taupo inanga inferior to those of other lakes, because they remain undigested, and render it gritty in eating.

The rocky streams have a little ancylus, and amongst other caddis worms, one kind of Phryganea, which inhabits a dentalia-shaped horny case, which might almost be termed a shell, and another which forms its case of agglutinated particles of sand in the form of a trochus, and it was a question with Mr. Swainson, whether it was a caddis worm or not.

In the salt swamps is found a shell of fam. *auriculidæ*, and a solitary pupa may be met with in the woods.

The *Physa variabilis* inhabits fresh-water lakes near the sea, as also a limnea, with the opening on the left side.

The fam. *Octopodidæa* is well represented, and if the accounts of the natives can be relied upon, they attain a very large size, and it required no ordinary stock of courage to encounter them.

The *Sepia* is called by the natives *he weki;* it is very abundant in all the New Zealand seas. The *Loligo* is more rarely met with; to one of these belongs the beautiful little chambered spirula so common on our shores, and so closely resembling the nautilus.

Several species of the *Echinus* (*hekina*) are found on all the shores of New Zealand. Some attain a very large size, are eaten alive, and esteemed peculiarly good. It is recorded that they formed the chief dish of the famous supper of Lucullus, when he was made flamen martialis, priest of Mars. A large flat kind is very common, both in a living and fossil state, but the great round one is not met with as a fossil.

In the Wellington Harbour a very fragile echinus is dredged

up, which has its fossil counterpart in Europe. The New Zealand Echini are all remarkable for their very small spines, but one is found in a fossil state, very closely resembling a fine Australian one, having large ones.

Genus *Echino dermata Bonella,* a thick fleshy substance, of a reddish brown color, met with on the sandy shores.

There are two kinds of *Dentalia*—one plain, the other striated and curved—the first attains a length of three inches; a third may be mentioned, which is formed of agglutinized particles of sand; these are all found as fossils also, and of a larger size.

Of the *Cirrhipedes* may be noticed a curious-branched kind, composed of numbers united together in the form of branches.

A. balanus, which is attached to the skin of the sperm whale, is high and rounded; another, infesting the black whale, is flat.

There is nothing particular to distinguish the *chitons* of New Zealand from those of other parts, they are numerous and some large.

Of the *Radiata,* the *Actiniæ,* sea anemonies, are extremely beautiful; the isles contain about six or eight kinds. Some of the star fish are large, one measures a foot from the end of one ray to that of the opposite one, and has eleven rays; another has five very long ones, compact, and scaly in appearance.

Ophiura Annulosa.—The Asterias Tessilata is very abundant in most sheltered waters.

The *Acalephæ,* or sea-nettle, *onga-onga,* numbers are thrown up by every gale, and are conspicuous by their deep purple hue, of these is the velellata, *poti-poti,* with its curious transparent cartilaginous-frame, rising like a sun-dial fixed on an oval base. One of this fam. is very common in the New Zealand seas; the body is gelatinous, transparent, and rather solid, oblong in form, terminating with a beak; it is a linked molusc, numbers being found attached to each other, and so compactly as to leave no place between them, thus forming regular figures, but easily separated; they have an open stomach, through which water is seen to pass,

and thus propel themselves along by repeatedly injecting and rejecting it; it is met with in large quantities, is highly phosphorescent, and appears to be no small cause of the luminous appearance of the southern seas. A beautiful Medusa is abundant in Queen Charlotte's Sound, shaped like a six-petalled flower, having an inner circle with double that number, and a cross formed by four ovals in the centre.

The corals, coralines, and flustra of New Zealand, present a wide field of interest to the naturalist. A jointed coral of the genus, *izis*, is found on the east coast of large size.

A few words must be said of the sponges, *pungoru-ngoru*, *hautai*. New Zealand possesses many varieties of them, and some are equal in every respect to the best from Turkey, both in size, fineness, and firmness of texture. The sponge is an article so useful and expensive, that it is a pity no attention has yet been paid to it; specimens were sent to the Royal Exhibition in 1851. The finest which have fallen under the writer's notice were obtained near the Sugar Loaves, Taranaki, nor have any equal to them been found south of that place. It is a valuable spot for a sponge fishery, and were one established, it could not fail being remunerative.

Of the *Crustacea*, it may be remarked, that New Zealand does not possess the Palinurus, or true lobster, nor even a crab at all approaching those of England in size, the largest being of very diminutive proportions. The best proof of its insignificance is, that even the natives, who are omniverous, do not think them worth collecting for food. There are, however, many varieties of the Cancer, that which most nearly approaches the C. Paguria of the English seas, attains a size of about two inches across the carapace. The crab found in the mussel is orbicular in form, but the largest kind is shaped like the spider, and covered with spines and hair, *Eriphia spinifrons*. The soldier crabs are abundant, appropriating to themselves deserted shells suited to their size. A small crab, *rerepari papaka*, frequents the banks of tidal rivers, and salt-water marshes. A diminutive crab is found sixty miles up the Waikato river, and a very small one in the lake on the north shore, Auckland, which is

distinguished by having a depressed tuberculous carapace, with a saucer-like rim, the lip and claws thickly covered with hair-like spines, resembling Pagurus Pelosus. That lake has every appearance of having been once filled with sea water; all its inhabitants, though diminutive, have a marine appearance; it contains sponges, shrimps, a black slug, and a transparent gelatinous zoophyte attached to the rocks, which is highly phosphorescent; even its weeds resemble marine Algæ.

The *Koura*, Palinurus cray fish, attains a size of full two feet; it is abundant, well flavored, and highly esteemed, the natives take them in baskets, which they weight and let down into the parts they frequent. The fresh-water *Koura*, or *Karawai*, astacus fluviatilis, differs little from the marine one, except in size and color, it is generally from three to four inches long, although it attains nearly double that size in the Rotorua Lake, and at the Paparoa Rapid, 150 miles up the Wanganui, it is found fully ten inches long, probably a different species, being long, narrow, and more spiny; whilst the marine cray fish is red, the fresh-water one is black, although, according to the proverb, *Ka whe te koura*,—it no sooner touches the hot water than it becomes red.

Of the *Palmonidæ*, may be mentioned a large shrimp, *mama iti*, and a small one, *ko witi-witi moana*; a very minute fresh-water one, and a sand hopper, amphipoda class myriapoda. New Zealand possesses a centipede, *hura*, four or five inches long, of a dirty yellow olive color, with a purple shade in the sun; it is little less than the Australian one, but does not appear to be equally dangerous, for although frequently handled by children shews little inclination to bite, still it may not be altogether innoxious. There is also a smaller one, *weri*, of about half the size of the former, of a yellow buff color, with more legs than the larger; and likewise a still smaller one, *weke*, with innumerable legs, the insect is long, but little more than a line in thickness, of a light buff color. A large Marine centipede, toki warau, is also common.

Class Arachnida. The native name for all spiders is *Pungawerewere*, or *Puawere*. One only is dignified by another

name and that is the *Katipo*, a black spot very delicately formed, with a red cross on its neck, surrounded with white spots, which add much to its beauty, the female is entirely black. This spider does not make any web, but takes up its abode in small tufts of a particular kind of grass growing near the sea, upon which the natives carefully avoid sitting, as the bite of this insect is very painful, and the effect frequently remains for several days, any strong alkati, however, will neutralize the poison. New Zealand possesses a Tarantula, of a slate color, legs hairy, body remarkably flat, it is generally found in the cracks or between the bark of dead timber; it appears to be harmless; though much less than the Australian Tarantula, it is still a large spider, very compact and strongly made. There is also a large hunting spider which may be called *Tecknophora*, from carrying its young on its back, they are piled up in great numbers, which makes it appear as if covered with spines; when alarmed it runs off with its load, and if touched, the little ones jump down and run off like outside passengers from a coach. One of the most interesting of the family is the water spider, which dives to the bottom, and takes up its abode under stones, carrying down with it a globule of air to support life, this is so instantaneous that it cannot have time to spin a web to contain it, as the European one is said to do. It seems simply to confine the air globe between its legs and belly. Although the hunting spider weaves no web to entangle its prey, one kind makes a very ingenious abode to deposit its eggs in, by bringing the topmost leaves together, and surrounding them with a close-woven web of considerable size, within which it brings up its young. Another deposits its eggs between two round plates as large as a shilling, which are most artistically made, and ornamented with a circular rim. Indeed, many of the egg cases of spiders merit attention, from the curious manner in which they are constructed. It may be remarked that spiders generally select their abodes on substances of similar color to their own. The brown ones take up their residence on stems of trees, whilst the green live amongst leaves; the Tarantula is

found on fences, where the wood is of their own slate color, and the black on charred timber, one spotted with white is scarcely distinguishable from it. Some suppose that, chameleon like, they change their color according to circumstances, but it is more probable that they act by instinct, the better to elude the observation of their prey, or their enemies, several other insects do the same, as the mantis, cicada, locust, and some kinds of beetles. But this remark does not apply in general to the web-spinning class.

The spider was formerly an object of reverence, the Maori supposed their atuas used it as an organ of communication, and descended from heaven by the aid of its thread.

New Zealand has no true scorpion, the nearest approach is a small insect not larger than the flea, of the genus Phalangum, which, although shaped like one, in having a pair of claws, is without a tail, and has no sting. It is found amongst the dry sand of the sea shore, and bites most freely, but not worse than the common flea. Amongst the *Coleoptera* may be noticed the Cicindella, *moeone*, a beautiful bronze-spotted active little beetle, which burrows in our garden walks and is always on the look out for its prey. In summer the *Tanguru*, a large green beetle, is found in the forest, and the *kiriwai*, a very beautiful metallic green one, with red streaks, visits the Manuka trees; the *Mumutawa*, the largest beetle of New Zealand, takes up its abode in the sand hills near the sea, it is remarkable for its thick round form, and the weakness of its elytra, it is of a light brown color and is frequently taken possession of by a fungus, which entirely occupies its body, without sending up any shoot.

The *Coccinella*, lady-bird, or cow-lady, so well known in the nursery rhymes of our father land, is black, with sixteen yellow spots upon it, there is also a beautiful little black one without any spot; a fine water-beetle, *dytiscus*, fully an inch long, is found in lakes and rivers.

The Cerambyx. *Tapoi*, *kaka*, *kapapa*, *karewarewa*, *koroipepe*, is a numerous family, some of which are large and destructive to fruit and other trees. The grub of the largest pierces the *puriri*, vitex litoralis, the hardest timber of New

Zealand, and makes a perforation of the size and shape of a tenpenny nail. Three varieties of the *Elater* are common, they appear to have increased since the colonization of the islands; at Auckland it is found in all the houses, and is likely to become a nuisance, one kind is long and narrow, another large, with a brown down on its elytra, the third small, and all are black, this insect is remarkable for its great power of spring, when laid on its back it feigns death, and then suddenly jumps up and escapes; this power is seated between the thorax and the elytra.

There are many kinds of the curculio, which is a beautiful and interesting family, although greatly varied in form, still preserving a marked affinity to one another in the elongation of the thorax, one of which has it of the same length as the entire body; another is of a beautiful glossy black, with spines or protuberances on its back. There is also a cream colored one, very sluggish in its movements.

A singular black beetle, covered with a rusty-colored down, having the appearance of the hinder part being cut off, is found on charred timber.

The ear-wig Forficula, is a large insect, fully an inch-and a-half long, it is fortunately seldom met with, and appears to be the only one belonging to New Zealand.

Orthoptera, *mata*. The Blatta, or cock roach is not above half the size of the B. Americana, an introduced pest, its body is oval, brown and striped with bands of a dirty yellow. It appears to be identical with that of Australia.

The locust, grasshopper, *mawitiwiti*, is a numerous family, some attain a considerable size, a black one is found in the interior; since the introduction of poultry, and especially the turkey, their increase has been checked, and they are less destructive than formerly.

The *Pakau roa-roa*, a large flying locust, is periodically troublesome, at other times scarcely seen.

The *Piharenga, pirenga*, field cricket; its chirrup resembles the singing of a bird, and in the south, where it is far from being common, the children keep it in bottles for the sake of its song; in the north it is becoming so numerous as likely to prove a pest.

The *Grylloptalpa*, mole cricket, *Honi*, is a large and singular insect, seldom met with unless in digging, as it lives under ground, the chief insect of this family is the *Deinacrida*, *Weta*, forest cricket, which may be almost termed a giant; the body being often three inches long, and its antennæ double that length, its hind legs are more elongated than the fore legs, and all are armed with formidable spines, and enable it to seize its prey or enemy, and inflict a very severe wound by suddenly compressing its legs upon the offending object. The *Weta* is found in the forest amongst dead timber.

There are several kinds of *Mantis*, *Ro*, *Wairaka*, green, red, and brown, the largest are nearly four inches long; the grub of the mantis lives in a beautifully-formed case, *Whare Atua*, constructed of small twigs, cemented together externally, but internally lined with the softest silk, it forms a perfect bag, the top drawn tight by a string, which also encircles the twig it feeds on, one end of the string being attached to the insect; when it is at rest it sinks down into the bag, and its weight draws the orifice tight, when it feeds the string is released, the bag opens, and its head protrudes to feed upon the leaves.

Fam. Neuroptera.—There are four or five kinds of dragon flies, the largest, *Kapokapowai* is often seen from four-and-a-half to five inches in length. In summer they frequent the sea-shore in great numbers, where they perish, and are seen stretched out on the wet sands, showing the probable way fossil ones found in sand stone became imbedded by some sudden convulsion overtaking them. There is a small red-bodied and a bright blue one, *Kihi tara* and *kekewai*.

Hymenoptera. The ant, *pokorua popokorua*.—There are several kinds, but none of them very large or numerous, as in Australia, where they are exceedingly troublesome. There are black, red, and white ants, as well as a very minute red one. The *formicaleo*, lion ant, is also met with, which in its size, form and habits appears to be identical with the European one.

Homoptera. The *cicada*, *Tarakihi*, is everywhere met with in summer, and, indeed, is to be viewed as the har-

binger of it. There are four kinds, two large and two small, all are distinguished by three bright red transparent spots set in a triangle on the forehead, like brilliant rubies. One of the larger kind is green, the other green and black; one of the smaller is a bright green with a silver line down the ridge of the back; they make a very loud grating noise, and generally in concert, beginning and stopping together. The Maori compare the sound to the English language, hence they call it *he reo kihi kihi*, the cicada's language, and thus they name the European, *he kihikihi*, a cicada. They have likewise a proverb amongst themselves, *me he kihi kei te waru*, like the cicada in summer, a proverb for a noisy party. The cicada is sometimes found with a parasitical plant growing out of it, Sphœria Basilii.

Hemiptera. A large black forest bug, *ke keriru*, is fully an inch-and-a-half long; the effluvia emitted by it is extremely powerful and offensive. There are several smaller kinds, *Kiriwhenua*, all more or less distinguished by their odour.

Lepidoptera. *Pepepe, Pepe atua.* The butterflies of New Zealand are few in species and number, the varieties are not more than eight or ten, of these the most common and finest are the *vanessa Gonerilla, vanessa Itea* and *cynthia cardui*, which is identical with that of Australia and Europe. The *Diadema auge* is, perhaps, the rarest and finest of all, it is a brown butterfly, with four large white eyes or spots, tinged with purple. The *Polyommatus edna*, also closely resembles one of our European butterflies; these with a small blue argus are the chief kinds.

Of the moths *Pepe*, the *Hepialus rubro viridans*, is the largest and finest, it measures nearly six inches across, from the tip of one wing to the other. The *Erebus, Parikori-taua*, is conspicuous by two eyes on its wings; the *nyctemera* is identical with that of Australia.

There are two kinds of the sphinx, the largest is the *sphinx convolvuli*. The Sphœria Robertii is said to be parasitical on the caterpillar of the sphinx, but it is quite a different shaped one, as it has no horn on its extremity as that of the sphynx caterpillar, which likewise never leaves

the kumara grounds, where this sphœria is never found. The vegetating caterpillar is always met with in the forest at the roots of the rata, black maire, and manuka, where the sphinx caterpillar is never seen, its Maori name is *hotete*, whilst that of the sphinx is *aweto*, it therefore most likely belongs to the *Hepialus rubro viridans*, which is only found in the forest. At Taranaki, there is another caterpillar which undergoes a similar change; it is much smaller than the other, being perhaps that of *Hepialus virescens*, but no bulrush proceeds from it; like the other, the body only is occupied by the fungus.

Diptera Simulium, namu, a little black sand-fly, it is most abundant and troublesome in sandy places during summer.

Culex, waeroa, a musquito, is a pest in summer, it is chiefly confined to the low lands; sometimes it disappears entirely for several days, according to the state of the weather, and then returns with recruited strength and virulence; the old natives affirm it was not indigenous to the country, and certainly there is much to support the assertion. A few years ago it was not found more than thirty miles inland from the sea at Wanganui, it is now as abundant in the interior as on the coast. At Auckland a new kind has been recently introduced from India, a black and white striped one, the zebra musquito, it is said to have arrived in the same vessels which brought the military thence. The old settlers in Australia likewise entertained the same idea that the musquito was not indigenous there, but also came from India.* It is singular that the Tipula, which is so well known by the name of Daddy Long-legs, should have precisely the same name amongst the Maori, *matua wairoa*.

Musca sarcophaga; two large meat flies, the blue and yellow-bodied, *rango* and *patupaearehe*, are both said to be introduced from New South Wales, as well as the smaller house fly; the larger being a recent importation from England, its arrival may be dated from the year 1845. The two

* In a voyage from Sydney to London twelve kinds of insects, beetles, flies, &c., of Australia, reached London in good health and sufficient numbers to propagate these species; what an interchange of this kind must be going on!

former are viviparous, it is the female only which makes the loud buzzing noise. The true New Zealand musca is a denizen of the forest, a very fine large fly with a golden hue, covered with hair, and is by no means numerous.

There are three kinds of bees indigenous to New Zealand, one having a large deep blue body and wings, similar to one found both in Australia and Europe, another with a small long narrow black body, it makes its nest in hollow twigs, and deposits the bee bread and honey in the same cell, the honey floating above the other. The third and least makes its nest in dry sandy ground; all appear to be hermit bees, and sting.

A beautiful golden green fly, *F. Chrysididæ*, or golden wasp, is the most brilliant of the New Zealand flies, it is seen hovering about on the brightest sunny days.

Lumbricus, Toke, there are many kinds, some attaining a very large size, even more than two feet; in a small lake on the Kawau, there is a kind which is said to be seen more than a yard long.* The *Tœnia,* tape-worm, is not uncommon, the natives say it is acquired by drinking the water of mountain springs, when they perforate the skin and make their appearance externally, they skilfully wind out these worms upon a bit of stick. The *Toke wetara* is a short kind of worm. The *T. piripiri* a small one. The *T. purakaroro* is a large long one, found in the clefts of rocks, this was eaten. *T. tipa,* a very large long worm, which fed on roots, this was much prized as a great delicacy; there is a saying that the *reka,* sweetness, of this worm, remained in the mouth for two days after it was eaten. The *engaio,* a long white worm, like a line, is a parasite infesting the inanga of Rotorua Lake, and during settled rain in some parts to the north it breeds in the little pools of standing water, coiled up in knots of great length. Several of the small earth-worms, *Piritaua, Puratoke,* are highly phosphorescent, particularly those found in caves and at the roots of rushes by the water side. A worm found on the sand hills, forms large masses of calcareous matter from its slime, probably given out

* Sir G. Grey.

during the day from the heat of the sand, these singular lumps are full of the windings of the worm.

Hirudo, *ngata*, leech, a small one is found in most lakes and ponds, it is about a quarter of the size of the medicinal one, which appears to possess all the blood-sucking powers of the European kind, and doubtless might be used for that purpose. In the waters where it is found, bathers frequently find them on their legs.

There is a considerable variety of land leeches: one is of a bright red color, another of a pale buff, a third deep chocolate, a fourth a chocolate with a yellow border; they are found under stones and decayed timber, and seem to be perfectly harmless.

Fam. *Branchiopopodea apus clyclops*. This singular entomostraca attains a size of two inches in length, and is very rarely seen, but then it appears in large numbers.

Such is a faint outline of the Zoology of these Islands, in a brief essay nothing more can be attempted; much of necessity must be omitted of what is imperfectly known, and still more remains to be discovered; but sufficient, perhaps, has been written to invite further and more extended investigation, and more than enough to show that the Natural History of New Zealand will amply repay such trouble being bestowed upon it.

A VEGETATING CICADA.

THE BULRUSH CATERPILLAR.

Description of the Bulrush Caterpillar, *Sphæria Robertsia*; Native name, *Aweto-Hotete*.

This singular plant, which is a native of New Zealand, may be classed amongst the most remarkable productions of the vegetable kingdom.

There are birds which dispossess others of their nests, and marine animals which take up their abode in deserted shells; but the sphœria surpasses all, by killing and taking possession, making the body of an insect—and that, too, very probably, a living one—the foundation from whence it rears its stem, and the source from which it derives its support. It certainly forms one of the most surprising links between the animal and vegetable kingdom yet noticed, and, as such, merits as circumstantial a description as our present imperfect acquaintance with it will allow.

The *aweto* is found at the root of the *rata* and other trees. The plant, in every instance, exactly fills the body of the caterpillar; in the finest specimens it attains the length of three inches and-a-half, and the stem which germinates from this metamorphosed body, is from six to ten inches high; its apex, when in a state of fructification, resembles a fern, but in form the club-headed bulrush in miniature. There are no leaves—a solitary stem comprises the entire plant; if any accident breaks it off, a second arises from the same spot. The body is always found buried, as well as the greater portion of the stalk; when it attains its maturity, it soon dies away.

These curious plants are far from being uncommon; when fresh, they have the flavor of a nut; the natives eat them, and likewise used them when burnt as coloring matter for tattooing, rubbing the powder into the wounds, in which state it has a strong animal smell; when newly dug up, the substance of the caterpillar is soft; and being divided longitudinally, the intestinal canal is distinctly seen. Most specimens possess the legs entire, with the horny part of the

head, the mandibles and claws; the vegetating process invariably proceeds from the nape of the neck, from which it may be inferred that the insect, in crawling to the place where it inhumes itself, prior to its metamorphosis, whilst burrowing in the vegetable soil, gets some of the minute spores of this fungus between the scales of its neck, from which, in its sickening state, it is unable to free itself, and, consequently, being nourished by the warmth and moisture of the insect's body, then lying in a motionless state, they vegetate, and not only impede the progress of change into the chrysalis, but likewise occasion the death of the insect; that this vegetating process thus commences during the lifetime of the insect, appears certain from the fact of the caterpillar, when converted into a plant, always preserving its perfect form: in no one instance does decomposition appear to have commenced, or the skin to have contracted or expanded beyond its natural size.

A plant of a similar kind was presented to me in 1837, by Mr. John Allan, who discovered it growing in abundance on the banks of the Murrumbidgee, in a rich black alluvial soil; the insect in some specimens was six inches long, and the plant about the same length, springing like the New Zealand one from the nape of the neck; in form it is quite different from the other, having a thick stem, crowned at the top with a fringe, which, when expanded, assumes the appearance of a full blown flower upon the surface of the soil, the rest being buried in the ground: this top is of a velvety brown texture; many similar ones were found in the same locality, and numerous empty shells and holes in the vicinity; at night, the number of large brown moths was so great as more than once to extinguish my friend's lamp; I sent it to Sir W. Hooker, who has named it *Sphæria Taylori*.

I have also met with a large kind of beetle, the "*mumutaua*," abounding amongst the sandhills in the vicinity of the sea, which frequently undergoes the same vegetative change; the body being completely filled with this nutlike substance; but in no instanee have I noticed any plant shooting from it. A similar caterpillar to the *aweto* has been found at Tara-

naki, which perfectly changes into a vegetable substance, but likewise wants the bulrush; this was dug up in great numbers in the garden of J. Wicksteed, Esq., at New Plymouth; a specimen of cicada was brought to me which had undergone this change, and had also a perfect plant growing from its neck, very much resembling a small white fungus found on decayed wood; this I named after its finder, *Sphæria Basilii*; insects having a vegetative process of a similar kind, have been discovered in other parts of the world; and, probably, when the flora of each country is more carefully examined, will be found existing in most of them.

Attwood, in his history of Dominica, gives the following account of a vegetable fly found in that island:—"It is of the appearance and size of a small cockchafer, and buries itself in the ground, where it dies: and from its body springs up a small plant, which resembles a young coffee-tree, only that its leaves are smaller; it is often over-looked from the supposition people have of its being none other, but on examining it properly, the difference is easily distinguished—the head, body, and feet of the insect appearing at the root as perfect as when alive."

In the *American Philosophical Transactions*, the Rev. Nicholas Collins describes "a certain zoophyton in the Ohio county," which he declares is both vegetable and animal; for having crawled about the woods in its animal state till it grows weary of that mode of existence, it fixes itself in the ground, and becomes a stately plant, with a stem issuing out of its mouth.

A small vegetating caterpillar is also found in Britain, the *sphæria entomorhiza*. The Chinese also have a similar plant, *sphæria sinensis*, called by them *hea tsaou tungchung*, or the summer vegetable winter insect. In Van Diemen's Land there is a vegetating caterpillar, *sphæria Gunnii*; it somewhat resembles the New Zealand one, from which it chiefly differs in having the stem of its vegetating process thicker than the insect from which it arises.

A Polistes attacked by many kinds of a filamentous sphæria was described by Felton in the Philosophical Trans-

actions under the name of *vespa crinita*, which he regarded as a new species of hairy wasp, not being aware that it was a sphæria.

Several kinds of moths, both English and foreign, especially from the Brazils, are found thus attacked, also ants and curculionidæ from St. Vincent's, and the papa of the cicada, *sphæria sobolifera*.

At the Bristol Association for the Cultivation of Science, held in August, 1836, a paper was read by J. B. Yates, Esq., on the vegetating wasp in the West Indies, in which the author was likewise of opinion that the vegetating process commenced during the life of the insect; and, certainly, a careful examination of these singular caterpillars favors the hypothesis. If this should be the case, it is an instance of a retrograde step in nature, when the insect, instead of rising to the higher order of the butterfly, and soaring to the skies, sinks into a plant, and remains attached to the soil in which it has buried itself.

VITALITY.

The vitality of the unio is extraordinary; at Liverpool, in New South Wales, Colonel Phelps, a great lover of nature, brought me several live unios, which he said were taken out of a dry bank many feet above the level of the water which had never reached the spot in the memory of the oldest settler; as I appeared rather incredulous, it was proposed that we should take a walk together to the place from whence they were taken.

The country about Liverpool is a dead flat, and in the part we visited was intersected by a tolerably deep ravine or water-course, which in dry weather is merely a chain of ponds, and it is rarely in a climate like that of Australia there is ever sufficient rain to cause a running stream; in the bank, about two feet below the level of the surrounding country, on which my friend's house stood, he pointed out a bed of mussel shells, which seemed to have been deposited there by some

extraordinary high flood, and then covered with a stratum of soil to the depth stated; that this had been at a very distant period was to be inferred, not only by the surface being well grassed over, but by houses and plantations having been also erected upon it; from it I soon extracted a number of live unios.

I carried half-a-dozen away, and placed them on a shelf in my study, and about two years after I took them with me to New Zealand; on arriving there, I mentioned the circumstance to one of our members, and gave the shells to him, he appeared incredulous, but placed them on the wet soil by the side of the mill dam; the next morning he came and told me, to his surprise he found that the shells had opened and the fish were quite alive, he therefore threw them into the water.

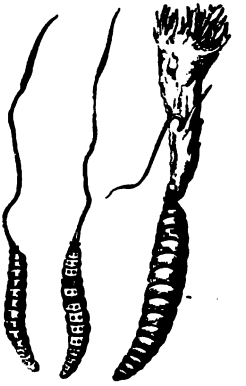
When I was living in New South Wales there had been a long continued drought, and a large sheet of water, called Lake George, was so completely dried up, that the drays made a short cut through it, and the drivers dug holes by the roadside to obtain water, in them they frequently found large live fish encased in the dry soil, and doubtless numbers retained their vitality until the bed became again covered with water.

Nor is this vitality confined to the inhabitants of fresh water, but extends to marine shell-fish as well. I buried a number in my garden, the more easily to get rid of the fish; after being in the ground for about a month I disinterred them, and found, to my surprise, that most were still alive.

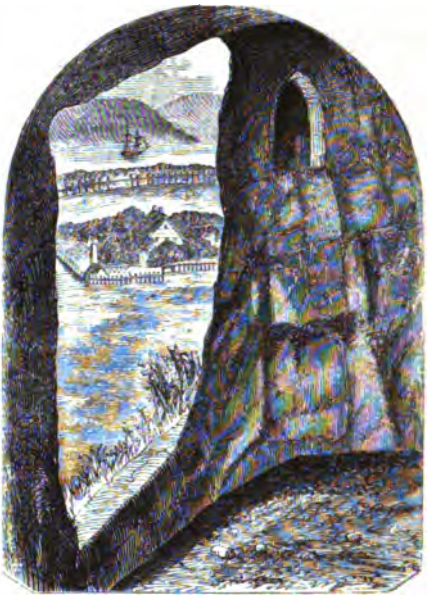
My friend, already alluded to, said he had been commissioned by a great conchologist to send him a cask filled with shells just as they were taken from the rocks and shore, and that many of those were alive when they reached England.

This tenacity of life also extends to trees. Seeds will remain in the soil for ages without losing the vital principle. Hazle-nuts have been dug up in the fens, which have grown when planted; forests have been cut down, and succeeded by trees of different kinds to those which fell under the axe, but probably identical with those which preceded them, and in my garden, the sheltered sides of a melon pit were found,

soon after it was dug, covered with a thick growth of ferns, and that spot is now occupied by a clump of fine fern trees, the cyathea medularis, and in a cave which was cut in the neighbouring cliff, composed of a similar soft sandstone, which had evidently been upheaved from the lower level, a like growth of ferns soon appeared in the most humid part; in fact, when we repeatedly hear of live toads and other reptiles being encased in blocks of stone taken from our coal measures, there is no assigning a limit to the period of vitality in either the animal or vegetable kingdoms.



SPHŒRIA, OR VEGETATING CATERPILLARS.



MISSION HOUSE, PUTIKI, WANGANUI.

CHAPTER XXXVI.

IGNIS FATUUS.

In travelling through the dense forest which extends from Kaitaia to Waimate, near the Bay of Islands, I encamped one extremely rainy night on a small open spot by the side of a stream. The natives who accompanied me, soon erected a large commodious shed, which they roofed with palm leaves, and rendered quite impervious to the rain; the sides of the building were thatched with the same; along the front, which was left open, a line of fires soon warmed our shivering company.

No sooner had my companions composed themselves to

sleep, and the fires began to die away, than I observed a light in the corner of the hut next to me, like the moon shining through a chink; surprised at the sight, as it was a rainy, moonless night, and very dark, I got up to examine the cause; the object which attracted my attention appeared to be a globe of pale light, attached to the point of a palm leaf, which hung from the roof; whilst steadily regarding this curious sight, I was still further surprised by seeing a ball of light come slowly sailing into the shed, where it was arrested in its course by the wet sleeve of a shirt hung up to dry, to which it attached itself; it was not a quivering light, but pale and steady; the air seemed charged with these luminous vapours, for while regarding the two in the shed, a series of them floated past, at an elevation of about a yard from the ground. The first I noticed had a globular form, having a brighter spot in the centre, or, more generally, at one extremity; sometimes there were two globes, one about two feet from the other, connected by a luminous band; at others, the lights appeared like little clouds, rendering the trees near them visible; then they resembled rods, about four feet in length, moving perpendicularly to the earth, and parallel to each other. I counted as many as a dozen of these luminous rods at once, and seldom less than half that number; they all invariably moved in the same direction; at one time, the surface of the earth was, for a few feet, completely illuminated; after watching them for a long time, until the eyes were wearied, I laid down, when I noticed that the lights were more visible than when I stood up, which might arise from their being so near the surface of the earth, and my seeing under them.

In returning again through the same forest, I had another opportunity of observing the Ignis Fatuus in the same place; it was then a beautiful moonlight night; but, from the denseness of the forest, little benefit was derived from its rays; in this instance, there were two lights hovering over the river, about two feet from its surface; they were nearly stationary, and shone so brightly that, although the natives were engaged in fishing with lighted brands, they

were not eclipsed. In that neighbourhood there are many large kauri pines, and it is not improbable that the decomposed remains of those highly resinous trees had something to do with this phenomenon.

The Fens in the Isle of Ely and Lincolnshire were formerly as notorious for their unwholesome fogs and miasma, as for the frequent appearance of the Ignis Fatuus, which might be seen in all directions nearly every dark night; of late years, it has been more rarely observed, and during the time I held a curacy in the heart of the Fens,* a period of more than five years, I only noticed it twice.

On one of those occasions, a dark rainy night, in returning home from my distant church in the Fens, I had an opportunity of seeing this singular light; at first, I took it for a man with a lantern, and being anxious to share the benefit of it, as well as gain a companion, I quickened my steps to get up with him, walking through thick and thin—for the road was deep in mud, but I seemed to get no nearer, the light still kept at the same distance from me, I therefore stood still, and listened whether I could hear any footsteps, and was then surprised to see the light dancing about, from one side of the road to the other, sometimes sinking to the level of the earth, and then rising to a height of eight or ten feet; it was now evident that it was the Ignis Fatuus; anxious to examine it more closely, I stood still, when the light approached, gradually increasing in size, appearing and disappearing every instant; its quivering and vibratory motion most resembled that of a sheet of gold leaf; in a little time it divided itself into two parts, one remaining on one side of the road, which was bordered with broad ditches, the other on the opposite side, leaving a thin streak of light between, and then uniting again in a moment, flowing together like oil; at last, it approached so near as to appear almost equal in size to the full moon, having a globular form, and emitting a light sufficient to render a gate which stood near perfectly visible; it advanced so rapidly, that it was rather startling,

* Coveney and Manea, in the Isle of Ely, then a complete Missionary post.

and distinctly touched my cheek, upon which I felt a sensible glow; but my breath made it bound away again to a considerable distance.

It is probable that the Ignis Fatuus is simply a luminous gas or phosphoric light, arising from the oily particles of decomposed aquatic plants floating on the surface of the drains, and that it is so feeble as only to be visible on the darkest and dampest nights; or from the decomposition of the many resinous pine trees which once grew there, and whose remains still lie buried in the peat; by some this is said to be carburetted or phosphoretted hydrogen, and is termed marsh gas. Several kinds of decayed wood acquire this phosphorescent appearance, especially if buried in wet situations, portions of such in the dark appear like a mass of pale flame.

I well remember a story of a lad in the Fens, who was sent to milk the cows: as he was returning, he saw "Will o' the Wisp," as it is commonly called, which he took for some supernatural face staring at him; this so alarmed him that he laid himself down with his face to the ground, where he remained for some time; at last, venturing to look up, and finding the dreaded form had disappeared, he ran home, leaving his milk pails behind him. I have only once heard of this light settling fixedly on any object, excepting on the occasion already stated in the New Zealand forest. The Rector of Coveney was driving home one dark rainy night from Ely, when he saw a light on the other side of the hedge, which he thought at first proceeded from a lantern, but it immediately came and attached itself to the ears of his horse in the form of two globules, where it remained several minutes.

The lights of St. Elmo, or *corpus sanctum*, commonly called by sailors *cormorsants*, which are said to be blue flames, like those of candles, are not unfrequently seen at the mast head, generally during a storm or soon after one. The Master of the brig *Venture*, of Wanganui, noticed as many as five luminous balls at once, settling on different parts of the rigging; the mate was bold enough to climb up, and touch them, he said they were merely luminous bubbles, which burst when

touched, and the lights were immediately extinguished; these marine lights most probably arise from the decomposed remains of fish, raised to the surface by the violent motion of the water in storms; in the same way at Kaitaia, lights were observed hovering over the graves of several recently-interred corpses, especially on one of an unusually large and corpulent native.

Ocean Light.

The wonderful arrangement of solar light by which each part of the earth's surface enjoys its fair share, is only equalled by the distribution of heat. The way warm currents are directed from the hottest regions to the coldest, whilst the frigid ones flow to the equatorial seas as an equalizing medium, is also surprising. This of late has been denied, the power of the gulf stream has been controverted; it is said there is no sufficient reason assigned for its generation in the gulf, or current powerful enough to cause the grand effects attributed to it, still a strong one is found running at the rate of four knots an hour, and it certainly reaches the western shores of the British Isles, moderates the cold which their latitude would otherwise cause them to suffer, for even there the cold is far less on the side bordering the Atlantic than on that adjoining the German Ocean. Tropical seeds are also constantly drifted up on the western shores which are not found on the eastern; the current, commonly called the gulf stream, may not take its rise in the place assigned, but further south, and the region of gulf weed may be occasioned by that current, being in fact its slack water, still the stream is certainly there. As in the Mediterranean there is said to be an upper and lower stream, the former constantly flowing in from the Atlantic, the latter flowing out, so in the entire ocean there may be alternate hot and cold currents at various depths, as is now found to be the case in the atmosphere at different elevations. The equanimity and mildness of the New Zealand climate may be in a great measure attributed to a similar cause as that of Great Britain; there are seeds

THE NEW ZEALAND FERN TREE.

picked up on either side of the island, which are identical with those belonging to the tropical islands, lying to the N. E. and N. W. of New Zealand, showing there are other causes than latitude aiding to give it that climatic superiority, by which it is so greatly distinguished.

The late deep sea soundings are opening up another chapter in the history of the ocean's depths. Dr. Carpenter, who has dredged to the depth 2400 fathoms, or more than two-and-a-half miles, asserts that the temperature diminishes with the depth, so that arctic cold reigns where the sea attains its greatest profundity, and no life can exist, but only perhaps a stratum of ice at its lowest bottom. This, however, remains to be proved, future researches may be found to produce a different result. The deep sea soundings, taken from almost every part, were submitted to Professor Huxley's inspection by the Admiralty, and after careful examination he came to the conclusion that there was a gigantic band of life encircling the globe at the bottom of the ocean, and that there is a cretaceous formation going on there, the same as that which existed millions of years ago.

In corroboration of this statement, Sir James Ross, in his South Antarctic Expedition, at a depth of 400 fathoms, in the vicinity of Mount Erebus, dredged up delicate fragile shells, and what was still more extraordinary, corals, which are supposed to be confined to tropical seas, proving that even in the arctic zone the ocean bottom has its inhabitants, and those of a character requiring heat; whilst the fragile nature of some also tend to show there is a counteracting power which deprives the ocean depths of that great weight and pressure which are ascribed to them.

It is considered an established fact that on land the temperature increases in the ratio of one degree for every sixty feet of depth, so that if an artesian well were to be sunk 2400 fathoms deep, boiling water would be obtained; this might be thought to hold good with the ocean, were it not for such disturbing causes as cold currents rushing in, and moderating the natural heat of those depths, still, it is reasonable to suppose that the heat which escapes from the

earth's crust at 2400 fathoms must produce some important effects, it would tend to diminish the extreme pressure of the ocean, so that it may not be more felt there than we feel that of the air on the earth's surface.

In some of those deep sea soundings, asterias have been brought up of as bright a color as those found on our shores, this leads to another consideration, could a bright red color be produced in that total darkness which is thought to reign there as well as intense cold? can life exist and increase without light? is it not of vital importance to it? but there is life found in ocean's lowest bottom, therefore it is highly probable there is light there as well as heat, which if not generated by the latter or by electricity, or both combined, may be derived from the immense quantity of phosphoric matter there held in solution from decomposed organisms, which are constantly forming vast strata along the ocean bottom, as in the primæval one of old. With the phosphoresence of the ocean we are familiar, but is that confined to its surface only? It is a well known fact that after great storms masses of this luminous matter, this ignis fatuus of the ocean, are released from greater depths, which often attach themselves to the yard arms of ships; though a severe storm may agitate the sea to a greater depth than usual, and thus release small portions of this luminous matter, still it must be but trifling compared with that existing in the vast profound, there, everything is quiet, no disturbance, except what may arise from currents, hence at great depths the quantity of phosphoric light must be very great, and go on increasing with the depth, so that at the lowest bottom who can say what is the degree of light which may there be possessed. It is supposed there may be some connection between ozone and the phosphoresence of the sea, this when further searched into, may lead to fresh and important results, which will eventually give correcter views on various points connected with this interesting subject.

The luminous character of fresh water has also been repeatedly observed in different parts of New Zealand,

especially in the Wanganui River. In poling up the stream, Mr. Booth frequently noticed it, particularly in one spot about half-a-mile before he reached Pipiriki; the phosphorescence seemed to come up with the pole. I noticed that the rocks at the bottom of the river were covered with a gelatinous vegetable substance, of a dark green color, and globular form, some an inch-and-a-half in circumference, these are luminous and detached by the pole, this is the more probable as the light seemed to proceed from detached points.

In a small lake on the north shore at Auckland, there are pure white gelatinous substances, about half-an-inch in diameter, which are also luminous, as well as a small slug which abounds in the same lake.

TIHE MAORI—SNEEZING.

Maori ora, an exclamation used when any one sneezes, meaning, good health to you. It is remarkable how many nations have similar expressions. Sneezing appears to have been always regarded as a sign of health, even from the remotest times, (2 Kings iv. 35.). In the same way we say, God bless you, so also the French, Le Dieu vous benisse, the exclamation of the Italians is felicita, with the Romans of old, salvere jusserunt, and with the Greeks, ζευσσοσον, God save you. Tihe mauri, tupu mauri roa ki te wai ao, ki te ao marama, Tihe mauri roa, let a natural sneeze be natural health and long life in this bright world, therefore, sneeze away; this was used as a spell when a mother heard her child sneeze.

RAIN.

The natives of Wanganui and the interior have an idea that if the monoa bushes are used to cook by, it will cause rain; this is an epacris which grows abundantly on the central plains, and is said to be the parent of all trees, or the first that was formed; at Pipiriki there is a mountain, on the side of which is a remarkable fissure of great length, and of two or three feet in width, as though the side of the

mountain had slipped down; this is used, or rather was formerly, as a burial place; at one end the Chiefs and great men were thrown down, and at the other slaves and persons of no consequence; an idea prevailed, that if any one, especially a stranger, ascended this mountain, it was sure to rain; this was mentioned by the teacher, Hamuera, as we started to visit their ancient place of sepulture; of course, I told him it was an idle fancy, to which he assented; the day was fine, indeed cloudless, when we commenced the ascent, but before we had reached half the way up it set in heavy rain; the teacher turned round and looked at me, but said nothing. The same idea exists in Peru.

Adam and Eve.

The Egyptian hieroglyphic given of Adam and Eve recently found in the temple of Philœ, represents most clearly our first parents, with the serpent at the base of the tree looking up to Eve. Adam seems to be returning from tilling the garden, with some tool or implement of husbandry in his hand; the first work given him to do when placed in Paradise, was "to dress it, and to keep it." This hieroglyphic is therefore singularly faithful, and establishes the fact that the Egyptians were early acquainted with the scriptural narrative, and it is not improbable also with its general outlines, before the time when Moses was inspired to write it, and that it forms a portion of the original tradition handed down to them from the patriarchal times.*

Steatite.

The soap stone is a soft unctious substance, or earth, found in various parts, generally of a yellow color, I chiefly met with it in the Bay of Islands, on the Kiri kiri river; formerly, in times of dearth, it was eaten; the same as is done by the Carribees, who are accustomed to prepare it as a regular article for winter consumption.

* See page 61.

Magnetic Iron Sand.

This valuable mineral abounds in New Zealand on the banks of our rivers and shores, at the base of our volcanic mountains, from whence probably it originally came; in the north it is found in large grains of great lustre, imbedded in yellow ochre; when acted upon by water it forms a conglomerate in large masses. Great quantities of this iron sand are thrown up on the Taranaki and Wanganui beaches, it consists of peroxide and protoxide of iron mixed, containing about 71 per cent. of iron, and is the most valuable of iron ores; the celebrated Swedish iron, in such high repute for making steel, is obtained from a mineral of precisely the same character.

Working Green Stone.

Next to the diamond, this is perhaps the most difficult stone to cut, still the Maori can work it into neck and ear ornaments, as well as meres, chisels, adzes, tokis, &c., he saws it by rubbing the edge of one slab on another, and for this purpose suspends a calabash of water, with a small hole in the bottom, over the stone he is working, so that it drops continuously, but slowly, he then takes some of the finest quartz sand, which he continually adds to the groove he is making, thus by patience and perseverance he succeeds in sawing it up; to drill a hole, he ties a small piece of basalt or obsidian firmly to the end of a stick, the sides of which are weighted with two heavy stones; attached to the other end of the stick is a string, by which it is made to revolve, and to keep the point of the instrument constantly on the same spot, a piece of perforated wood is placed over it; thus ornaments in the shape of human figures are formed.

Manna.

The Leptospermum Scopiarum, *Manuka*, or *Kahi katoa* trees, in some localities produce this substance in considerable quantities, it is generally formed on the bark, and especially at the fork of a twig, otherwise it drops on any

branch or leaf beneath it; this substance is greedily eaten by the natives; on the eastern shores of Taupo Lake, it is found in great abundance, in taste it resembles that of manna in general, or rather it may be said to have no particular flavor, being merely like sugar.

In Australia, the manna produced by one of the Eucalypti, which, by way of distinction, has been named the Manna-bearing gum tree, is found in round circular bodies, closely resembling Coriander comfits; these are largely strewed on the ground, and if not gathered early in the morning, are almost sure to disappear in a very short time, being carried off by myriads of ants, and it is highly probable they are the producers of it by puncturing the leaves. In New Zealand the cause of its formation is owing to a small grub, which forms its paths between the bark and the wood, its little tracks become so many ducts for the sap, which is speedily crystalized by the action of the sun. It is observable that the manna-bearing gum, when raised in New Zealand, continues to produce it, but not in the same way from the leaves, but like that of the manuka, probably from the worm supplying the place of the ants. I have noticed a kind of manna in New Zealand on the branches of the weeping willow, where the worm had been at work, but the quantity of saccharine matter being too small to crystalize, it merely becomes a sweet syrup.

COUNTING.

The old Maori way of counting was evidently at first by the fingers up to ten, then a shake of both hands were given which signified one ten, this was called a *nga huru*, or the entire ten fingers; one hand being shaken implied five, or the half; ten shakes of the two were one hundred, and so on.

Thus, *ko tahi* was one finger, *ka rua* two, *ka toru* three, *ka wa* four, *ka rima* five, *ka ono* six, *ka witu* seven, *ka waru* eight, *ka iwa* nine, *ka te kau* ten; then a shake of the hands was given, this was *nga huru*, the whole ten fingers; *tekau ma tahi* eleven, *tekau ma rua* twelve, &c.; *rua te kau* twenty, and so on to *ko tahi rau* one hundred, and *ko tahi mano* one

thousand, beyond that all numbers were *mano tini tini*, many thousands.

The shakes of the hands were expressed by *tatau*, to count. Unless they added *taki tahi*, once told to these shakes, they meant double, thus *ko tahi rau* would signify two hundred, unless they said *ko tahi rau taki tahi*, a hundred once told. *Pu* also signifies counting by pairs, unless qualified by the word *topu*, thus *ko tahi pu topu* is simply two, but *e rua pu* is two pairs, or four, *nga huru* ten, is thus twenty. The word *hoko* signifies the doubling of twenty, as *nga hoko rua*, forty; *nga hoko toru*, sixty, *nga hoko tekau*, two hundred.

To count a war party of three hundred and forty men, a native would not say, *e toru rau e wa te kau*, three hundred and forty, but *ko tahi rau hoko witu*, one hundred doubled, and seven twenties; *topu* also signifies a pair doubled, or four.

CLIMATE.

The Climate of New Zealand is, perhaps, one of the mildest in the world, certainly the most so of all the colonies belonging to Great Britain; extending for more than a thousand miles, from latitude 34° to 47°, in the form of a long curve, its northern termination being in the parallel of Sydney, and its southern one beyond that of Van Diemen's Land, it has throughout an equableness of climate which is remarkable; the general width of the isles not being commensurate with their length, causes the sea to have great power in reducing the heat of summer and the cold of winter: the warmest part has not the heat of Sydney, nor yet the cold winds there felt; the most southerly part has still the fern-tree flourishing in all its luxuriance, and its forests retain their summer foliage; whilst the continent of Australia is remarkably deficient in springs and streams, and liable to frequent droughts, New Zealand, intercepting the clouds from the east, has a never-failing supply of moisture, which insures its fertility and certainty of crops. This may account in some measure for the extreme aridity of Australia and the humidity of New Zealand: it is indeed a land of rivers and springs; the climate is moist, but this is chiefly the case where the

country is the narrowest; on this account the quantity of rain which falls at Auckland is much greater than at Wellington.

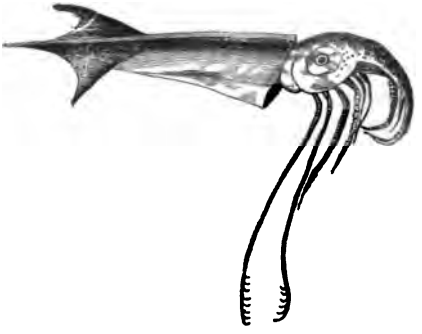
It is generally said there are ten degrees difference between the northern and southern hemispheres, the latter being so much colder than the former; this remark however is not correct, and will not apply either to New Holland or New Zealand. The chief difference between these islands and countries in a similar northern latitude, appears in the latter having a greater amount of summer heat and winter cold than New Zealand; in the warmest part, the thermometer seldom rises beyond 80° in summer, or sinks below 40° in winter. In the northern islands, there is occasionally ice as thick as half-a-crown, but this is of rare occurrence; in general, though the nights of winter are cold, the days are delightfully warm and fine; in the southern parts of New Zealand, the prevailing character of the winter is cold wind and rain; in the parts where the island attains a greater width, there are generally three frosty nights at the full of the moon; in the interior, the winter's cold is greater, and the frosts more frequent, but the days are warm and fine; there also in summer the heat is greater than on the coast; snow falls in some parts of the Middle Island, but very rarely in the North, except perhaps on the interior elevated plains. Once or twice only for many years have a few flakes fallen at Wanganui.

The more attentively we observe the atmospheric changes, which occur in different latitudes and localities, the more fixed shall we find the law which regulates them; thus, in Australia, during the summer months, it is noticed that the heat gradually increases day by day, until it reaches its maximum, then a thunder storm takes place, and the air is cooled, or a hot wind arises, which is suddenly succeeded by a cold one; so in New Zealand the thermometer in summer rises gradually, until it reaches its greatest height, when a cold wind rushes in and the glass falls; the great expanse of the southern polar ocean, the narrow surface of the land compared with its length, all together tend to reduce the temperature and hinder the summer heat

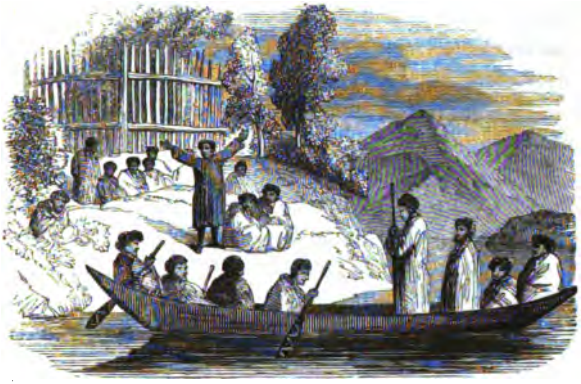
from continuing more than a few days at a time, and, in fact, breaks up the summer into a number of short periods with, as geologists would say, a glacial one intervening. Climates change by the increase or decrease of forests; artificial causes arising from the agency of man, by the introduction of domestic animals, cattle and sheep, which clear the ground of its natural excessive vegetation, and thus by exposing the surface to the sun's rays dry up former swamps, and diminish the fall of rain, often rendering climates warmer than they were before; this has been the case in New Zealand, to a great extent; when I first went to Wanganui, the ground having never been trodden by animals, was so light and spongy from the matted roots of plants, that in walking over it, the foot frequently sank ancle deep, this caused it to retain moisture for a long time, but now being thoroughly trodden and eaten down, the rain is either at once absorbed, runs off, or is evaporated by the sun's rays; the scrubby ground and underwood likewise disappear before the flocks and herds; this also contributes to change the climate, independently of the draining and breaking up of the ground, and cutting down forests. Climates likewise, in some respects, are deteriorated by man; this has been remarkably evident in our colonies; when I first knew Australia, hot as the climate is, it was still remarkably healthy and free from disease; before I left, scarlet and typhus fevers appeared, and now Sydney is never free from the former; the same was the case with New Zealand, and the Islands of the Pacific, but many of the diseases of the old country are now quite naturalized; this appears in no small degree to be owing to the class of emigrants introduced, the emigration agents have naturally gone to the Union workhouses first, and although the parties may have landed without any apparent disease, yet they have had the germs of many which strength of constitution hindered from being developed, but when they came into contact with the native he has taken them, or when any circumstances have impaired the emigrant's health, then first one complaint or another has made their appearance; this natural healthiness of climate

formerly belonged to America, Hispaniola and Panama, but now they are proverbially sickly.

In New Zealand, disease has increased with the population, so likewise has it been with the vegetation, imported fruit trees, and plants; the American blight is now worse there than in its parent country, from the want of sufficient wintry cold to keep it under and kill it; blight has not only been introduced amongst all cruciferous plants, but even native vegetation suffers, it now attacks the karaka and ngaio trees, even the fern itself does not escape, these are collectively conspiring to change the climate and introduce a new order of things.



LOLIGO VULGARIS.



FRIENDS TAKING LEAVE AT HIKURANGI, ON THE WANGANUI RIVER.

CHAPTER XXXVII.

BOTANY.

THE Botany of New Zealand is extremely interesting, not so much for the beauty of its flora, as on account of the fact, that it has a peculiar and distinctive character of its own.

This was noticed by the earliest explorers, and tends to prove the truth of the conjecture, hazarded in treating of the zoological features of the country; and although it is true eighty-nine South American species of plants have been discovered in New Zealand, and that seventy-seven of those belonging to these islands are found in Australia and South America, fifty of which are common also to Europe, and that sixty plants of the whole flora are European; still, the fact that there are twenty-six genera and five hundred and seven species, which is more than two-thirds of the whole, peculiar to New Zealand, must establish the claim of having a botany especially its own.

Allowing New Zealand to be the remains of a grand continental line, many of its plants may be expected to have a wide range, and be found in distant localities, thus those of the antarctic islands, which are equally natives of New Zealand, Tasmania, and Australia, are almost invariably found on the lofty mountains of the tropical countries and islands adjacent to them.

The subject of the distribution of plants over the most widely separated regions of the globe, and their remarkable resemblance in similar latitudes with those at different elevations on mountains, is another subject of enquiry, which tends most clearly to establish the unity of design and operation in the works of the Creator. An instance of this is found in the *Lycopodium cernuum*, (a fern widely distributed in all warm climates,) it only grows in the Azores, around some hot springs; it has also been observed in St. Paul's Island (lat. 38° S.), there too by the side of similar springs; these facts are most remarkable, as it does not inhabit Madeira, and St. Paul's Island is far beyond its natural isothermal in the southern hemisphere, and also in neither island is it accompanied by any other tropical plant, which would indicate the aerial transport of larger objects than the microscopic spores of the *Lycopodia*.*

The way plants have been dispersed is another interesting subject of enquiry, that minute spores of fungi are carried in the air to immense distances, is an established fact. Professor Ehrenberg found the spores of fungi mingled with atmospheric dust that had fallen on ships far out at sea; that seeds are drifted by currents to great distances is well known, thus American ones are cast on the shores of Britain; and if those of considerable size are thus conveyed, it may be reasonably supposed others more minute would be so to a far greater extent; the molucca beans are thrown up on the shores of the Orkney Islands, these are of several distinct species, and are none of them the productions of those islands or the neighbouring country, but are natives of the western hemisphere.

* See Dr. Hooker's Introductory Essay to the flora of New Zealand, pp. 22 and 30.

On the N. E. coast of New Zealand, large flat beans, nearly two inches in diameter, and three other kinds, are constantly drifted on shore, the same as are brought from the Fiji Isles. In New South Wales it is noticed that the Australian coast flora is totally different from that of the interior, and far more abundant, and this also holds good with New Zealand. The cedar is found along the coasts of Australia, and not far inland; so likewise the kauri in New Zealand.

The fact also of the earth being filled with seed which retains its vitality for many ages, must be noticed; where lofty cliffs have fallen, and disclosed former levels, after a short time, the exposed vein of ancient mould will be covered with a vegetation of its own; so likewise when a portion of forest has been cleared and burnt off, the ground, if suffered to remain uncultivated, is speedily occupied by the *Poroporo*, an edible *solanum*. In Australia likewise, where the *eucalyptus* forest has been burnt, it is succeeded by the *mimosa*; so also in North America, the primæval forests are said to be replaced by the red cedar.

The disappearing and reappearing of various plants in the same places, seems to depend on certain conditions of soil and circumstances, yet it is doubtful whether indigenous plants ever disappear from their proper localities; when the spot they inhabit becomes possessed by plants or trees of hostile growth to the original ones, they certainly do appear to die away and be lost, but when a more favorable state returns, they are again resuscitated, as in the instances alluded to, and thus cannot be said to be extinct.* This is not the case with artificially raised flowers; the horticulturalist well knows that every flower he raises, however luxuriantly it may grow the first year, will seldom last more than

* The same plants do not grow on cleared land that formerly occupied the spot when it was covered with forest trees; a distinct class of vegetation makes its appearance as soon as the fire has passed over the ground. The same may be remarked with regard to the change that takes place in our forests; a one generation falls and decays, new ones of a different character spring up in their places.—See *Back-woods of Canada*, page 173.

three seasons in the same locality and soon disappears, unless it be a travelling plant and is allowed to change its abode, this fact tends to prove that plants, like animals, have their proper habitations assigned them, and with few exceptions, will not permanently flourish beyond them; man, with his attendants, the dog, cat, and rat, may be styled denizens of the world; so some plants also, such as the dock, clover, chickweed, plantain, &c., are carried wherever he goes, and soon so fully establish themselves, that in a few years it becomes almost impossible to suppose they have been introduced; these, however, are exceptions, and we cannot but conclude that New Zealand, embracing the Auckland, Chatham, Macquarie, and a few other islands, have a common flora as well as Australia, and other continents: the characteristic feature of the New Zealand forest, with its dark glossy green foliage, presents a remarkable contrast to the glaucous color of the Australian.

The number of known species of plants was six hundred and thirty-two, of which three hundred and fourteen are dicotyledonous or endogenous, and the rest monocotyledonous and cellular. To what can this remarkable disproportion be due? coupled with the total absence of animals, and the former existence of a large number of wingless birds, it can only be regarded as a proof that it has from most ancient times been cut off from other parts, and so retained its primæval flora.

The emigrant from the flowery fields of Britain, cannot fail being struck with the great deficiency of those enlivening adjuncts to the landscape, when he first steps forth on the antipodal shores of New Zealand; the interminable plains of sombre fern, will at first present an unfavorable contrast to his native land, excepting the palm, dracenas, and fern trees there is little striking in its landscape, a great want of flowering plants is perceived, and very few which possess vivid colors, in their place those characteristic trees give the distinguishing feature to the vegetation. Britain possesses only two scarlet flowers indigenous to its soil – the poppy and pimpernel—whilst New Zealand has fully half-a-dozen, and those all belonging to shrubs or timber trees.

In England there are not more than thirty-five native trees out of 1400 species; in New Zealand of flowering trees, including shrubs above twenty feet high, there are upwards of 113, or nearly one-sixth of the flora, besides 456 shrubs and plants with woody stems; the number of trees, the paucity of herbaceous plants, and the almost total absence of annuals, are amongst the most remarkable features of the flora. Dr. Hooker thinks that the *conifera* will prove, when known, to be the most universally prevalent natural family.

The plants number 730, the ferns (including lycopodia) nearly 200, the mosses and hepaticæ 450; and the same botanist expresses his opinion that the fungi also will be found to number more than 1000 species. The algæ enumerated by Dr. Harvey, are nearly 300 species, which have from their beauty and singularity long been objects of great interest. Thus the total number of species according to Dr. Hooker is 2000; and the orders most numerous in species are compositæ, 90; cyperaceæ, 66: gramineæ, 53; scrophularineæ, 40; orchideæ, 39; rubiaceæ, 26; epacrideæ and umbellifera, each 23; none of which can be said to form prevalent features in the landscape, though none are rare.*

The most tropical of all the New Zealand trees is the *nikau* (*areca sapida.*) The family of *Palmæ* has only this representative; it is a most graceful and beautiful tree, attaining the height of forty feet, and a foot in diameter, the flower forms a large droop of a flesh color, not much unlike a cauliflower, which is succeeded by a bunch of red berries; the pinnate leaf is of a large size, and used in lining the inside roof of houses; the natives plait it very neatly; its tender shoot is eaten and tastes somewhat like a nut; the stem is of a dark clear green color, and at every four inches there is a ring, which marks its age; it is only found in the dense forest.

The nearly allied asphodelaceæ, have more species, and give a character to the plain. The *ti, (cordeline Australis,* or *dracena Australis,)* is found throughout the island in great

* The late researches in the alpine regions of the middle island, by Dr. Haast, have added greatly to the numbers here given.

abundance, excepting on the interior plains, where it is seldom, if ever seen; though so common, it has a very foreign look, and until it begins to flower, which it does when about eight years old, there are no branches; afterwards every year adds to them, and the older it becomes, the more they are increased; it is eventually a very large tree of several feet in diameter, but of no use, as the trunk is only a mass of fibres.

The *tingahere* (*cordyline stricta*) is a tree only differing from the *ti* in having a narrower leaf; it grows in forests, and has a strong fibre.

Toi (*dracena indivisa*). The fibre of this tree is remarkably strong and durable; the leaf is long and broad, and the flower extremely fragrant.

Harakeke (phormium tenax). This plant is well known, but not even now so much as it deserves, for although it has gained great celebrity from the fine mats made of it by the natives, and also for the strength of its fibre in the manufacture of rope, it will, I am persuaded, soon be more prized as a substitute for rags in making paper, for which purpose it is admirably adapted; the flax, when immersed in a solution of alum, is readily converted into a pulp, and for this purpose, the simple leaves being cut and dried in their raw state, would be all that is required, and the material might thus be obtained at a nominal price, since it grows spontaneously over the country; the flower stalk is called *korari*, the flowers are filled with honey, and in such quantities, that the natives collect it in calabashes; between the leaves there is a gelatinous substance, which, when dried, is insoluble in water, and might, perhaps, be available as a cement for china, and rendering cloth water proof, the natives use it instead of sealing wax; the juice of the root is also taken medicinally; there are many varieties of this valuable plant.

The *Rengarenga, marowarakihi,* (*arthropodium cirrhatum,*) commonly called a lily, is a pretty flowering plant, the root formerly was eaten.

Rengarenga iti (*arthropodium candidum*), is a diminutive variety of the former.

The *Kareao.* Fam. *Similaceæ* (*ripogonum parviflorum*), a

supple-jack which climbs to the top of the highest trees, and so mats them together that it renders the forest impassable, except where a path has been cut; the plant is used for binding fences, and in building houses; it has a fragrant flower, and bears bunches of red berries, upon which the pigeon feeds.

Fam. *Irideæ*. The genus *libertia* has three species—*grandiflora, ixioides*, and *micrantha*. The *Dianella Intermedia, Turutu*, a red flag-leafed plant growing on grassy plains, and bearing a white three-leafed flower.

Fam. *Orchideæ*. Of the terrestrial *orchideæ* are—(*thelymitra Forsteri, orthoceras strictum, microtis Banksii, acianthus rivularis, pterostylis Banksii, gastrodia sesamoides*. The *maikaika* is the common name for all these; a fine green and white one abounds in woods and swampy plains; a small red one also in the marshy spots of the interior; the *perei*, a large kind, is found in the woods, it produces tubers of considerable size, which are eaten; a beautiful one, with a heart-shaped leaf, is also found in caves and damp localities, it bears a fine crimson or purple flower. As *epiphytæ* there are *Earina mucronata*; the *dendrobium Cunninghamii* is a remarkable pendulous one. The *bolbophyllum pygmeum* is also of a similar character; they are fragrant and a great ornament to the forest.

Amongst the climbing plants which cling to trees for support, the most remarkable is the *freycinetia Banksii*, a *monocotyledonous* plant, belonging to the family of the *pandanaceæ*; it chiefly attaches itself to the *kahikatea* and bears a white flower; the bracteæ of its blossoms are thick and fleshy, and when ripe very sweet, with a flavor not unlike a luscious pear; it flowers in spring or September, and the fruit becomes ripe in autumn, which is in March and April.

Of the *Piperaceæ* there are two kinds, *peperomia urvillianæ*, and the *kawakawa (piper excelsum)*, the representative of the *piper methisticum*, of the Sandwich and Tonga Isles; it is only used in New Zealand medicinally by the natives, who chew the root as a remedy for tooth-ache; the settlers use the leaf as tea, and also make a very palatable beer from

it; the green fruit much resembles the Jamaica long pepper, and when ripe has a rich luscious flavor; it is a delicate plant, and seldom seen in the forest at a distance from the abodes of men; the natives state they brought it with them; if a branch of the *kawakawa* were laid in the *marae*, or public square, it was regarded as an *aitua*, or omen of death.

Fam. *Winteracæ.—Horopito (drimis axillaris)*. This is also a pepper tree, and a much more pungent one than the former; it abounds in the interior, but is not found in the north part of the island.

Fam. *Coniferacæ.—Kauri (damara Australis)*. This beautiful pine is not found south of Kawia on the western coast, and the Bay of Plenty on the eastern; like the cedar of Australia, it is confined to the vicinity of the sea; it loves low sheltered localities, and a wet pipe-clay soil; the *kauri* forest forms a very deep deposit of turfy soil, which, being intermingled with much resinous matter when dry, burns with great facility; this tree produces large quantities of resin, which is now eagerly sought after as an article of trade, being chiefly used in England for glazing calico; but in the United States it forms a substitute for gum copal in making varnish, and for that purpose is prized by that enterprising people; this resin being found in almost all the coal measures, indicates great antiquity, its remains have been discovered as far south as Stewart's Island; thus, the surviving forests of this noble pine, are now confined to an insignificant region, but once had a far more widely-extended range; the cone of this tree is nearly round, and when dry falls to pieces; some trees attain a height of nearly two hundred feet, and a girth of forty, with a clear stem, rising like a tower to nearly a hundred feet without a branch; the *kauri* resin, when it first exudes from the tree, is of a milky color, or transparent like glass, but with age acquires a yellow hue, and that found on the sand hills is scarcely to be distinguished in color, brilliancy, and hardness from amber; the largest masses are dug up in marshes, frequently lumps are met with in such localities of a hundred pounds weight.*

* The roots of the fir, from which the tar is chiefly made, are always most

Kauri resin, if put into strong rectified spirits of ether in a pulverised state, is immediately taken up; with the spirit of turpentine at 270°, a clear yellow-tinged solution is obtained; it dissolves pretty well with linseed oil if boiled. *Kauri* resin has been sold from £80 to £100 per ton; some of it is found quite soft and plastic, from its containing a larger quantity of turpentine; the fresh resin is chewed by the natives; the sap of this tree is the thickest on the shaded side, which fronts the south; it is there frequently seven inches through; the timber is very close grained, and durable; it is highly prized for spars; the bark is clear of climbing plants, which generally abound on most trees of the forest; its roots form a kind of net-work on the surface of the ground. The timber of the *kauri* is now much prized in China, as it is found to be exempt from the attack of the *Teredo navalis*.

Fam. *Taxaceæ.—Toatoa (podocarpus asplenifolius)*. This tree chiefly grows on the table-ground, in the interior of the south part of the island, where it is found in large clumps; it does not attain any great size; the bark is used as a brown dye.

Tanekaha, tawaiwai.—(Phyllocladus trichomanoides). This beautiful tree is found on the sides of hills; its general height is seldom more than fifty feet; the bark is plain, light colored, and ringed every six inches, forming distinct lines up to the branches of the tree; the leaves are parsley-shaped, which chiefly distinguishes it from the *toatoa*, which are flat and oval; the wood is very similar to that of the cypress, it is lighter and closer grained than the *kauri*, and very fragrant; it is also more durable when exposed to wet; the bark is much used to form a black and brown dye; the tree is rarely found in the south, but in the north is very abundant.

Miro (podocarpus ferruginea). This tree bears a rather large and flattened fruit, of a bright red color, and very aromatic flavor, which imparts an agreeable taste to the pigeon when it is in season, it closely resembles the yew in its leaf; the wood is close grained and durable; it does not attain

productive in those trees which grow in or near marshes.—See *Mc Culloch*, page 1271, under the head of Tar.

any great size or elevation; but is, however, a very valuable timber.

Totara (podocarpus totara). This is a noble tree, and very highly prized for its great durability; it rises to the height of about a hundred and fifty feet, the bark has the appearance of having been chopped at intervals, is tough and stringy, and much used as a covering for houses; like the yew, the tree appears to be detrimental to underwood, and seldom is much found growing under it; the *totara* is so abundant as to form forests up the Manawatu, and in some parts of the interior, but in general is scattered and intermingled with other trees; the wood of this noble pine is red, hard, and durable, but brittle; it is preferred for canoes, and it is not unusual to see them more than seventy feet long, with a width of five or six feet, formed from a single log; the roots generally stand high out of the ground, and cover a considerable surface; in the south, this is by far the most valuable tree.

Kahikatea, kahika, koroi.—(Podocarpus excelsus.) This tree is commonly called the white pine, from the color of its wood, although there is a variety which is yellow, harder, and more durable, and therefore the most prized; the *kahikatea* may be considered as nearly the loftiest tree in the New Zealand forest; it often attains a height of little less than two hundred feet, and in that respect rivals the noble *kauri,* but the usual appearance is not pleasing; it has a small top, and that not well covered with leaves, except when young, it then has a finer foliage and a pointed top like the fir tree; swampy grounds are its favorite localities, and it is frequently found growing in water; in the south there are forests solely of this tree; in the north, its timber is much softer and far more perishable, yet it is of extremely slow growth; I have known young trees which have not increased more than one inch in height during the year; it bears a little red oval berry, with the seed stuck on the top; every other year the crop is most abundant, and is a fruit highly prized by the natives, it is sweet, but without flavor, the wood in general will not last

more than twenty years, it then almost pulverizes with the touch, but if exposed to the air, appears to be as durable as either the *rimu* or *kauri;* the *kahikatea* has resin in its heart, which, when burnt, produces a disagreeable smell; it contains much saccharine matter, which is found in lumps, of a very sweet and bitter taste, the wood likewise has a similar quality, a gum also exudes from it, an infusion of the wood is highly tonic, and will, I have no doubt, be found valuable as a medicine when better known.

Matai, mai, (dacrydium mai,) a tree with a fine thick top and leaf, much resembling that of the yew; it produces a purple berry like a small plum, of a sweet, fragrant, though slimy taste; the wood is of a slightly reddish color, close grained, but brittle, and peculiarly fragrant when burnt; it is highly prized as fuel, and also much used for furniture, as it works up very easily, and comes next to the *totara* in durability; the resin from this tree is very aromatic; it chiefly abounds in the interior, and there attains a height of about a hundred feet, with a diameter of four.

Kawaka, koaka, (dacrydium plumosum.) This tree grows in large quantities on the central plains; the wood is of a very dark red grain, and said to be as durable as the *totara;* it has a remarkable foliage, which makes it conspicuous in the forest, but is generally found on the outskirts fronting the plains; its height is seldom much above sixty feet.

Rimu, (dacrydium cupressinum.) This is one of the greatest ornaments of the New Zealand forest; its beautiful light green foliage hangs down in graceful festoons, the fruit is very similar to that of the *kahikatea,* the wood red, streaked with dark lines, and is much prized for furniture and house building; it is known as the red pine, and is a hard and heavy timber, but rather brittle, it produces a resin, which is also slightly sweet and bitter, and, if wounded, emits a black bitter gum; the fragrance of the wood, when burnt as fuel, is extremely pleasant; it attains a great elevation, and is one of the highest trees of the forest; young plants are rarely met with; and it is remarkable, that if planted in the open air, it requires shelter, as it cannot stand the cold of winter,

except it has the canopy of a dense forest; and this remark applies to the palm and several other forest trees.

In addition to these pines, there is another in the north near Kaitaia, called *hutu, (phyllocladus hutu,)* which has a fine red-grained timber, most nearly resembling the Australian cedar; and on the sides of the Tongariro mountain, there are two dwarf *dacrydiums,* closely allied to the *rimu* and *kahikatea:* they form low bushes, from six inches to two feet in height, which produce much finer and larger fruit than their loftier relatives in the forest. On the Tongariro and Taranaki mountains, a dwarf *podocarpus,* very similar to the *totara,* is also found, and when the alpine regions have been more fully investigated, it is not improbable other members of this family will be discovered.

The Fam. of the *Urticeæ*—contains the *onga-onga, (urtica ferox,)* a shrub about twelve feet high, having a large and rather long pointed leaf of a dark green, thickly studded with formidable yellow spines, which make those who touch them take care not to repeat the experiment; the branches are similarly armed, it is a curious and ornamental shrub; its wood is close grained and hard: in the north there is a tree called the *onga onga, (urtica debilis,)* which has the appearance of a lime; the natives affirm that in its early years it is the nettle shrub.

The Fam. *Labiaceæ.*—contains *micromeria Cunninghamii,* which is found near the Wesleyan settlement, on the Hokianga.

The Fam. *Boraginaceæ.*—*(Anchusa spatulata and myosotis Forsterii.)*

The Fam. *Convolvulaceæ.*—*Powiwi, paraha, (calystegia sepium,)* the common convolvolus, it has a long fleshy root, which was formerly eaten; the flower is white striped with pink. The *panahi, (calystegia soldanella,)* the common bind weed, and the *ipomœa pendula.*

Fam. *Loganaceæ.* — *Hangehange, (geniostoma ligustrifolium.)*

Fam. *(Gentianaceæ.*—*(Gentiana saxosa,)* found at Dusky Bay, and on the Tongariro ranges; it bears a pale buff-

colored flower and has a dark chocolate leaf. The *gentiana montana* is also found in the same locality, and the *sebœa gracilis* at Hokianga.

Fam. *Apocynaceæ.*—(*Parsonsia heterophylla.*)

Fam. *Oleaceæ.*—(*Olea apetela,*) a tree similar to the iron wood of Norfolk Island.

Fam. *Saptoaceæ.*—(*Achras costata).*

Fam. *Myrsinaceæ.*—*Tipau, mapu* (*myrsine urvilliæ*), (*myrsine divaricata*), found at Hokianga.

Karaka (*corynocarpus lævigata*). This noble tree resembles the English laurel, but attains the size of a timber tree, the leaf is large, glossy, and of a dark green, the foot stalk purple, the flower of a greenish white, small, and in clusters; the fruit is not unlike a date, and from two to three inches long; it has somewhat the flavor of the apricot, but too strong to be agreeable; it is called *kopi* and *kori;* the kernel, after it has been boiled and steeped in running water for some days, is eaten, otherwise it produces madness, and relaxes the joints, so that they will bend the wrong way; the wood when burnt is peculiarly offensive; the natives state this tree was brought with them. The karaka is found throughout New Zealand, and also in the Chatham isles.

Of the extensive American Fam. *Epacrideæ,—Mingi, monoa, (cyathodes acerosa)* a shrub. *Patotara (leucopogon fasciculatus),* a diminutive heath-like shrub, producing a very fragrant white flower, and a small transparent edible berry of an orange color; it abounds on sandy plains. *Leucopogon Fraseri, pentachondra pumila, epacris pauci flora,* but the *nene,* (*dracophyllum latifolium,*) is by far the most beautiful of this family, and attains the size of a tree. The *dracophyllum longifolium* belongs to the Middle Island, as also the *dracophyllum rosmarinifolium,* but the *dracophyllum urvillianum* and *lessonianum* belong to the North Island. Several members of this family are extremely ornamental, and, belonging to alpine regions, might be introduced into England.

Leucopogon Lanceolatus, a shrub growing ten or twelve feet high, has very minute leaves, and bears bunches of small white flowers; it appears identical with that of Australia.

Of the *Ericeæ* are *gaultheria antipoda, gaultheria rupestris* and *fluviatilis.*

Fam. *Campanulaceæ.—Rimuroa* (*wahlenbergia gracilis*) the blue-bell of New Zealand.

Fam. *Lobeliaceæ.—Oru,* (*lobelia physaloides,— lobelia alata, —angulata,—littoralis,—submera.*) The *kowitiwiti* and *puaureroa* belong to this family.

Fam. *Stylliderc.—Stylidium spathalatum* and *Forstera sedifolia.*

Fam. *Goodeniaceæ.—*(*Goodnenia repens*).

Of *Compositæ* are the following tribes and genera:—

Cichoraceæ, parerarera (*scorzonera scapigera*); this grows on the central plains in large quantities. *Toitako, kueo,* (*pieris hieracioides, attenuata, sonchus oleraceus*). *Puwha,* (*vernoniaceæ Shawia*).

Fam. *Asteroideæ.—Pekapeka* (*solidago arborescens*). *Papataniwaniwa,* (*Lagenophora-Forsteri*) the native daisy, (*Lagenophora lanata, aster holocericeus, aster coriaceus*). *Ake piro,* (*Hoxtonia furfuracea*), a pretty shrub with daisy-like flowers. (*Vittadenia Australis.*) *Peke peke,* (*celmisia holocericeus,*) a large broad-ribbed leafed aster, dark green on one side, and white downy on the other, growing on the central plains. *Parerarera, peka peka,* (*celmesia coriacea*), a smaller kind, found in the same parts as the former.

Fam. *Senecionidaceæ.—Kohiriki* (*Bidens pilosa*) *cowitch* (*cotula coronopifolia, myriogyne minuta, soliva tenella, craspedia uniflora, cassinia leptophylla, ozothamnus pinifolia, helichrysum bellidioides,* (*Pukatea*) *gnaphalium luteoalbum,—simplex, — lanatum, — involucratum, — keriense, — trinervæ, arnica operina, senecio lautus,—Australis,—neglectus,—argutus,— quadridentatus,—hispidulus.*

Of *Rubiaceæ* or *Cinchonaceæ.*—Are the genera (*opercularia, diphylla, aspera*)—*karamu* (*coprosma lucida*).

Hupiro (*coprosma fœtidissima*), a small-leafed shrub, growing in the woods on the central plains, emitting a very fœtid smell, perceptible in passing it, and especially when the leaves are rubbed.

(*Coprosma propinqua,—rotundifolio—rhamnoides,—gracilis*

—*divaricata*,—*acerosa*,—*repens*,—*spathulata*, *Ronabea Australis*, *nertera depressa*, *geophyla dichondræfolia*.)

Fam. *Loranthaceæ*, or *Viscum*. Mistletoe is found on several trees, it is parasitical on the *kahikatoa*, the *puriri*, the *tawai*, the *tataka*, and several others. The *Puka*, (*viscum antarcticum*,) is found on the *kahikatea* and the *pukatea*; it bears a blue berry. *Tirauriki*, (*viscum pubigerium*.) *Pirita* (*viscum salicornioides*,) it grows on the *ngaio*, *tataka*, and *manuka* trees, and bears a transparent edible berry; the most beautiful of all is the *rorerore*, (*loranthus tetrapetalus*,) which bears a very fine bright scarlet flower; it is found on the *tawai*, (*Betula nigra*,) the black birch or beech tree.

Fam. *Coneæ*.—Gen. *alseuosmia*.

The *Umbelliferæ* contain *Hydrocotyle elongata*,—*microphylla*,—*Novæ Zealandiæ*,—*dichondræfolia*,—*heteromeria*, *compacta*,—*moschata*,—*Asiatica*,—*Petroselinum prostratum*,—*filiformi*. *Taramea*, *papaki*, *kueo*, (*Ligusticum aciphylla*,) a prickly palmated leafed plant, abounding in the central plains, having an edible tap root, somewhat like a carrot; the common name is the Spaniard. The *ergngium vesiculosum* is a low prickly plant, very similar in appearance to a diminutive thistle. I have met with it at the Wanganui Heads, and on the coast near Taranaki.

Ligusticum gingidium, *Peucedanum geniculatum*, *Apium graveolens*. There are several varieties of umbelliferous plants growing on the central plains, which might be cultivated as vegetables, especially a white carrot, *pinaihere*. A variety of the *taramea* is found on the Ruahine and the Kaikoura mountains, which produces a resinous balsamic substance, highly aromatic. The *taniwaniwa*, or aniseed, also grows abundantly on the grassy plains.

Of the *Araliaceæ*,—so general in South America, several representatives are found in New Zealand.

Panax simplex. *Waupaku*, *wauwaupaku* (*panax arboreum cussonia Lessonii*, *Polyscias pinnata*,) *Pate*, (*Aralia Schlefflera*,) *Horoeka*, *hohoeka* (*aralia*, *crassifolia*). A tree with singular long narrow leaves, nearly two feet long, and not above an inch wide; in its early state, they are serrated, but as it

grows older they become smooth and considerably shorter; it is a very ornamental tree; the wood is close grained, heavy and hard.

Of the *Oxalideæ.—Tutaikaka (Oxalis Urvillei cataractæ)*. A white sorrel found near Kerikeri Water-fall, and thence deriving its name; in several parts it is larger in size, *(Propinqua.—exilis, —divergens, —tenuicaulis, lacicola,—ciliifera,—crassifolia)*. The *oxalis* which flourishes on sand hills, produces the largest yellow flower, and that on the cold grassy plains the least.

Geranicaceæ.—Huika (Geranium pilosum—retorsum, pelargonium clandestinum).—Kaputawiti, kurakura, porewarewa.

Hypericaceæ.—(Hypericum pusillum).

Fam. *Meliaceæ.—Kohekohe.—(Hartighsea spectabilis)*. This tree attains a considerable size; the leaves are extremely bitter and the infusion is taken as a tonic; a weak decoction is also used by females who have lost their infants, to stop the secretion of milk; its flowers come out from the stem, and are fragrant; the sap-wood is perfectly white, but the heart of a dark red, and very similar in grain and color to mahogany; it attains a height of about sixty feet.

Fam. *Sapindaceæ.—Topitopi, titoki, titongi (alectryon excelsum)*. A very ornamental tree, with a glossy light green leaf; the fruit is also very beautiful, it bursts from its sheath like a bright red strawberry, with a shining black seed in the centre; the fruit is tart, though edible, and from the seed a fine oil is expressed; in the south, the fruit is called *titoki*, and the tree *topitopi*; it is considered a durable timber, and well adapted for ship-building. *Ake, ake rautangi, (Dodonæa spatulata)*. This tree does not attain any size, but the wood is considered the hardest and toughest in New Zealand; it was used for weapons of war.

Fam. *Bombaceæ.—Hohere (Hoheria populnea)*. A tree with a fine net-like fibre under the outer bark; both the leaves, bark, and flowers, which are white, have a glutinous taste, like the mallow; it does not attain any size, is ornamental, but only medicinally useful; the leaves of the young shrub are different from those of the grown-up tree; *aute* (ancient cloth) was

formerly made from the inner bark of this tree; it is still worn as ribbons.

Fam. *Tiliaceæ.*—*Wau* (*entelea arborescens*). The wood of this tree is remarkably light, and is used by the natives instead of cork to float their nets.

Fam. *Eleocarpaceæ.*—*Hinau* (*Eleocarpus hinau*). A fine tree, with a bright green spiral leaf; the bark is rough and unsightly; it attains a considerable size and height; the wood is of a beautiful yellow color; the berries are made into bread; the bark is extremely astringent, is used as a brown dye, and by immersing the articles thus colored in a ferrugineous swamp, they are turned into a bright and durable black.

Mako, makomako (*Friesia racemosa*). This is a beautiful tree, bearing bunches of fragrant bell flowers, and currant-shaped berries, which are eaten; it closely resembles the *ribes;* the leaves are reddish and transparent.

Fam. *Sturculiaceæ.*—(*Plagianthus*).

Fam. *Malvaceæ.*—(*Hibiscus vesicarius*). A fine plant of this family, bearing a large pink flower, is found at the North Cape, it attains a height of nearly a yard; another closely resembles one seen in our gardens; the flower is of a light primrose color, with a very dark centre.

Fam. *Lineæ.*—*Ririwa* (*linum monogynum*). It grows about two feet high, and bears a fine white flower, sometimes edged with blue, and occasionally entirely blue.

Fam. *Caryophylleæ vel Alsinaceæ.*—(*Arenaria media, stellaria media*).

Fam. *Elatincaeæ.*—(*Elatine gratioloides*).

Fam. *Pittosporaceæ.*—*Tarata* (*Pittosporum crassifolium*).—An ornamental tree, producing turpentine; the leaves are fragrant.

Tataka (P—undulatum vel umbellatum). It is also a resinous tree.

Tawiri, kohukohu (P— tenuifolium, P— eugenioides, P— cornifolium, P— reflexum, P— penielioides, P— radicans.).

Karo pittosporum, an elegant tree, with dark, glossy, oval leaves, and small purple blossoms.

Fam. *Droseraceæ.*—*Wahu* (*Drocera propinqua*). A pretty

little fly-trap, shield-shaped leaf, pink flower, red bulb root, sheathed in a black skin. (*Drocera intermedia*). A larger kind, growing in wet ground, with a branch-shaped leaf, and white flower.

Fam. *Violaraceæ.—Haka* (*Erpetion spathulata*). A small white violet, another with purple stripes, and a purple one, all scentless.

Fam. *Flacourtiaceæ.—Mahoe (melicytus ramiflorus*). It grows to the height of about fifty feet; the wood is heavier than the *rimu*, it has a fine thin spiral lèaf. (*Melicytus macrophyllus.*)

Fam. *Cruciferæ.—Panapana (nasturtium sylvestre.* A small leafed cress, with a white flower, growing in the woods. (*Cardamine debilis, Alyssum maritimum, Lepidium oleraceum.*

The *hanea* is a larger cress, with a brownish hairy leaf, and small yellow flowers; it grows near rivers, and attains a height of about eighteen inches.

The *naunau* has a thick dark glossy leaf, of an oval form, and bears a very small white flower, in size and appearance resembling a wall-flower. The *tawera* is a water-cress.

Fam. *Ranunculus.—(ranunculus rivularis,—acaulis, acris, —plebeius,—hirtus,) Kaikaiarure.* The common butter-cup is remarkable for the great irregularity in its petals; it may be found with either one, two, three, or more, up to nine; the *kopata uraura*, is a very large and beautiful butter-cup, with glossy leaves, found in pools of water on elevated parts of the interior; it is said to be extremely poisonous; the roots are thick and long, like tubers.

The *kowai kura*, a large kind, with downy leaves; the flower small in proportion to the plant; there is also a pretty kind growing in swampy ground.

Fam. *Clematis.—Piki arero, pua wananga, a clematis* bearing a large white scentless flower.

Puatautaua, a small greenish white flowering clematis, very fragrant; it is chiefly found on the sand hills near the sea.

Fam. *Grisielineæ.—(Griselinea).*

Fam. *Saxifrageæ vel cunoniaceæ.—(Quintina serrata, weinmannia betulina,—fuchsioides,—sylvicola).*

Towai, tawera, (*Leiospernum racemosum*) a large tree; the wood red and streaked with black; it is valuable for furniture. *Makamaka* (*ackama rosæfolia*).

Fam. *Crassulaceæ.*—(*Tillaea*).

Fam. *Ficodeæ.*—*Eruerueka* (*mesembryanthemum Australe*). There are two kinds, one bearing a pink the other a white flower. *Rengarenga,* (*Tetragona expansa*). The *panamata, paraihia,* a diminutive kind of spinach, with a very dark leaf.

Fam. *Cucurbitaceæ.*—*Mawai,* (*sicyos Australis*). A creeping plant, resembling the cucumber.

Fam. *Passifloraceæ.*—*Kohia, powiwi* (*passiflora tetranda*). It bears a small green and orange flower, rather fragrant, and a fruit of a bright orange color; an oil is expressed from the seeds.

Fam. *Haloragеæ.*—*Toatoa* (*cercodia erecta*), a stiff growing weed, about a foot and a half high, with a four-sided stem, and strong serrated leaf; it is used medicinally by the natives.

Cercodia alternifolia.—*nicana, goniocarpus depressus,*—*tetragynus. Piri piri,*—*citriodorus, myriophyllum propinquam.*

Fam. *Onagraceæ. Kohutuhutu, kotukutuku, kohutukutuku* (*fuchsia excorticata*), a large tree, frequently near three feet in diameter; it takes its name from shedding its bark; this is the only deciduous tree in the New Zealand forest, the flowers appear before the leaves, and generally from the branches; they are at first of a greenish blue with a purple inside, but afterwards change to a bright carmine; the fruit is edible. *Totera* (*Fuchsia procumbens.*)

Epilobium nummularifolium,—pedunculare, (*kokota*)—*microphyllum,—rotundifolium,—thymifolium,—alsinoides,—nerterioides,— atriplicifolium,— pubens,— cinereum,—incanum,—hirtigerum,—virgatum,—glabellum,—confertum,—pallidiflorum, junceum,—haloragifolium.*

Myrtaceæ.—This family, although less numerous in genera, yet possesses some of a very general distribution, and others which form some of the most beautiful and useful trees.

Kahikatoa, manuka, Leptospernum scopiarum.) This is a beautiful tree, the leaf is small, but aromatic, the flowers white, and very abundant; it produces both flowers and fruit

when only a few inches high, and yet attains the size of a large timber-tree, when it ceases to flower and seed so freely.—(*L—ericoides.*)

Aka, (*metrosideros buxifolia,*) a climbing plant, bearing a beautiful red flower; the stem is very strong and durable; is used for tying up fences, and timbers of houses; it has a myrtle-shaped leaf, a variety of this bears a white flower. (— *perforata*).—*Rata* (— *robusta*). This also bears a bright red flower, and in such quantities as to give the tree the appearance of being a red one at a distance, the *rata* is at first a climber, it throws out feelers or tentacles, by which it holds on to the tree it clings to; eventually it becomes a very large timber-tree, and kills the kind friend of its early days; it is often seen clasping the dead trunk of its former supporter after it has rotted away, and become separated from the ground, which gives it a very singular appearance; the *rata* becomes a noble tree; its aerial roots then disappear and it overtops most of the trees of the forest; its head is very thick, and leaf like the myrtle, but not so pointed, the timber very hard, tough, and of a dark red, and is valuable in ship-building and for carts.

Pohutukaua (*M— tomentosa*). This is a very ornamental tree; it only grows in the north end of the island, amongst the rocky cliffs on the sea shore; its leaves are large, thick, of a greenish blue externally, and white underneath; it is not found inland, except on the little islands in the central lakes; the trunk is gnarled, and twisted in every direction, the wood is extremely hard, and of a dark red, chiefly used for ships and knees of boats; it is fine fuel, and so generally used for this purpose, that soon this chief ornament of the northern shores of New Zealand will scarcely be met with, it is not found further south than a few miles beyond the Mokau.

Rakapika (*M — florida. M — diffusa, M — lucida,* M — *hypericifolia, M— salicifolia), Mairetawaka, maire,* (*Eugenia maire).* A fine large tree; the timber is close grained and heavy; it is considered very valuable for machinery, and can be used the same as box-wood.

Rama-rama, rohutu, (*myrtus bullata*). The myrtle; it has a fragrant leaf, and a pretty white flower; it attains the size of a small tree, about thirty feet high, and is said to be common to the Chilian forests.

Fam. *Rosaceæ.* — *Pirikahu, kaikaiaruri, hutiwai,* (*acæna sanguisorbæ*). A low creeping bur, which sticks to the garments, as the name implies. It is called *Hine-nui-te-po's hair.*

The *tutai whioi,* a fine scarlet flowering bur, found on the central plains.

Tataramoa, (*Rubrus Australis*). The New Zealand bramble or raspberry; it produces an orange-colored fruit, of good flavor, and in great abundance, upon which the pigeon feeds, this plant climbs up to the tops of the highest trees, and frequently has a stem six inches in diameter; it looks like an immense rope suspended from the highest branches, and is coiled in large folds on the ground; the wood is used for any purpose which requires flexibility. (*Rubrus Schmidelioides— cissioides*), the last is a remarkable bush; the leaves are extremely small, placed at the ends of a long cruciform-shaped stalk, covered with small bright yellow spines. I have never noticed either flower or fruit; the bush appears at first sight to be destitute of leaves.

Fam. *Leguminosæ.—Kowai, Edwardsia microphylla.*) This tree attains a very great size in the interior; on the Ruahine range it is found as large and lofty as any of the trees in the forest; it bears a bright yellow papilionaceous flower thick and short in early spring, which gracefully hangs pendant from the slender branches, (*—grandiflora, clianthus puniceus.*) *Kowaingutukaka,* the parrot's-bill acacia, from the resemblance its bright red flowers bear to it; this much admired shrub is only met with in the vicinity of old pas, and it is not improbable that it has been introduced. I received an account of a French vessel, which was captured many years ago in the Bay of Islands; the natives emptied many of the boxes on a small island in the Kerikeri River, which to their disappointment were found to be only filled with seeds; it was remarked a few years afterwards the whole island was covered with this

shrub; its beauty attracted attention; the flowers were stuck in the ear as an ornament, the seed was sought after and carried to every part; there appears some probability in this having been the case, it differs so widely from other New Zealand plants.

(Guilandina bonduc,) maukoro, (*carmichaelia Australis, griselinia lucida,) makaka maukoro,* a broom, bearing a very pretty white flower streaked with purple, only found in the interior. *Taunoka,* the commoff broom; there is a saying that it has no heart, and a bad man is compared to it; there are several varieties of it, but, with one exception, their flowers are insignificant.

Fam. *Rhamneæ.—Piripiri wata,* (*carpodetus serratus,*) it bears a small white flower, and is found near Lake Omapere.

Pennantia corymbosa. Kumarahou, (*pomaderris kumarahou,*) a pretty shrub, bearing tufts of buff-colored flowers, only found in the north end of the island. *Tauhinu,* (*—ericifolia,*) a shrub also peculiar to the north, bearing an insignificant white flower. To this family also belong *Corokia* and *Ixerba.*

Fam. *Coriariaceæ.—Tupakihi, tutu, Pukou,* (*coriaria sarmentosa,*) peculiar to New Zealand, and formerly abounded in every part of the islands, but is now as rapidly disappearing, as cattle and sheep increase; it produces a large droop of a currant-like fruit, of a deep purple color, with seeds outside; the natives express the juice in large quantities, which they drink with impunity, having first carefully strained off all the seeds and foot-stalks, which are highly poisonous; they also boil it with sea-weed, and eat it in the form of jelly; sheep and cattle are extremely fond of its leaves; the young shoots come up remarkably strong, tender, and succulent; if fed upon the first thing in the morning with an empty stomach, it frequently occasions death, but, otherwise, taken with grass, it appears to be as nourishing a food as clover, which also produces similar effects; it is remarked, that this plant makes much rich vegetable soil; at any rate, it is never found flourishing on bad land; it attains a height of from fifteen to twenty feet; there is a another kind, with a smaller leaf, much longer, narrower,

and more pointed in proportion, with a larger fruit, less highly colored, but the natives do not eat it, considering it more dangerous than the former; there is also a very diminutive kind, with a flower not unlike that of mignionette, which it little exceeds in size; this is only found in the interior: its fruit is not eaten.

Fam. *Rutaceæ.*—*Warangi, rangiora,* (*melicope ternata,*) a small tree, with a large dark-green leaf, having a downy white underside; it bears a bunch of small flowers, which have the fragrance of the violet.

The *Pukerangiora* is a larger variety of the same; the leaf is nearly a foot long by almost the same breadth: it produces resin; this is a singular and very ornamental shrub, growing about twenty feet high, (*melicope simplex.*)

Fam. *Euphorbiaceæ.*—*Tauwau, ueueeke,* (*euphorbia glauca,*) it chiefly grows near the sea-shore, and in open spots at the mouth of rivers. (*Plagianthus, devaricatus—betulinus, —urticinus.*) *Nau nau, Matai mai. Wai u atua.*

Fam. *Santalaceæ.*—(*Maire, maire tawaki, maire taiki,* (*mida salicifolia.*) The representative of the sandal-wood family. (*—eucalyptoides,—myrtifolia*).

Fam. *Thymelaceæ.*—*Kaikaiatua,* (*pimelia virgata,*) a low shrub, bearing a small white flower, and having four leaves at right angles down the stem: it closely resembles the *daphne outatoranga,* (*—arenaria,—Pilosa,—prostrata,—gnidia,—urvilliana.*)

Fam. *Proteaceæ.*—*Toru,* (*persoonia toru,*) a tree found in the Bay of Islands. *Rewa, rewarwae,* (*knightia excelsa,*) this beautiful tree closely resembles the *Banksia* of Australia: when young it is very ornamental, and grows in a tapering form: it has a curious dark red honey-suckle flower; the wood is very similar to that of the *casuarina,* and is durable; it is used chiefly for pales, shingles, and rails; attains a considerable size and height.

Fam. *Laurineæ.*—*Tarairi,* (*laurus tarairi,*) a fine large-leafed tree, which attains a considerable size, but is only found north of the Waikato; it bears a long oval kernel, thinly covered with pulp, which has a strong taste of turpen-

tine; the fruit has a fine purple bloom, and looks like a large plum; the wood is only used as fuel.

Tawa (*Laurus Tawa*), a noble looking tree, forming forests in several parts of the south, an exception to the general character of the New Zealand forest, which is composed of all kinds of trees intermingled. The *tawa* has a small narrow leaf, and bears a purple plum-shaped fruit, not bad eating; the kernel when cooked is also eaten; the tree attains a great size, but the wood is only used as fuel, as it soon takes the worm: it is very white and light; the inner bark is sweet, and infused, makes a very nice beverage for the traveller when his tea is finished, as it does not require sugar. *Tangeo*, (*L—calicaris.*)

Fam. *Atherospermaceæ.—Pukatea*, (*laurelia Novæ Zeal:*) a large timber tree, but very perishable, it decays in a single year; its roots are remarkably prominent, like the Australian fig tree; the wood is spongy, but tough; it is more durable in water.

Fam. *Polygonaceæ.—Puka, polygonum Australe*, the willow plant.

Heruna, (*—adpressum,*) *pohuehue*, (*—complexum,*) *tutunahua*, (*—prostratum, rumex crispus,—brunonianus.*)

Fam. *Chenopodiaceæ.—Poipapa*, (*chenopodium triandrum, — botrys, — glaucum,— maritimum, — fruticosum, salicornia indica.*)

Fam. *Amaranthaceæ.—Peronychicæ.— Nahui*, (*alternanthera denticulata,*) *kohukohu*, (*miniarum biflorum.*

Fam. *Plantagineæ.—Kopakopa*, (*plantago major.*) This plantain closely resembles the European, but is indigenous and a valuable medicinal herb, well known to the natives. *Plantago varia*, a narrow downy plant, leaf long and of a brownish color.

Fam. *Salviaceæ.—Salvia koru.* This beautiful plant is only found in the vicinity of the North Cape, it bears a large blue and white flower.

Fam. *Primulaceæ.—*(*Anagallis arvensis, samolus littoralis.*)

The Fam. *Fagus.—Tawai betula nigra*, has perhaps two representatives, which attain a great height and diameter;

they form alpine forests in the southern extremity of the North Island, and everywhere abound in the Middle Island; the rat formerly fed on the mast: it is said only to fruit once every ten years.

Fam. *Scrophularinaceæ.—Koromiko, kokomiko,* (*veronica salicifolia,*) perhaps the most generally diffused plant in New Zealand, and a very ornamental one, but disappearing before the horse; formerly large groves might be seen of it in every direction: it bears a tapering shaped flower, of a purplish white. *Napuka, korokio,* (*V—speciosa,*) a variety found at the Hokianga Heads, bearing a fine scarlet flower; the leaves are broader, rounder, and thicker than the former. *Tàranga,* (*—angustifolia,*) a small-leafed variety. (*—macrocarpa,—ligustrifolia,—parviflora,—elliptica,—cataractæ,*) *Piriti,* (*—diosmifolia,—calycina, gratiola sexdentata, euphrasia cuneata,*) the sides of Tongariro are covered with several curious varieties of this family, some of which may prove to be new.

Fam. *Cyrtandraceæ.— Waiuatua,* (*rhabdothamnus solandri.*) A beautiful delicate shrub, with small round leaves, and bell-shaped flowers of an orange color, streaked with purple, much resembling the penstemon.

Fam. *Solaneæ.—Poroporo, kohoho, koheuheu,* (*solanum lacinatum,*) a bush sometimes found large enough to be classed amongst trees; it occasionally bears white flowers and lighter green leaves, but in general the flowers are very similar in color to those of the potatoe, and the leaves of a dark sombre hue; the berries are as large as gooseberries, of an orange color, and are commonly eaten; there is a smaller kind closely resembling the English night-shade in size and flower, which is white; it bears a purple berry, which, with the leaves, are both eaten; its native names are *raupeti* and *remuroa.*

Fam. *Myoperineæ.—Manawa,* (*aricennia tomentosa,*) the mangrove; it abounds in the north end of the island, where forms a kind of marine grove, having numbers of oysters sticking to its roots and branches, but it is not found south of Kawia. *Ngaio,* (*myoporum lætum,*) a glossy-leafed-tree, abounding near the sea; in the south it attains a considerable

size; the wood is hard and durable; when young it is very ornamental, and valuable as a shelter from the sea air, which seems to suit it the best; it is often three feet in diameter. (—*pubescens,*) a variety belonging to the Middle Island.

Fam. *Verbenaceæ—Puriri (vitex littoralis).* This tree is not found south of Kawia: it belongs to the same order as the teak, and seems to require the sea air, the leaf is glossy; the flower much like the anterhinum; the wood is of a dark olive brown color, very close grained and heavy; it is extremely durable, and can only be worked when green; posts nearly forty years in the ground have been found as fresh as when first put in; this valuable timber is generally much pierced by the grub of a large cerambix.

Fam. *Nolanaceæ.—(Dicondra repens).*

Fam. *Moreaceæ.—(Broussonetia papyrifera).*

Fam. *Eupatoriceæ.—Pukapuka (Brachyglotis repanda,)* a handsome shrub; the leaves are very large and white underneath; when the natives first saw paper, they compared it to these leaves, and hence both it and books in general are called *puka puka. Warangi, (melicope ternata)—rotundifolia.*

Fam. *Juncaceæ.—Kowarawara (astelia Banksii).* It grows as an epiphyte, and also in swampy places. *Luzula picta, astelia solandri, juncusmaritimus,—effusus—filiformis).*

Fam. *Araceæ.—Taro (calidium esculentum).* This plant was introduced by the natives when they first came; it is cultivated as an article of food.

Fam. *Typhaceæ.—Raupo (typha augustifolio).*

Fam. *Nymphœaceæ.* A beautiful white water lily, recently discovered in the Middle Island.

Fam. *Juncaginaceæ.—(Triglochin flaccidum).*

Fam. *Naiadaceæ.—(Potamogeton natans.)*

Fam. *Graminaceæ.—(Agrostis crinita,—ovata,—rigida,—procera,—conspicua,—æmula,—Billiardieri,—Forsteri,—pilosa,) patiti, (Phalaris canariensis, Danthonia pallida, Bromus Australis, Schenodorus littoralis, Triticum scabrum,—repens, Poa Australis,—imbecilla,—cæspitosa,—Paspalum orbiculare, Rottboellia uniflora,) moa, (spinifex sericeus,*—with a prickly ball of flowers,—*avena antarlica,) kakaho, toetoe, (arundo*

Australis); this is an elegant growing plant; it attains a height of about six feet; the flowering stalk is nearly twice that height, terminated by a fine waving plume; it is used to line their houses with, and looks extremely neat; the stalk is called *kahaho*, the leaf *toetoe*.

Karetu, (*Torresia redolens*,) a sweet-scented grass.

Of the numerous families of sedges, ferns, &c., the following may suffice :—

Fam. *Cyperaceæ*.—*Toetoe*, (*Lepidosperma elatior*,) a coarse cutting grass; there are twenty other varieties of the same family: a general name for sedges.

Fam. *Restiaceæ*.—*Wiwi*, *Leptocarpus simplex*, a general name for rushes.

Fam. *Polyodiaceæ*—*Huru huru whenua* (*Asplenium Lucidum. Falcatum*,—*polyodon*,—*obliquum*,—*obtusatum*,—*flabellifolium*, —*bulbiferum*,) *ota* (*niphobolus-bicolor*.)

Raorao, *aruhe*, (*Pteris esculenta*;)—*tuakura*, (*Dicksonia squarrosa*;)—*ponga*, (*cyathea dealbata*;)—*korau*, *mamaku*, (*cyathea medularis*). The stem of this fern tree is eaten.

Mouku, *paratawiti* (*marattia elegans*). A beautiful fern, with an edible root not unlike the bulbous scales of the white lily.

Fam. *Gleicheniaceæ*.—*Waewaekaka Gleichenia hecystophylla*,) *kopakopa*, (*Trichomenes reniforme*). A beautiful circular-leafed fern, with the fructification on its edges.

Fam. *Osmundaceæ*.—*Mange mange* (*Lygodium articulatum*). A beautiful climbing fern, used in building.

Fam. *Ophioglosseæ*.—*Ti taranaki* (*Botrychium Australe*). A remarkable plant, abundant in the grassy plains. It was formerly eaten.

Fam. *Lycopodiaceæ*.—(*Lycopodium lessonianum*,—*densum*, *cernuum*,—*flagellaria*,—*laterale*,—*phlegmaria*,—*volubile*,— *d'Urvillæit mesipteris Forsterii*); all the plants belonging to this family are very beautiful. The *Jungermannia* is a very large family; the *Hepaticeæ* also, and the *Musci*, *calyptrati*, mosses and liver worts, many of which are very beautiful, and extremely numerous; several of the fungi are edible; the cow has introduced the English mushroom; several

varieties of the truffle and morell are also found. New Zealand is rich in its *Algæ*, some of them are edible; one kind, *rimu*, similar to the *chondus crispus*, or carrigeen moss, is boiled with the juice of the *tupakihi*; *rimuroa* a large tubular variety, is roasted and eaten.

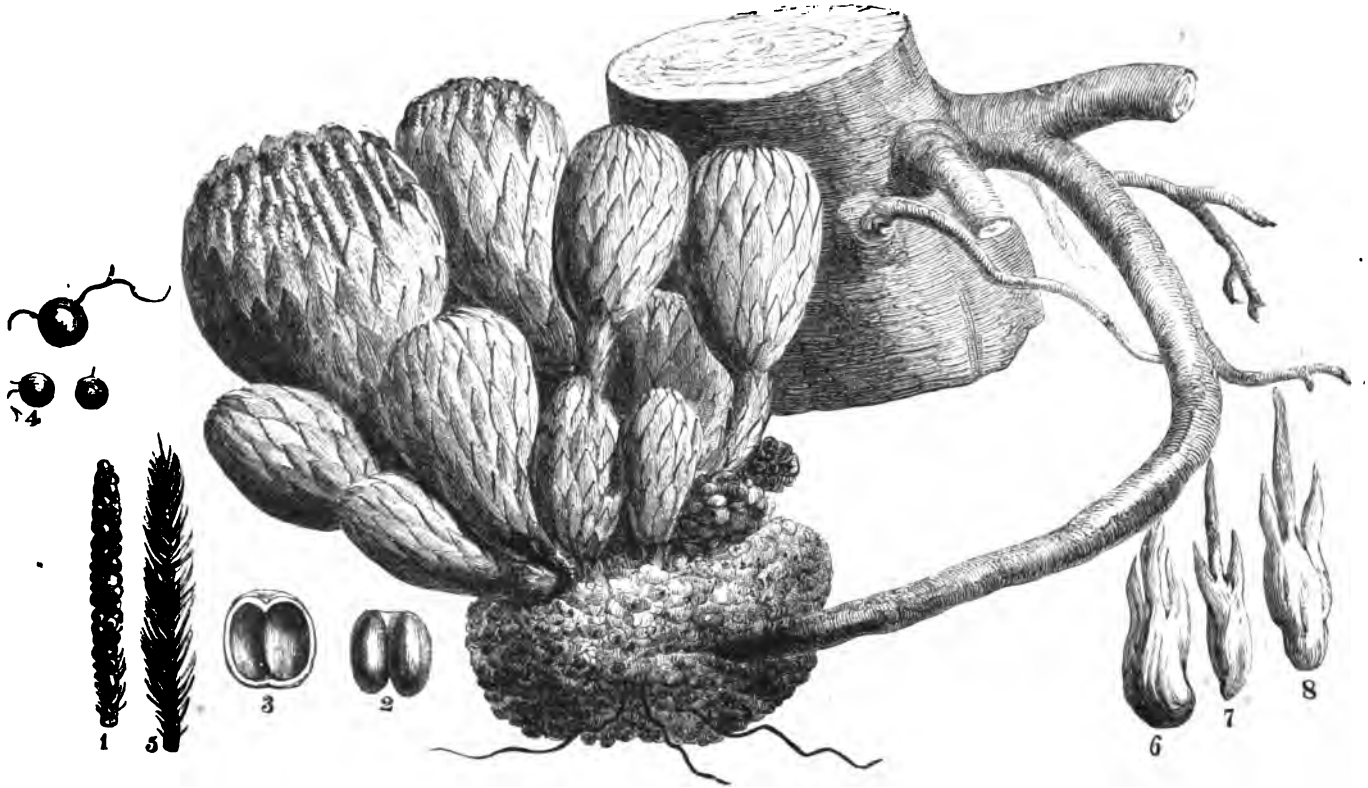
Such is the brief sketch of the New Zealand flora, portions of it may be found in the islands to the north; in corroboration of this idea, three New Zealand plants have been discovered on the lofty mountain of Kini-balu, in Borneo, under the equator, and these, too, of the most peculiar antarctic New Zealand and Tasmanian genera, viz., *Drapetes*, *Phyllocladus*, *Drimys*,* and it remains to be proved whether even the *kauri* itself, or a variety of it, may not be found on the south-western coast of New Zealand.†

Thus, the wonderful way in which the various flora of our earth blend with each other, clearly establish the harmonious unity of the whole; in Australia, everything blooms in winter; in fact, the seasons are reversed: the trees which retain their foliage in winter, shed it in summer, and the wintry winds, whose dismal howl tells us that summer is past, are there represented by the hot winds of summer, which make the same mournful noise, and have the same parching, withering effect on vegetation as our wintry ones; this is not the case in New Zealand; there the trees, indeed, shed their old leaves in summer, but the forest is ever green, and little difference is perceptible to mark the roll of seasons: an equable climate produces an equable vegetation.

Pua o te Reinga.—This singular plant is a parasite, which, unlike others found on branches, attaches itself to the roots of trees and blooms underground, though a few of the flowers occasionally appear above the surface; the natives say it is allied to the Freicenetia, *kie-kie*, it certainly bears some resemblance in form to the *Tawera*, the flower of the *kie-kie*, which may account for its being likened to it; but in every other respect it is quite different, having no leaves, but the stalk is covered with brown scales, the petals of the flower

* See Dr. Hooker's Introductory Essay, page 36.

† See *Brenner's Journal*, who states that he there met with the *kauri*.



A NEW ZEALAND UNDERGROUND PARASITE.

are slightly tinged with pink in the centre, but in general they are of a dirty white or brown color, and transparent, the stamens are white, the flowers have a strong smell, partly fragrant, although earthy and unpleasant; this plant forms a large excrescence on the root of the *Tataka, Pittosporum,* which is covered with warts, these increase and become buds, a dozen or more flowers are often on one stem. I first met with it on a mountain range near Hikurangi, returning from Taupo, and noticed it growing amongst the roots of a tree near the path; I tried to discover its root, but in vain, not having anything but a pocket knife to dig with; however, I secured one flower and its stalk, which appeared above the surface. Mr. Nairn, a settler, told me he had seen a similar parasite in the forest at the base of Mount Taranaki, this was also attached to the root of a tree, and had a number of flowers upon it of a light blue color. Mr. Williamson afterwards brought me another specimen, which he had found in clearing some ground; the whole plant and flowers were entirely covered with vegetable mould, the stem between the bracts was of a rusty brown, there were twenty-five flowers open at once, another excrescence had eighteen; he states the odour of one plant was something like that of a ripe melon, whilst the other had also a disagreable earthy smell.

EXTRACT FROM A PAPER OF THE LINNEAN SOCIETY.

"No. XXXVI.—On a new Genus of Balanophoreæ from New Zealand, and the Two New Species of Balanophora. By J. D. HOOKER, M.D., F.R.S., & L.S., &c.

Read June 16th, 1859.

"Since laying before the Linnean Society my observations on the structure and affinities of *Balanophoreæ,** I have received two additional species of *Balanophora,* and a remarkable new genus of the Order, which I shall now proceed to describe under the name of *Dactylanthus.*

* Page 1 of this volume.

DACTYLANTHUS, n. g.

"*Diocum. Rhizoma* tuberosum, lobatum. *Pedunculi* plurimi, squamati, apice spadices plurimos gerentes. Flores in spadices dense conferti, inferiores dissiti. FL. MASC. *Stamen* solitarium sessile, filamento brevissimo, anthera 2-loculari. FL. FŒM. *Perianthium* ovario globoso subsessili adnatum, lobis 2-3 subulatis, stylo filiformi, stigmate simplici.

"DACTYLANTHUS TAYLORI, H. f. (TAB. LXXXV. A.)

"*Hab.* Nova Zelandia ad radices *Fagi* et *Pittospori* montibus prope Wanganui, alt. 4000 ped. (*Rev. R. Taylor, M.A.*) Nom. vern. *Pua reinga* (Flos Hades).

"*Rhizoma* magnitudine pugilli et ultra, tuberculatum, superficie celluloso, pustulis papillisve nullis, intus sicco rubrum. *Pedunculi* numerosi, 4-6 unc. alti, sicco fragiles, rugulosi, opaci, ferruginei, intus rufescentes, squamis imbricatis laxe tecti, apice in receptaculum floriferum dilatati. *Squamæ* oblongæ, obtusæ, lata basi sessiles, inferiores dissitæ, ¼ unc. longæ, brunneæ, superiores sensim majores, supremæ inflorescentiam involucrantes, 1-2 unc. longæ, lineari-oblongæ, membranaceæ, albæ medio sordide brunneæ v. rubræ. *Spadices* (v. pedicelli floriferi) 10-30, conferti, erecti, 1-2 unc. longi, cylindracei v. fusiformes, crassitie pennæ corvinæ, stipitati, basi nudi v. floribus deformatis bracteolati. *Flores* dense conferti. MASC. *Stamen* solitarium nudum, sessile, filamento brevissimo crasso; anthera adnata, 2-locularis, transverse oblonga, rimis subverticalibus dehiscens, loculis crassiusculis, inferiores in spica imperfectæ dissitæ stipitatæ. *Pollen* pallidum, globosum. FL. FŒM. sicco nigri, sub $\frac{1}{10}$ unc. longi. *Ovarium* stipitatum, subglobosum. *Perianthium* supra ovarium paulo augustatum, dein bi-, rarius 3-partitum, a dorso compressum. cum stylo connatum; segmentis respectu axeos lateralibus, subulatis, inæqualibus. *Stylus* cylindricus, teres, superne paulo incrassatus, apice obtusus.—'Planta viva odorem subgratum Melonis, sed demum ingratum humi spirat-'—*Taylor.*

"For a specimen of this singular plant I am indebted to my friend the Rev. R. Taylor, of New Zealand, who brought

a fragment of it to England in 1856, and on my pointing out its probable interest, promised to procure more on his return to New Zealand, this he did; and early in the present year I had the pleasure of receiving from him a dried specimen of the female plant, a perfect male inflorescence in a letter, and a pen and ink sketch of the peduncle and flowers, with notes on the same. Owing to the great contraction of the cellular tissue, and blackening and fragility of the only entire specimen, which was unfortunately loosely packed in a box and much damaged, I have had considerable difficulty in so restoring the parts as to enable Mr. Fitch to complete the accompanying Plate, and myself to make the necessary analysis.

"The most remarkable character of *Dactylanthus* is its inflorescence, which, instead of presenting the solitary capitulum or spadix of most of its allies, or the branched character of *Sarcophyte*, consists of numerous erect spadices, densely covered with flowers. Of these the males consist of a solitary stamen, not articulate with the spadix, and without any trace of perianth, and hence present by far the most reduced form of male flower in the Order. The female spadices present a crinite appearance from the long flexuose styles of the flowers. The ovary appears to be compressed, furnished with a short thick stipes, and its upper part is contracted into a short thick neck, apparently consisting of the tube of the perianth connate with the base of the style: this contracted part varies much in width and breadth, and sometimes appears as if reduced to the adnate bases of the subulate lobes of the perianth.

"I have not been able to ascertain the nature either of the contents of the ovary, which is extremely minute, and crumbles into black powder on being touched, or of the tissues of the rhizome and peduncle, which do not seem to differ materially from those of other *Balanophoreæ*.

"The position of *Dactylanthus* is amongst my first group of *Balanophoreæ*, the *Monostyli*; but in many respects it partakes of the structure of various genera of *Distyli*, and is not very nearly related to any described genus. In habit it

presents the rhizome of *Balanophora*. In the male flowers reduced to a solitary stamen, it agrees with *Lophophytum* and *Thonningia*, and in the subulate perianth-lobes of the female flower with *Cynomorium*. Upon the whole it may perhaps rank nearest to *Thonningia*, with which it agrees in habit, in some points of structure of the female flower, especially in the tube of the perianth being connate with the style above the ovary, in the absence of imperfect flowers amongst the females, of bracts, and of a perianth to the male flower.

"The natives of New Zealand call this plant 'Flower of Hades,' because it grows almost buried in the soil; they further consider it allied to *Freycinetia*, which it strikingly resembles in the inflorescence.

"Mr. Taylor informs me that he has heard vaguely of the existence of another species with blue flowers in the forests of Mount Egmont." *

Marattia Elegans.—This rare and beautiful fern is not found south of New Plymouth, its habitat is the dense forest, and is generally met with on dry declivities. The stem of the plant rises from four to eight inches from the ground, and is composed of about a dozen brown scales, not unlike the Brazilian nut in shape, but three times as large, attached like the scales of the white lily; the leaves are from five to ten feet long, remarkably slender, and of a dark glossy green: when these scales are roasted, and the outer rind scraped off, the farinaceous substance within has a pinkish hue. In one of my journeys up the Waitara, my natives espied a bed of these plants, they all rushed forward and had a regular scramble for them, wondering what was the cause of the excitement, I also ran and obtained a share; they were soon stripped, a fire made, and the scales roasted, they were sweet and mealy, and pronounced excellent; if this fern could be raised in any quantity by cultivation it would be valuable as a delicate article of food: it is a con-

* EXPLANATION OF THE PLATE.

Fig. 1, spike, nat. size. Figs. 2 and 3, stamens. Fig. 4, pollen :—all magnified. Fig 5, spike, nat. size. Figs 6, 7. & 8, flowers, magnified.

necting link with the fern tree, and was formerly cultivated; it is easily raised by setting the scales, which bear cutting like the potatoe, its slow growth is the only objection.

The *Arabia polaris* is one of the most singular plants of the Auckland isles, growing in large orbicular masses on rocks and banks, near the sea, or amongst the dense and gloomy vegetation of the woods and swamps; it is singular that the same plant should flourish in such dissimilar localities, it has proved a great blessing to shipwrecked mariners, who have almost lived upon it, and containing much saccharine matter affords considerable nourishment, its copious bright green foliage and large umbels of waxy flowers have a most striking appearance.* Some of the sailors who have been cast away on the Auckland Isles, brewed beer from it.

The palm tree is found in every part of the Northern Island, and, perhaps, to lat. 43 south, the fern tree 46, the kauri 38, the puriri 39, the mangrove 37, the taraire 37, the pohutukawa 39, the hutu 35.

The Beech, betulus, commences in lat. 39, and extends south to the Auckland Isles. Most of the remarks upon climate made by different authors chiefly apply to the sea coast.

Raupo, or bulrush of New Zealand. When I first went to my station at Wanganui, an old tohunga, who was well acquainted with the botany of his country so far as related to plants suitable for food or medicine, used to take me into the parts where different edible substances grew, that as he said I might never be at a loss to find food on any of my journeys when in want of it. Amongst other things he pointed out the raupo, and pulling up a plant of it out of the water he took its large root, and peeling off the outer skin bid me eat it; I found it contained a mass of farinaceous matter, intersected with fibres, when chewed it had a somewhat agreeable flavor of vanilla; he told me it was quite wholesome and nourishing, and I have no doubt this might be turned to account. The long broad leaves of this plant are used in building their houses, as is implied by the name *Raupo*, leaves to form a shelter at night, and the pollen,

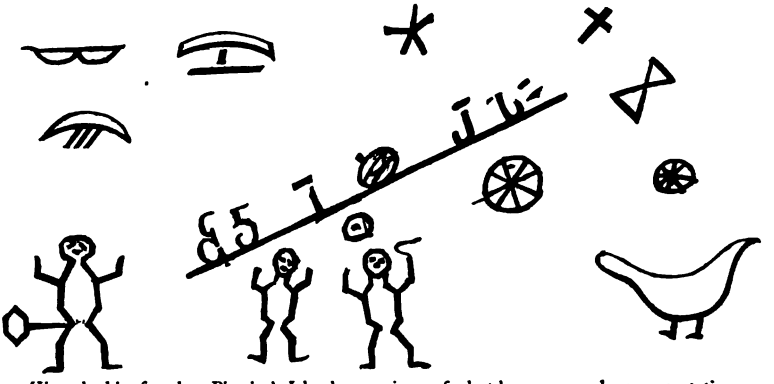
* Flora antarctica, p. 20.

or *pua*, of which bread is made, seems to derive its name from the flower dust blown about by the wind, pua, or pua-wai, therefore, becomes the general name for all flowers. Thus both the root and pollen are used for food and the leaves for house building.

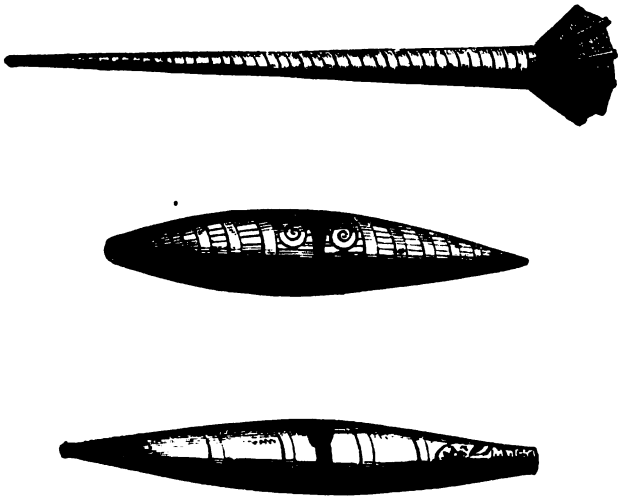
Toitoi. It is to be remarked of this beautiful and ornamental grass that its seed is so minute as scarcely to be perceptible, and that it produces a long narrow grain-like substance of irregular form and blackish purple color, which is often in such large quantities as to be mistaken for a skinless grain, though in reality it is allied to the ergot of rye.

Aciphylla Taramea. The leaves of the Spaniard are often near two feet long, stiff and sharp pointed, they are covered with a resinous substance, this the natives collect, and form into a fragrant balsam, which is highly prized: for the making of it the following is the prescription :—

Take the moki moki an aromatic fern, the resin of the tarata a pittosporum, the kopura a fragrant mountain moss, with the aromatic root of the patotara a diminutive epacris, the leaves of the karetu a fragrant grass, and the whihoi a taupo plant, these are subjected to heat and formed into a resinous lump; to make it into a pomatum this is mixed with lard and melted together, it is then strained and is highly prized by the Maori exquisites.



Hieroglyphics found on Pitcairn's Island, a specimen of a lost language, and a representation of an enormous bird.



MAORI WAR TRUMPETS.

CHAPTER XXXVIII.

CHRONOLOGY.

HAVING begun with the traditions of the natives anterior to the arrival of the European, I shall conclude with briefly considering the country's subsequent history. It seems remarkable that so large a portion of our globe should have remained totally unknown to the nations of the west, until a comparatively recent period, and that then the thick mist, which had shut out these portions of the globe, from our sight, should all at once be rolled aside, and reveal them to us. Either the family of man was not before sufficiently advanced to profit by the discovery, or the Anglo-Saxon race, which was destined to colonize them, was not earlier in a position to do so.

It was doubtless appointed that the discoveries of Columbus should first be peopled, and when the way for their being so was opened out, that then the attention of our age should be directed to Australasia and Polynesia.

The earliest claim set up for the discovery of New Zealand is advanced by the French, in behalf of their countryman, the Sieur Binot Paulnier, who sailed from France in June 1503, pursuing a south-west course to 60° south lat.; he then veered towards the west north-west and north-west, when he fell in with many strange lands, and finally reached a large continent, peopled by a numerous race of amiable savages, amongst whom he remained nearly a year, and quitted with regret July 3, 1504. The son of one of the chiefs accompanied him to France, and afterwards married into his family; the account of his course is too vague to make out anything satisfactory from it, but there is little probability that his amiable savages were New Zealanders as they would have been more inclined to regard the Sieur as a fit subject upon whom to exercise their gastronomic powers. The description seems rather to apply to the natives of the Philippine Isles, and this west north-west and north-west course was as likely to bring him there as to New Zealand.

1576, Juan Fernandez sailed from South Western America for about a month, in a south-west direction, and reached a land, fertile and pleasant, inhabited by white people, well made, and dressed in a kind of woven cloth. This also is a very vague account: the description will apply to the Tahaitian as well as to the New Zealander, and the length of the voyage would be more likely to bring him to that island than to New Zealand; for even in the present day, six weeks is considered a quick passage from New Zealand to South America.

1642, 14th of August, Abel Tasman sailed from Batavia with two vessels, the Heemshirk and the Zeehaen; on the 9th of September, he was in lat. 42° 37′ south, and lon. 176° 29′, the variation being 3° to the east; on the 13th, being in lat. 43° 10′, variation 7° 30′ east, he discovered a high mountainous country. The natives played on a kind of

trumpet, they were of a color between brown and yellow, their hair was long, and almost as thick as that of the Japanese, combed up and fixed with a quill, or some such thing, in the very same manner that the Japanese fastened their hair. On the 19th of December they killed three of his men; he gave the place the name of Murderer's Bay.

1643, 4th of January, he sighted the North-West Cape and the Three Kings; to the former of which he gave the name of Maria Van Diemen, in honor of the daughter of the Governor of Batavia; and afterwards, to his discovery was given the name of New Zealand, from that of his own country. Tasman, however, was not aware of the land being insular, but supposed that it formed a portion of the Terra Australis Incognita, and therefore called it Staten Land.

8th October 1769, and in 1777, Cook landed in New Zealand during his circumnavigations of the world: he surveyed the coasts of both islands with such accuracy, that substantially the charts still used are his; he discovered the Straits which separate the two largest islands, to which his own name was affixed, and took possession of them for England; so high was the opinion which he formed of their fertility and importance, that he suggested their immediate colonization; and in 1788 the question was agitated in Parliament, whether New South Wales or New Zealand should be made a penal settlement; that clear-sighted and observing man also recommended the very spot which Auckland now occupies, as the most suitable locality for the capital. Between the visits of Cook, the massacre of Captain Furneux's crew in the Bay of Islands, together with that of the Mascarin, commanded by Marion du Fresne, took place, which appears to have been occasioned in a great measure by their own injudicious conduct.

Every recollection of Cook is interesting. There are several springs in the different places where he anchored which still go by his name; one at Uaua, in Tologa Bay, on the East Coast, was pointed out to me by the natives, but the chief record of his having been on the island, is the cabbage and turnip which he sowed in various places, these have spread

and become quite naturalized, growing everywhere in the greatest abundance, and affording an inexhaustible supply of excellent vegetables. There is a saying, which I fear is not so much to Cook's credit, as it intimates that he gave them rum—"*Te wai toki a rangi*"—(Cook's sweet water of heaven,) which passed into a proverb for anything sweet. It is interesting to know that the natives regarded Tupaia, the Tahaitian chief, as the captain; he must, therefore, have passed himself off as being such when he acted as interpreter.

Marion has also left some remembrance of himself, showing how different the French taste is from that of the English, he sowed garlick, which has quite taken possession of the Bay of Islands; the milk and butter there is all more or less flavored with that delicious root. A better gift, was, I believe, the Kowai-ngutu-kaka, (*Clianthus Puniceus*), which most probably was introduced by his ship. The Taranaki slaves, when released by the Nga-puhi on their embracing Christianity, took the seed with them as a remembrance of the land of their captivity. The natives of Cook's Straits have a tradition that some vessel arrived at Arapawa, Queen Charlotte's Sound, before Captain Cook; they call the captain *Rongo tute*; the crew committed such excesses, that the natives became exasperated, and took the vessel, killing the entire crew, and eating them; having stripped the vessel they left the hull on the beach; amongst the plunder were a number of dinner plates, which from their pattern were called *Te upoko o Rewarewa;* as this is the name of a disease which many years ago broke out amongst them, and destroyed great numbers, it may have been given, from its being a spotted pattern, the disease appearing to have resembled the small pox, leaving marks all over their bodies; these plates were broken up, and having drilled holes through the fragments, they wore them as ear and breast ornaments; one thing taken is said to have been shaped like a *mere*, and was therefore very highly prized; it is still in the possession of some one belonging to the Nga-te-hine tribe; the natives say this was the first time they ever saw iron, and adzes were made of the spike nails.

1793, whaling ships began to visit New Zealand.

1814, 19th December, Mr. Marsden, the senior chaplain of New South Wales, first landed at the Cavallos; and on Christmas day following, the Gospel was preached for the first time at Rangihu, in the Bay of Islands, from the appropriate text, "Behold, I bring you glad tidings of great joy."—Luke ii., 10.

1818, the Chiefs Te Teri and Tui, visited England.

1820, Hongi and Waikato accompanied Mr. Kendal to England, when Professor Lee drew up the New Zealand grammar. Three years later, the Wesleyans commenced a station at Wangaroa; it was soon burnt down, and they were obliged for a time to leave the country.

1825, a company was formed in London to colonize New Zealand. George Lyall, Stewart Majoribanks, George Palmer, Colonel Torrens, the Earl of Durham, Edward Ellice, &c., land was bought at Hokianga Heads, Hurd's Point, and at the Thames, but the scheme fell to the ground.

1827, the whale fishery was established in the Middle Island, and in Foveaux's Straits.

1828, the Wesleyans commenced a station at Hokianga.

1831, a letter was sent to William IV., applying for British protection, signed by thirteen of the Bay of Islands' Chiefs; this led to the appointment of Mr. Busby, as British resident, but having no means placed at his disposal for maintaining his authority, the natives facetiously described him as a man-of-war without guns.

1835, a confederation of the Bay of Islands' tribes was formed, and acknowledged by Great Britain, and a flag was given them as a token of their independence.

1836, the Church Missions were extended to the Thames, Tauranga, Rotorua, and Waikato.

1837, the New Zealand Land Company was formed under the auspices of the Earl of Durham and other gentlemen.

1838, the Bishop of Australia paid a pastoral visit, and held a Confirmation at the Bay of Islands; he also consecrated a burial ground at Kororareka. At the same time, Baron de Thierry, an adventurer, who styled himself King

of Nukuhiva, and Sovereign Chief of New Zealand, came and tried to establish himself as such: he brought with him several persons as the heads of different departments of his government; but the natives laughed at his pretensions, which were soon forgotten; his real object was to obtain a footing in the land, and then transfer his claims to the French.

1837, the New Testament was first printed at the Mission Press of Paihia; it has had a remarkable influence on the country, and not only tended to assimilate the language throughout the island, and fix it, but has been the grand means of destroying heathenism in New Zealand. The same vessel which brought the Maori New Testament from Sydney, where it was sent to be bound, also conveyed Bishop Pompalier and his staff, to found a Mission of the Church of Rome. The Rev. Samuel Marsden likewise paid his seventh and last visit to the country; he went to see all the churches which he had been the honored instrument of founding. The natives received him with the greatest respect, and the largest number ever assembled together, met to honor the father of the Gospel in New Zealand; he was then nearly seventy-two, and died the following year. Thus, in the same year, three great events occurred:—1. The arrival of the Maori New Testament; 2. Of Mr. Marsden, the founder of the Mission, who thus saw the Scriptures in the Maori tongue, the earnest of success and the antidote to false doctrine; 3. The Roman Catholic Church Mission commenced.

1839, the Kapiti Mission was commenced; the New Zealand Land Company was re-established, and obtained a charter. In August of the same year, Captain Hobson, R.N., received a commission as Consul and Lieutenant-Governor of New Zealand, depending on the submission of the natives to the Queen's authority; and in February 1840, a grand Council was held at Waitangi, when all the Chiefs of that part of the Island accepted the Queen's supremacy; a treaty was entered into with them, which they signed; this was mainly accomplished by the influence of the Missionary body and was called the treaty of Waitangi, from the place of the meeting; a second Council was held at

Hokianga; the Lieutenant-Governor then proclaimed the British assumption of sovereignty over the Isles of New Zealand; the seat of government was fixed at the Bay of Islands, the site being named Russell.

1840, January 22, Port Nicholson settlement was commenced, and the Wanganui Mission founded. A French expedition arrived at the Bay of Islands on the invitation of Baron de Thierry, but finding the North Island had been proclaimed a British colony, it sailed for Akaroa, to take possession of the Middle Island, Captain Stanley being then in the Bay, at once proceeded there, and planted the British flag; the French expedition almost immediately afterwards arrived, and landed some settlers, who then commenced a colony as British subjects; during this year the settlement at Wanganui was founded, also that at Taranaki, which was called New Plymouth.

1841, the Antarctic Expedition arrived in the Bay of Islands.

1842, the seat of government was transferred to Auckland —te Wai-te-Mata; and New Zealand was declared independent of New South Wales. It also marks the commencement of the settlement of Nelson, as well as the death of Captain Hobson, the first governor of New Zealand, and the arrival of Bishop Selwyn, who took up his abode at the Waimate, where he founded a college. Lieut. W. Shortland, R.A., became the acting-governor.

1843, the Rev. John Mason drowned in fording the Turakina river, January 5th. The fatal affray at Wairau: also the last act of cannibalism committed by Taraia at the Kati Kati, near the Thames. In July Wanganui was disturbed by severe earthquakes. In December, Captain Fitzroy, R.N., arrived; he issued debentures as low as half-a-crown.

1844, the Governor declared the ports of New Zealand free; abolished all customs and duties, and attempted to collect a graduated property and income tax; he was led to adopt this measure from the Bay natives complaining, that since the island had become a British colony, the whalers had entirely deserted them; and having declared the Bay of

Islands a free port, to remove the grounds of their complaint, he found that the same measure must be adopted throughout the country, the plan, therefore, soon failed.

1845, war broke out in the north. John Heke cut down the flagstaff at Kororareka, having been told that it was the sign of their being slaves; and on the 11th March the town was taken by him, who however displayed much forbearance.

1846, Captain Fitzroy was superseded by Captain Grey. Otakou Settlement founded, now called Otago; it was intended to be an exclusively Presbyterian colony. At this time the war at the Hutt broke out; Rauparaha was seized, skirmishes took place at Porirua, Paua-taha-nui, and in the Horokiri valley. Wanganui was occupied as a military station.

1847, war broke out at Wanganui, much powder and shot expended, with scarcely any loss of life on either side. The Bishop and the Missionaries joined in a protest against Earl Grey's despatch, relative to taking possession of the waste lands. Governor Grey proclaimed Governor-in-Chief; and in June Lieutenant-Governor Eyre arrived.

1848, the Canterbury colony founded at Port Cooper, as an exclusive Church of England colony. Lieutenant-Governor Enderby also appointed to the Auckland Isles. Government House at Auckland burnt down. Fearful earthquakes visited Wellington; most of the brick houses were either thrown down, or much damaged; some were levelled to the ground, but only three lives were lost.

1850, Governor Enderby recalled, and the whaling establishment in the Auckland Isles given up.

1851, a new constitution was given to New Zealand, which was divided into provinces, with a Superintendent over each, and a General Assembly. The discovery of gold in Australia drew away a portion of the population.

1853, Lieutenant-Governor Eyre left New Zealand. The new constitution was proclaimed; minimum price of land reduced to 10*s.* an acre; this wise measure saved the little colony, caused an immediate influx of settlers; and from that period the tide of emigration has continued to increase. The

Governor-in-Chief, Sir George Grey, left; Colonel Wynyard constituted Acting-Governor.

1854, the General Assembly met at Auckland, and, after much disagreement, was dissolved.

1855, Rawiri Waiawa killed; troops requested and unwillingly sent to Taranaki by Colonel Wynyard, the Acting-Governor. October, Colonel Gore Brown arrived as Governor.

Such is a brief summary of the principal events which have occurred in New Zealand since our acquaintance with it, up to January 1855. The colony was then rapidly progressing, with every prospect of continuing to do so. There have been three grand epochs in the history of New Zealand :—First, Its colonization by the black race; Secondly, by the Maori; and lastly, by the Anglo-Saxon. The steps of the last have been followed by the introduction of the Christian faith, with the arts of civilized life; and the final result will be, the giving rise to an energetic and determined race, destined, at no distant period, to play a conspicuous part in the future history of the World.

The New Zealand Chiefs and the Queen.

The following Address was forwarded by Governor Sir George Grey to the Duke of Newcastle for transmission to Her Majesty, on the lamented death of the Prince Consort:

"Oh Victoria, our Mother!—We greet you! You, who are all that now remains to recall to our recollection Albert, the Prince Consort, who can never again be gazed upon by your people.

"We, your Maori children, are now sighing in sorrow together with you, even with a sorrow like to yours. All we can now do is to weep together with you. Oh, our good mother, who hast nourished us, your ignorant children of this island, even to this day!

"We have just heard of the crash of the huge-headed forest tree which has untimely fallen, ere it had attained its full growth of greatness.

"Oh, good lady, pray look with favour on our love. Although we may have been perverse children, we have ever loved you.

"This is our lament.

"Great is the pain which preys on me for the loss of my beloved.

"Ah, you will now lie buried among the other departed Kings!

"They will leave you with the ancient heroes of the land.

"With the dead of the tribes of the multitude of 'Te Maui.

"Go fearless then, O Pango, my beloved, in the path of death; for no evil slanders can follow you.

"Oh my very heart! Thou didst shelter me from the sorrows and ills of life.

"Oh my pet bird, whose sweet voice welcomed my glad guests.

"Oh my noble pet bird, caught in the forests of Rapaura!

"Let, then, the body of my beloved be covered with Royal purple robes!

"Let it be covered with all robes!

"The great Rewa, my beloved, shall himself bind these around thee.

"And my ear-ring of precious greenstone shall be hung in thy ear.

"For, oh! my most precious jewel, thou art not lost to me.

"Yes, thou, the pillar that didst support my palace, hast been borne to the skies.

"Oh, my beloved! you used to stand in the very prow of the war-canoe, inciting all others to noble deeds. Yes, in thy lifetime thou wast great.

"And now thou hast departed to the place where even all the mighty must at last go.

"Where, oh physicians, was the power of your remedies?

"What, oh priests, availed your prayers!

"For I have lost my love; no more can he revisit this world.

"MATENE TE WHIWHI.
"RIWAI TE AHU.
"WIREMU TAMIHANA TE NEKE.
"PARAKAIA TE POUEPA.
"HOROMONA TOREMI.
"ARAPATA HAUTURU.
"KARANAMA TE KAPU KAI.
"PARAONE TE MANUKA.
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With numerous Illustrations.

BY THE

REV. RICHARD TAYLOR, M.A., F.G.S.,

AN OLD NEW ZEALAND MISSIONARY,

Author of

"TE IKA A MAUI; OR, NEW ZEALAND AND ITS INHABITANTS."

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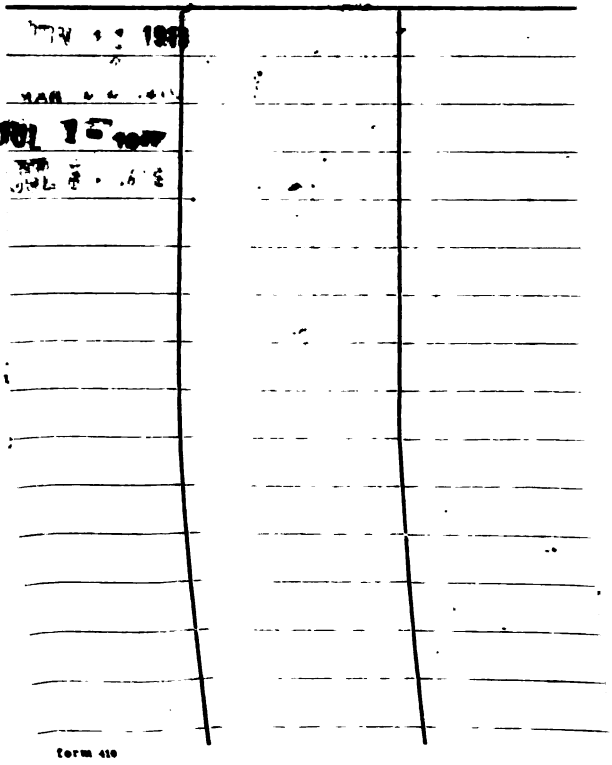

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